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John

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Zion, Mount Zion	2014

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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)

John the Baptizer baptizes Jesus, and Jesus chooses 12 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 (13–16)
- Jesus prays for himself and his disciples (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)

More detailed outlines are in the General Notes for each chapter.

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 the book. Instead, this Gospel contains the phrases “the disciple whom Jesus

loved” or “the other disciple” in places where the other Gospels indicate that John was present ([13:23-25](#); [19:26-27](#); [20:2-8](#); [21:7](#), [20-24](#)). The apostle John most likely referred to himself in this manner because he wanted to humbly say that he had a very close relationship with Jesus. He was 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

Why does Jesus refer to himself as the “Son of Man”?

In the Gospels, Jesus calls himself the “Son of Man.” This is a reference to Daniel 7:13–14. In that passage, there is a person who is described as like a “son of man.” That means that the person was someone who looked like a human being. God gave authority to this “son of man” to rule over the nations forever. All people will worship him forever.

Jews of Jesus’ time did not use “Son of Man” as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))

Translating the title “Son of Man” can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as “The Human One.” It may also be helpful to include a footnote to explain the title.

What does the word “sign” mean in the Gospel of John?

While other New Testament writers use terms like “mighty works” or “wonders” to refer to the miracles that Jesus did, John prefers to use the term “sign.” The miracles John calls “signs” were significant displays of divine power. John called them signs to emphasize that an important purpose of Jesus’ miracles was to prove that Jesus was God and that what Jesus said about himself was true. John said that in his Gospel he only wrote about some of the signs that Jesus did. John said, “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” ([20:30-31](#)).

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” ([6:56](#)). The UST uses the idea of “will be united with me, and I will be united with them,” but translators may have to find other ways of expressing the idea.

In the passage, “my words remain in you” ([15:7](#)), the UST expresses this idea as “obey what I have taught you.” Translators may find it possible to use this translation as a model.

What is double meaning in the Gospel of John?

John occasionally used words or phrases that could have two meanings (double entendre) in the language in which he originally wrote this Gospel. For example, the phrase translated “born again” in the ULT could also mean “born from above” (3:3, 7). In such cases, you may want to choose one meaning and put the other meaning in a footnote.

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

The following verses are 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 there are older versions of the Bible in the translators’ region that include these verses, then the translators can include them. If they are translated, they should be put inside square brackets (\[\]) to indicate that they were probably not originally in John’s Gospel.

- “waiting for the moving of the water. 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.” (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

Jesus is God (1:1–5)

John the Baptist was Jesus' witness (1:6–8)

Summary of Jesus' ministry on earth (1:9–13)

Jesus is God in the flesh (1:14–18)

John the Baptist prepares the way for Jesus (1:19–34)

Jesus meets Andrew, Peter, Philip, and Nathaniel (1:35–51)

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

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 God's truth and goodness displayed in a human body. (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 to their father at any age. (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 the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

John 1:1

In the beginning was (ULT) existed before the universe existed (UST)

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. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Before the beginning of the universe there was” or “Before the universe began there was” (See: [Assumed Knowledge and Implicit Information](#))

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](#))

ULT

¹ In the beginning was the **Word**, and the **Word** was with **God**, and the **Word** was **God**.

UST

¹ The **Word** existed before the universe existed. The **Word** was with **God**. The **Word** also was **God**.

Translation Words - ULT

- **Word**
- **Word** (2)
- **Word** (3)
- **God**
- **God**

Translation Words - UST

- **Word**
- **Word** (2)
- **Word** (3)
- **God**
- **God**

John 1:2

He (ULT)

He, the Word (UST)

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

in the beginning (ULT)

before the universe existed (UST)

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](#)

Translation Words - UST

- [God](#)

ULT

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

UST

² He, the Word, was with [God](#) before the universe existed.

John 1:3

All things came into being through him (ULT) **God made everything through him (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God made all things through him" (See: [Active or Passive](#))

him (ULT)

him (UST)

Here, **him** refers to Jesus, the one who is called "the Word." If your readers would misunderstand this, you could state 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) **God made every single thing in the universe with him (UST)**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. 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) **God made every single thing in the universe with him (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God did not make one thing without him" or "with him, God made everything that God has made" (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.

UST

³ God made everything through him. God made every single thing in the universe with him.

John 1:4

life (ULT) eternal life (UST)

Here it is best to use a general term for **life**. (See: [life](#), [live](#), [living](#), [alive](#)) 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: [Assumed Knowledge and Implicit Information](#))

ULT

⁴ In him was [life](#), and the [life](#) was the [light](#) of men.

UST

⁴ The Word gives [eternal life](#), and [that eternal life](#) is {[God's good and true](#)} [light](#) {[that he revealed](#)} to humans.

and the life (ULT) and that eternal life (UST)

Here, **the life** refers to the same life stated in the previous phrase. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “and that life” (See: [Assumed Knowledge and Implicit Information](#))

the light of men (ULT) God's good and true} light {that he revealed} to humans (UST)

Here John uses **light** figuratively to refer to God's truth and goodness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the true and good things God has for men” (See: [Metaphor](#))

the light of men (ULT) God's good and true} light {that he revealed} to humans (UST)

John uses **of** to indicate to whom the **light** is given. If this is not clear in your language, you could use a different expression. Alternate translation: “the light given to men” (See: [Possession](#))

of men (ULT) to humans (UST)

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](#)

Translation Words - UST

- [eternal life](#)
- [that eternal life](#) (2)
- [God's good and true} light...that he revealed](#)

John 1:5

the light...shines (ULT) his good and true} light...God revealed (UST)

John uses **the light shines** figuratively to refer to 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 your readers would misunderstand this, you could express the meaning 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.

UST

⁵ God revealed {[his good and true](#)} [light](#) to the [evil world](#), and that [evil world](#) did not vanquish it.

in the darkness...and the darkness (ULT) to the evil world...and that evil world (UST)

Here John uses **darkness** figuratively to refer to what is false and evil. It is the spiritual **darkness** of the people in the world who do not love Jesus. If your readers would misunderstand this, you could express the meaning 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) did not vanquish it (UST)

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) did not vanquish it (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [his good and true](#)} [light](#)
- [evil world](#)
- [evil world](#)

John 1:6

having been sent from God (ULT)

God sent (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in the UST: “whom God has sent” (See: [Active or Passive](#))

was} John (ULT)

John {who was known as John the Baptizer (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: “John the Baptist” or “John the Immerser” (See: [Assumed Knowledge and Implicit Information](#))

ULT

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

UST

⁶ [God sent](#) a man [named John {who was known as John the Baptizer}](#).

Translation Words - ULT

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

Translation Words - UST

- [God](#)
- [sent](#)
- [named](#)
- [John {who was known as John the Baptizer](#)

John 1:7

He (ULT)

He (UST)

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

about the light (ULT)

about {Jesus, who is} the light (UST)

Here John uses **light** figuratively to refer to the revelation of God’s truth and goodness in Jesus. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: “about Jesus, who revealed the true and good things of God” (See: [Metaphor](#))

through him (ULT)

by means of his {testimony (UST)

Here, **through him** indicates the means by which everyone might believe in the light. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “by means of him”

Translation Words - ULT

- a witness
- he might testify
- light
- might believe

Translation Words - UST

- in order to declare to people
- in order to declare to people
- Jesus, who is} the light
- might trust in the light

ULT

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

UST

⁷ He came in order to declare to people about {Jesus, who is} the light. {He declared this} so that everyone might trust in the light by means of his {testimony}.

John 1:8

That one (ULT)

John himself (UST)

That one here refers to John the Baptist. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Pronouns — When to Use Them](#))

the light...the light (ULT)

that light...the light (UST)

See how you translated **light** 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

Translation Words - UST

- light
- light
- he came in order to tell people

ULT

⁸ That one was not the light, but {came} so that he might testify about the light.

UST

⁸ John himself was not that light, but he came in order to tell people about the light.

John 1:9

The true light, which (ULT) That true light...who revealed God's truth and goodness (UST)

Here John uses **light** figuratively to refer to Jesus as the one who both reveals the truth about God and is himself that truth. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "Jesus, who truly embodied God's truth, who" (See: [Metaphor](#))

which gives light to all men (ULT) who revealed God's truth and goodness to everyone (UST)

Here, John uses **light** figuratively to refer to God's truth and goodness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "which reveals the true and good things of God to all men" (See: [Metaphor](#))

men (ULT) to everyone (UST)

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](#)

Translation Words - UST

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

ULT

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

UST

⁹ That [true light](#) was {Jesus,} who revealed God's truth and goodness to everyone. {He was} that light that was coming into the [world](#).

John 1:10

He was...through him...him (ULT) The Word was...he created...him (UST)

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

in the world (ULT) in the world (UST)

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. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "on the earth" (See: [Metonymy](#))

the world (ULT) the universe (UST)

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 this might confuse your readers, you could express the meaning plainly. Alternate translation: "the whole universe" (See: [Metonymy](#))

and the world did not know him (ULT) Nevertheless, the people of the world did not recognize him (UST)

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. Use a natural way in your language for introducing a contrast. Alternate translation: "but the world did not know him" or "yet the world did not know him" (See: [Connect — Contrast Relationship](#))

the world (ULT) the universe (UST)

Here, **world** refers to the people who lived in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the people in the world" (See: [Metonymy](#))

did not know (ULT) did not recognize (UST)

Alternate translation: "did not acknowledge"

Translation Words - ULT

- world
- world
- world (2)
- did...know

ULT

¹⁰ He was in the world, and the world came into being through him, and the world did not know him.

UST

¹⁰ The Word was in the world, and he created the universe. Nevertheless, the people of the world did not recognize him.

Translation Words - UST

- world
- universe
- the people of the world (2)
- did...recognize

John 1:11

his} own...his} own (ULT)

his own people, {the Jews...they (UST)

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)

but (UST)

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. Use a natural way in your language for introducing a contrast. Alternate translation: "but" (See: [Connect — Contrast Relationship](#))

did not receive him (ULT)

rejected him (UST)

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](#)

Translation Words - UST

- [rejected](#)

ULT

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

UST

¹¹ The Word came to his own people, {the Jews,} but they [rejected](#) 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)

But to everyone who accepted him and trusted in him he gave the right to become God's children (UST)

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](#))

received him (ULT)
who accepted him (UST)

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"

he gave to them the authority (ULT)
to...he gave the right (UST)

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)
God's children (UST)

Here John uses **children** figuratively to refer to people who love and obey God. The relationship between God and those who love him is like the relationship between a father and his children. Because this is an important concept in the Bible, you should not state the meaning plainly here, but you may use a simile. Alternate translation: "like children who have God as their father" (See: [Metaphor](#))

believing in his name (ULT)
and trusted...in him (UST)

Here John uses **name** figuratively to refer to Jesus' identity and everything about him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "who believed in him" (See: [Metonymy](#))

Translation Words - ULT

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

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](#).

UST

¹² But to everyone [who accepted](#) him [and trusted](#) in [him](#) he gave [the right](#) to become [God's children](#).

Translation Words - UST

- who accepted
- and trusted
- him
- the right
- God's
- children

John 1:13

These (ULT)

These children of God (UST)

These here refers to the children of God mentioned in the previous verse. If it would be misunderstood for your readers, you could state this explicitly, as in the UST. (See: [Assumed Knowledge and Implicit Information](#))

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

These children of God...not...by means of normal human birth...were...spiritually born (UST)

John uses **born** figuratively to describe God changing a person from being spiritually dead to being spiritually alive 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 your readers would misunderstand this, you could use an expression that indicates spiritual rebirth rather than physical birth. Alternate translation: “These were born spiritually, not from blood” (See: [Metaphor](#))

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

not...by means of normal human birth...were...spiritually born (UST)

Here, **bloods** refers to the bloodlines or genetic contributions of both parents of a child. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “were not born from human bloodlines” or “were not born from human decent” (See: [Metaphor](#))

from (ULT)

by means of (UST)

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)

nor by human desire (UST)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: “nor were they born from the will of the flesh” (See: [Ellipsis](#))

from (ULT)

by (UST)

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”

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**.

UST

¹³ These children of God were not **spiritually born** by means of **normal human birth**, nor by **human** desire, nor by the desire of their fathers. Rather, they were spiritually born by **God**.

from the will of the flesh (ULT) **by human desire (UST)**

Here John is using the term **flesh** figuratively to refer to a human being, which is made of flesh. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “from the human will” (See: [Metonymy](#))

nor from the will of a man (ULT) **nor by the desire of their fathers (UST)**

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: “nor were they born from the will of man” (See: [Ellipsis](#))

from (ULT) **by (UST)**

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) **by...desire...their fathers (UST)**

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) **Rather, they were spiritually born by God (UST)**

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: “but they were born from God” (See: [Ellipsis](#))

from (ULT) **they were spiritually born by (UST)**

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](#)

Translation Words - UST

- were...spiritually born
- normal human birth
- human
- God

John 1:14

the Word (ULT)**The Word (UST)**

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](#))

became flesh (ULT)**became a real human being (UST)**

Here, **flesh** represents “a person” or “a human being.” If this might confuse your readers, you could express the meaning plainly. 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. Your language may require you to mark this form. (See: [Exclusive and Inclusive ‘We’](#))

his glory, glory (ULT)**him display his glorious nature. {That is} the glorious nature (UST)**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: “his glorious character, the glorious character” (See: [Abstract Nouns](#))

of the One and Only from the Father (ULT)**the Unique Son who came from the Father (UST)**

The phrase **the One and Only** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “of the One and Only from the Father, Jesus,” (See: [Assumed Knowledge and Implicit Information](#))

of the One and Only (ULT)**the Unique Son (UST)**

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”

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**.

UST

¹⁴ The **Word** became **a real human being** and temporarily lived here {where we live}. We have seen **him display his glorious nature. {That is} the glorious nature** of the Unique Son who came from **the Father**. He fully possesses **God’s kind acts** and **true teachings**.

from the Father (ULT)

who came from the Father (UST)

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)

the Father (UST)

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

full of grace and truth (ULT)

He fully possesses God’s kind acts and true teachings (UST)

Here, John uses **full of** figuratively to describe Jesus fully possessing a quality, as if grace and truth were objects that could fill a person. If this might confuse you readers, you could express the meaning plainly. Alternate translation: “fully possessing grace and truth” (See: [Metaphor](#))

full of grace and truth (ULT)

He fully possesses God’s kind acts and true teachings (UST)

If your language does not use abstract nouns for the ideas of **grace** and **truth**, you could express the same ideas in other ways. 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](#)

Translation Words - UST

- [Word](#)
- [a real human being](#)
- [him display his glorious nature](#)
- [That is} the glorious nature](#) (2)
- [of](#)
- [the Father](#)
- [God’s kind acts](#)
- [true teachings](#)

John 1:15

John testifies about him (ULT) John the Baptizer was telling people about the Word (UST)

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" (See: [Predictive Past](#))

and has cried out, saying (ULT) And he shouted {to those around him} (UST)

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) I told you that someone would come after me {and that} he is much more important than I am because he existed long before me (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This was the one I said would come after me, and who would be greater than me for he was before me" (See: [Quotes within Quotes](#))

He who is coming after me (ULT) someone would come after me (UST)

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 state this explicitly. Alternate translation: "He who starts his ministry after I have done so"

me has become greater than (ULT) me {and that} he is much more important (UST)

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) I told you that...me...because...long before (UST)

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"

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.'"

UST

¹⁵ John the Baptizer was telling people about the Word. And he shouted {to those around him}, "I told you that someone would come after me {and that} he is much more important than I am because he existed long before me."

Translation Words - ULT

- John
- testifies
- has cried out

Translation Words - UST

- John the Baptizer
- was telling people
- he shouted {to those around him

John 1:16

For (ULT) We know the Word fully possesses God's kind acts and true teachings} because (UST)

For here introduces the reason why John 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](#))

his (ULT) what he fully possesses (UST)

Here, **his** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Jesus" (See: [Pronouns — When to Use Them](#))

his fullness (ULT) what he fully possesses (UST)

Here, **fullness** refers to the grace and truth which John said Jesus was full of in verse 14. If your language does not use an abstract noun for the idea of **fullness**, you could express the same idea in another way. Alternate translation: "what he is full of" or "his full amount of grace and truth" (See: [Abstract Nouns](#))

we...all (ULT) all of us (UST)

Here, **we** refers to John and all believers. Your language may require you to mark this form. 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) having benefited from} one kind act after another (UST)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "kind act after kind act" (See: [Abstract Nouns](#))

grace after grace (ULT) having benefited from} one kind act after another (UST)

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"

ULT

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

UST

¹⁶ {We know the Word fully possesses God's kind acts and true teachings} because all of us [have benefited](#) from what he fully possesses, {[having benefited from](#)} one kind act after another.

Translation Words - ULT

- have...received
- grace
- grace

Translation Words - UST

- have benefited
- having benefited from} one kind act after another
- having benefited from} one kind act after another

John 1:17

**the law was given through Moses. Grace and truth came about through Jesus Christ (ULT)
God gave his laws {to the Israelites} by Moses.
But God's kind acts and true message came into full existence by Jesus the Messiah (UST)**

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. In contrast, 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](#).

UST

¹⁷ {This is} because God gave [his laws](#) {to the Israelites} by [Moses](#). But God's [kind acts](#) and [true message](#) came into full existence by [Jesus the Messiah](#).

**the law was given through Moses (ULT)
God gave his laws {to the Israelites} by Moses (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God gave the law through Moses" (See: [Active or Passive](#))

**the law...was given (ULT)
his laws {to the Israelites}...God gave (UST)**

The word **law** is a singular noun that refers to the many laws and instructions that God gave to the Israelites. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "the group of laws was given" or "God's laws were given" (See: [Collective Nouns](#))

**Moses (ULT)
Moses (UST)**

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

**Grace and truth (ULT)
But God's kind acts and true message (UST)**

If your language does not use abstract nouns for the ideas of **grace** and **truth**, you could express the same ideas in other ways. 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

Translation Words - UST

- his laws...to the Israelites
- Moses
- But God's kind acts
- true message
- Jesus
- the Messiah

John 1:18

The One and Only God (ULT) **But Jesus, the Unique One, is God (UST)**

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"

The One and Only God (ULT) **But Jesus, the Unique One, is God (UST)**

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

who is in the bosom of the Father (ULT) **He is close to God the Father (UST)**

Here, **in the bosom of** is an idiom that refers to having a close and intimate relationship with someone. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "who has a close relationship with the Father" (See: [Idiom](#))

of the Father (ULT) **God the Father (UST)**

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

that one (ULT) **himself (UST)**

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

has made {him} known (ULT) **and he...has revealed the Father (UST)**

Here, **him** is not in the original text, but is necessary for English. It refers to God the Father. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "has made the Father known" (See: [Pronouns — When to Use Them](#))

has made {him} known (ULT) **and he...has revealed the Father (UST)**

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"

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.

UST

¹⁸ No one has ever seen **God**. But Jesus, the Unique One, **is God**. He is close to **God** the **Father**, and he himself has revealed the Father.

Translation Words - ULT

- God
- God
- of...Father

Translation Words - UST

- God
- is God
- God...Father

John 1:19

of John (ULT)

John the Baptizer (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of John the Baptist" or "of John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

the Jews sent...from Jerusalem (ULT)

the Jewish leaders sent...from the city of Jerusalem (UST)

Here, **the Jews** refers to the "Jewish leaders." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the Jewish leaders sent ... from Jerusalem" (See: [Synecdoche](#))

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?"

UST

¹⁹ This is [what John the Baptizer testified](#) when [the Jewish leaders sent some priests](#) and [Levites](#) from [the city of Jerusalem](#) in order to ask him, "Who are you?"

Translation Words - ULT

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

Translation Words - UST

- [what...testified](#)
- [John the Baptizer](#)
- [the Jewish leaders](#)
- [sent](#)
- [some priests](#)
- [Levites](#)
- [the city of Jerusalem](#)

John 1:20

He confessed—he did not deny, but confessed

The phrase “he confessed” expresses in positive terms the same thing that **he did not deny** expresses 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

Translation Words - UST

- John emphatically confessed
- John emphatically confessed (2)
- Messiah

ULT

²⁰ And he confessed—and he did not deny, but confessed—“I am not the Christ.”

UST

²⁰ {At that time} John emphatically confessed, “I am not the Messiah!”

John 1:21

they asked (ULT)

they asked (UST)

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

What then (ULT)

If that is so,} then who (UST)

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

Elijah (ULT)

Elijah (UST)

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](#))

he says (ULT)

He said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the Prophet (ULT)

the Prophet {whom God said would come (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the prophet whom God promised to send to us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Elijah](#)
- [Prophet](#)

Translation Words - UST

- [Elijah](#)
- [Prophet {whom God said would come](#)

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.”

UST

²¹ Then they asked him, “{If that is so,} then who are you? Are you [Elijah](#)?” He said, “No.” They asked again, “Are you the [Prophet {whom God said would come}](#)?” John answered, “No.”

John 1:22

they said...to him (ULT)
these priests and Levites asked...once more...
John (UST)

Here, the pronouns **they** and **him** refer to the priests and Levites and John the Baptist, respectively. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the priests and Levites ... John the Baptist" (See: [Pronouns — When to Use Them](#))

Who are you, so that we might give an answer to those who sent us? What (ULT)
Who are you? {Tell us} so that we can report {what you say} to those leaders who sent us. Who (UST)

John is leaving out some of the words that a sentence would need in many languages in order to be complete. If your readers might misunderstand this, you could supply these words from the context. This 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)
we can report...what you say...us (UST)

Here, **we** and **us** refer to the priests and Levites, not to John. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

so that we might give an answer (ULT)
Tell us} so that we can report {what you say (UST)

Alternate translation: "so that we might tell your answer"

to those who sent us (ULT)
to those leaders who sent us (UST)

This phrase refers to the Jewish leaders in Jerusalem. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to those leaders in Jerusalem who sent us" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who sent](#)

Translation Words - UST

- [to those leaders who sent](#)

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?"

UST

²² So these priests and Levites asked John once more, "Who are you? {Tell us} so that we can report {what you say} [to those leaders who sent](#) us. Who do you claim to be?"

John 1:23

**a voice, crying out in the wilderness: ‘Make the way of the Lord straight (ULT)
am the person shouting in the desolate area to prepare yourselves to receive the Lord when he comes (UST)**

In these phrases, John quotes from the Old Testament book of Isaiah (Isaiah 40:3). 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](#))

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.”

UST

²³ John told them, “I [am the person shouting](#) in the [desolate area](#) to prepare yourselves to receive [the Lord when he comes](#). {[I am whom](#)} the [prophet Isaiah](#) foretold.”

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

I am the person shouting in the desolate area (UST)

Here, **voice** refers to the person who is crying out in the wilderness. If this might confuse your readers, you could express the meaning plainly. 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)

I am the person shouting in the desolate area to prepare yourselves to receive the Lord when he comes (UST)

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)
to prepare yourselves to receive the Lord when he comes (UST)**

Here John the Baptist quotes Isaiah, using this clause figuratively to refer to 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. If this might confuse your readers, you could express the meaning plainly. 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)
the prophet Isaiah (UST)**

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

Translation Words - UST

- am the person shouting
- am the person shouting
- desolate area
- the Lord when he comes
- I am whom
- prophet
- Isaiah

John 1:24

This verse is background information about the people who questioned John. Use the natural form in your language for expressing background information. (See: [Background Information](#))

the ones who had been sent (ULT) **These priests and Levites whom...leaders in Jerusalem sent to John (UST)**

Here, **the ones** refers to the priests and Levites, as introduced in verse 19. If this might confuse your readers, you could express the meaning 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) **These priests and Levites whom...leaders in Jerusalem sent to John were (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. 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

Translation Words - UST

- These priests and Levites whom...leaders in Jerusalem sent to John
- Pharisees

ULT

²⁴ And the ones who had been sent were from the Pharisees,

UST

²⁴ These priests and Levites whom the leaders in Jerusalem sent to John were Pharisees.

John 1:25

they asked (ULT)

They asked (UST)

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

Elijah (ULT)

Elijah (UST)

Elijah is the name of a man. See how you translated this name in 1:21. (See: [How to Translate Names](#))

the Prophet (ULT)

the Prophet (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the prophet whom God promised to send to us” (See: [Assumed Knowledge and Implicit Information](#))

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](#)?”

UST

²⁵ They asked him, “If you are not the [Messiah](#) nor [Elijah](#) nor the [Prophet](#), then why [are you baptizing people](#)?”

Translation Words - ULT

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

Translation Words - UST

- [Messiah](#)
- [Elijah](#)
- [Prophet](#)
- [are you baptizing people](#)

John 1:26

John (ULT)

John (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

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](#)

Translation Words - UST

- [John](#)
- [am baptizing people](#)
- [water](#)
- [do...know](#)

ULT

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

UST

²⁶ [John](#) replied, "I [am baptizing people](#) with [water](#), but there is someone now among you whom you do not [know](#)."

John 1:27

the one coming after me (ULT)

He follows after me (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one who starts his ministry after I have done so" (See: [Assumed Knowledge and Implicit Information](#))

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. John the Baptist uses this expression figurative to refer to the most unpleasant work of a servant. If your readers would misunderstand this, you could express the meaning 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](#))

ULT

²⁷ the one coming after me, of whom I am not [worthy](#) that I might untie the strap of his [sandal](#)."

UST

²⁷ He follows after me, but I am not [important enough](#) even to untie his [sandals](#)."

Translation Words - ULT

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

Translation Words - UST

- [important enough](#)
- [sandals](#)

John 1:28

General Information:

This verse provides background information about the setting of the story that is recorded in [1:19–27](#). Use the natural form in your language for expressing background information. (See: [Background Information](#))

These things (ULT)

These events (UST)

Here, **these things** refers to the events that were described in [1:19–27](#). If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: “This conversation between John and the priests and Levites from Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

Bethany (ULT)

the village of Bethany (UST)

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

the Jordan (ULT)

of} the Jordan River (UST)

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

beyond the Jordan (ULT)

over {on the east side of} the Jordan River (UST)

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)

John (UST)

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 this might confuse your readers, you could express the meaning 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](#).

UST

²⁸ These events occurred at [the village of Bethany](#) over {on the east side of} the [Jordan River](#). {That is the place} where [John](#) was [baptizing people](#).

Translation Words - UST

- the village of Bethany
- Jordan River
- John
- baptizing people

John 1:29

The next day (ULT)

The day after that happened (UST)

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 your readers would misunderstand this, 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](#))

he sees...says (ULT)

John saw...he said to the people (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Behold (ULT)

Look (UST)

John the Baptist uses 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)

Look! {He is} the Lamb of God (UST)

The phrase **Lamb of God** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Behold, Jesus, the Lamb of God” (See: [Assumed Knowledge and Implicit Information](#))

Lamb of God (ULT)

Lamb of God (UST)

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

who is taking away (ULT)

He will sacrifice himself to forgive (UST)

Here John the Baptist speaks figuratively of forgiving sin as if sin were an object that Jesus is **taking away**. If this might confuse your readers, you could express the meaning plainly. Alternate translation, as in the UST: “who is forgiving” (See: [Metaphor](#))

of the world (ULT)

of the people in this world (UST)

John the Baptist uses **world** figuratively to refer to all the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “of those who live in the world” (See: [Metonymy](#))

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](#)!”

UST

²⁹ The day after that happened, John saw [Jesus](#) coming toward him. Then he said to the people, “Look! {He is} the [Lamb of God](#)! He will sacrifice himself to forgive the [sins of the people in this world](#).”

Translation Words - ULT

- Jesus
- Lamb
- of God
- sin
- of...world

Translation Words - UST

- Jesus
- Lamb
- of God
- sins
- of the people in this 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.'

UST

³⁰ This man is the one about whom I
said, 'Someone will come after me who
is more important than I am, because
{he existed long}before me.'

John 1:31

And I did not know him (ULT) I did not know who he was {at first (UST)}

Here, **him** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "And I did not know Jesus" (See: [Pronouns — When to Use Them](#))

And I did not know him (ULT) I did not know who he was {at first (UST)}

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 this might confuse your readers, you could express the meaning 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) for the very purpose of revealing him to the people of Israel (UST)

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

to Israel (ULT) for the very purpose of revealing him to the people of Israel (UST)

Here John uses the name of the nation, **Israel**, to represent the people who belong to that nation. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the Israelites" (See: [Metonymy](#))

because of this (ULT) for the very purpose of revealing him to the people of Israel (UST)

Here, **this** refers to the revealing of the Messiah to Israel that is mentioned in the previous clause. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "because he might be revealed" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- did...know
- he might be revealed
- to Israel
- baptizing
- water

Translation Words - UST

- did...know...at first
- have been baptizing people
- water

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**."

UST

³¹ I did not **know** who he was {**at first**}. Nevertheless, I **have been baptizing** **people** with **water** for the very purpose of revealing him to the people of Israel."

- for the very purpose of revealing him to the people of Israel
- for the very purpose of revealing him to the people of Israel

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](#))

like a dove (ULT)

appearing like a dove (UST)

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

upon him (ULT)

on Jesus (UST)

Here, **him** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "upon Jesus" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

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

Translation Words - UST

- [John](#)
- [declared](#)
- [God's Spirit](#)
- [heaven](#)
- [appearing like](#)
- [a dove](#)

ULT

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

UST

³² And [John declared](#), "I saw [God's Spirit](#) coming down from [heaven](#) [appearing like a dove](#). Then the Spirit remained on Jesus.

John 1:33

And I did not recognize him (ULT) I did not know who he was {at first} (UST)

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 state this explicitly. Alternate translation: "And I did not recognize that he was the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "God, who sent me to baptize in water;" (See: [Assumed Knowledge and Implicit Information](#))

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

Here John the Baptist is using literal baptism, which puts a person under water, figuratively to refer to spiritual baptism, which puts people under the influence of the Holy Spirit, who purifies them. If this might confuse your readers, you could express the meaning plainly. 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

Translation Words - UST

- did...know...at first
- God sent
- to baptize {people}
- the man who will baptize
- water
- The man on whom you see my Spirit come down and remain
- the Holy Spirit

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](#).'

UST

³³ I did not [know](#) who he was {[at first](#)}, but [God sent](#) me [to baptize](#) {[people](#)} with [water](#) and told me, 'The man on whom you see my Spirit come down and remain is the man who will baptize with the [Holy Spirit](#).'

John 1:34

the Son of God (ULT)

the Son of God (UST)

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)

Son of God (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [I declare to you](#)
- [Son of God](#)

ULT

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

UST

³⁴ I have seen this, and [I declare to you](#) that this man, Jesus, is the [Son of God](#).”

John 1:35

The next day...again (ULT)

The day after that happened...again (UST)

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 your readers would misunderstand this, 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](#),

UST

³⁵ The day after that happened, [John the Baptizer](#) was again with two of his [students](#).

Translation Words - ULT

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

Translation Words - UST

- [John the Baptizer](#)
- [students](#)

John 1:36

he says (ULT)

he said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Behold, the Lamb of God (ULT)

Look! {He is} the Lamb of God (UST)

The phrase **Lamb of God** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Behold, Jesus, the Lamb of God" (See: [Assumed Knowledge and Implicit Information](#))

Behold (ULT)

Look (UST)

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)

Lamb of God (UST)

See how you translated this same phrase in [John 1:29](#). (See: [Metaphor](#))

Translation Words - ULT

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

Translation Words - UST

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

ULT

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

UST

³⁶ When he saw [Jesus passing by](#), he said, "Look! {He is} the [Lamb of God](#)!"

John 1:37

his two disciples heard him (ULT)

John's two disciples heard (UST)

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

Translation Words - ULT

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

Translation Words - UST

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

ULT

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

UST

³⁷ Then John's two [disciples](#) heard what he said and followed [Jesus](#).

John 1:38

having seen them (ULT) saw them (UST)

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

having seen them following (ULT) saw them coming behind him (UST)

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

says (ULT) he asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

where are you staying (ULT) where are you lodging (UST)

Alternate translation: “where are you spending the night”

where are you staying (ULT) where are you lodging (UST)

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 this might confuse your readers, you could express the meaning 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

Translation Words - UST

- When...turned around
- Jesus
- are you looking for

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?”

UST

³⁸ When Jesus turned around and saw them coming behind him, he asked them, “What are you looking for?” They said to him, “Rabbi (which means ‘teacher’ {in Jewish Aramaic}), where are you lodging?”

- Rabbi
- teacher

John 1:39

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

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he is staying (ULT)

Jesus was lodging (UST)

See how you translated this in the previous verse.

that day (ULT)

that day (UST)

Here, **that day** refers to the day the two disciples left John the Baptist to follow Jesus, as indicated in verse [35](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the same day that they left John” (See: [Assumed Knowledge and Implicit Information](#))

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

because it was getting late. (It was about 4:00 PM...because it was getting

late...It was about 4:00 PM (UST)

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 your readers would misunderstand this, 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](#)

Translation Words - UST

- [day](#)
- [because it was getting late. \(It was about 4:00 PM](#)

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](#).

UST

³⁹ He replied, “Come with me, and you will see!” So they came and saw where Jesus was lodging. They stayed with him that [day because it was getting late. \(It was about 4:00 PM\)](#)

John 1:40

General Information:

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

John (ULT)

John (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

Andrew...of Simon Peter (ULT)

Andrew...Simon Peter's (UST)

Andrew and **Simon Peter** are names of two men. (See: [How to Translate Names](#))

of Simon Peter (ULT)

Simon Peter's (UST)

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](#)

Translation Words - UST

- [John](#)
- [Andrew](#)
- [He was...brother](#)
- [Simon Peter's](#)

ULT

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

UST

⁴⁰ One of those two disciples who had heard what [John](#) had said and followed Jesus was [Andrew](#). {[He was](#)} [Simon Peter's brother](#).

John 1:41

This one (ULT)**Andrew (UST)**

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

finds...says (ULT)**went and} found...When he came...he said (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Simon (ULT)**Simon (UST)**

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

which is translated “Christ (ULT)**Messiah is “Christ” in the Greek language (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “which means Christ” (See: [Active or Passive](#))

which is translated “Christ (ULT)**Messiah is “Christ” in the Greek language (UST)**

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 state 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

Translation Words - UST

- brother
- Simon
- Messiah
- Christ

ULT

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

UST

⁴¹ Andrew first {went and} found his brother Simon. {When he came to him,} he said, “We have found the Messiah!” (Messiah is “Christ” in the Greek language.)

John 1:42

He brought him (ULT) Andrew took Simon (UST)

He here refers to Andrew and **him** refers to Simon. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Andrew brought Simon" (See: [Pronouns — When to Use Them](#))

Jesus, having looked at him, said (ULT) When Jesus looked at Peter, he said (UST)

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) Your father's name is...John (UST)

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) From now on} your name will {also} be Cephas." ({Cephas is an Aramaic word (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People will call you Cephas" (See: [Active or Passive](#))

Cephas (ULT) Cephas." ({Cephas is an Aramaic word (UST)

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 to your readers, you could state this explicitly. Alternate translation: "Cephas, which means 'rock' in Aramaic" (See: [Assumed Knowledge and Implicit Information](#))

which is translated "Peter (ULT) that is} "Peter" in Greek {and means "rock (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which means 'Peter'" (See: [Active or Passive](#))

which is translated "Peter (ULT) that is} "Peter" in Greek {and means "rock (UST)

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 express the meaning explicitly.

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").

UST

⁴² Andrew took Simon to **Jesus**. When **Jesus** looked at Peter, he said, "You are **Simon**. **Your father's name is John**. {From now on} your name will {also} be **Cephas**." ({Cephas is an Aramaic word that is} "Peter" in Greek {and means "rock"}.)

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
- will be called

Translation Words - UST

- Jesus
- Jesus
- Simon
- Cephas.” (Cephas is an Aramaic word
- Peter...and means “rock
- Your father’s name is
- From now on} your name will...also} be

John 1:43

The next day (ULT)

The day after that happened (UST)

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 your readers would misunderstand this, 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](#))

Galilee (ULT)

to the region of Galilee (UST)

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](#))

and he finds Philip and says (ULT)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Philip (ULT)

a man named Philip (UST)

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

Follow me (ULT)

Come be my disciple (UST)

In this context, to **follow** someone means to become that person's disciple. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Become my disciple" or "Come, follow me as your teacher" (See: [Idiom](#))

Translation Words - ULT

- Jesus
- Galilee
- Philip

Translation Words - UST

- to the region of Galilee
- a man named Philip
- Jesus

ULT

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

UST

⁴³ The day after that happened Jesus decided to leave that area. He went to the region of Galilee and found a man named Philip. Jesus said to him, "Come be my disciple."

John 1:44

This verse provides background information about **Philip**. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Translation Words - ULT

- Philip
- of Andrew
- Peter

Translation Words - UST

- Philip
- that} Andrew
- Peter

ULT

⁴⁴ Now Philip was from Bethsaida, from the city of Andrew and Peter.

UST

⁴⁴ Philip was from the city of Bethsaida {in Galilee}. {This is also the city that} Andrew and Peter were from.

John 1:45

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

Philip...Nathaniel...Moses...The Messiah is} Jesus...His father's name is Joseph (UST)

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

Philip finds Nathaniel and says (ULT)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the prophets (ULT)

the prophets {said would come (UST)

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

Nazareth (ULT)

He is from the town of Nazareth (UST)

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

Translation Words - ULT

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

Translation Words - UST

- Philip
- Moses
- law {God gave the Israelites
- prophets {said would come
- The Messiah is} Jesus
- His father's name is Joseph
- His father's name is Joseph
- He is from the town of 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."

UST

⁴⁵ {Then} Philip {went and} found Nathaniel. {When he came to him,} he said, "We have found the Messiah whom Moses wrote about in the law {God gave the Israelites} and {whom} the prophets {said would come}. {The Messiah is} Jesus. His father's name is Joseph. He is from the town of Nazareth."

John 1:46

Nathaniel said to him (ULT)

Here, **him** refers to Philip. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Nathaniel said to Philip" (See: [Pronouns — When to Use Them](#))

Is any good thing able to be from Nazareth (ULT) From Nazareth? Certainly nothing good can come out of that town (UST)

Nathaniel is using the question form for emphasis. If your readers would misunderstand this, 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](#))

says (ULT) replied (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

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

Translation Words - UST

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

ULT

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

UST

⁴⁶ Nathaniel replied, "From [Nazareth](#)? Certainly nothing [good](#) can come out of that town!" [Philip](#) replied, "Come and see for yourself!"

John 1:47

says (ULT) he said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Behold (ULT) Look! {Here is (UST)

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) He never deceives anyone (UST)

Jesus is using a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means 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](#)

Translation Words - UST

- [Jesus](#)
- [honest](#)
- [an...Israelite](#)
- [He never deceives anyone](#)

ULT

⁴⁷ [Jesus](#) saw Nathaniel coming to him and says about him, "Behold, a [true Israelite](#), in whom is no [deceit](#)!"

UST

⁴⁷ When [Jesus](#) saw Nathaniel approaching him, he said to him, "Look! {Here is} an [honest Israelite](#)! [He never deceives anyone](#)!"

John 1:48

says (ULT) asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

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 state this explicitly.

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) when you were sitting {by yourself} under the fig tree (UST)

The subject of this clause is Philip, not Jesus. If this might confuse your readers, you could express the meaning 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

Translation Words - UST

- do you know what kind of man
- Jesus
- Philip
- called
- fig tree

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."

UST

⁴⁸ Nathaniel asked him, "How [do you know what kind of man](#) I am?" [Jesus](#) replied, "I saw you before [Philip called](#) you, when you were sitting {by yourself} under the [fig tree](#)."

John 1:49

Son of God (ULT)

Son of God (UST)

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

Translation Words - ULT

- Rabbi
- Son of God
- the King
- of Israel

Translation Words - UST

- Teacher
- Son of God
- the King...whom we have been waiting for
- of Israel

ULT

⁴⁹ Nathaniel replied to him, “**Rabbi**, you are the **Son of God**! You are **the King of Israel**!”

UST

⁴⁹ Then Nathaniel declared, “**Teacher**, you must be the **Son of God**! You are **the King of Israel** {**whom we have been waiting for**}!”

John 1:50

**Because I said to you that I saw you
underneath the fig tree, do you believe (ULT)
Do you trust in me just because I told you that
I saw you under the fig tree (UST)**

If your readers would misunderstand this, 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](#))

**Because I said to you that I saw you
underneath the fig tree, do you believe (ULT)
Do you trust in me just because I told you that I saw you under the fig tree
(UST)**

John records Jesus using the question form for emphasis. If your readers would misunderstand this, 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)
Do you trust in me (UST)**

Jesus is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, 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)
things that are much greater than that (UST)**

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 type of thing" or "greater things than this kind of miracle" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [Do you trust in me](#)
- [fig tree](#)

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."

UST

⁵⁰ [Jesus](#) replied, "[Do you trust in me](#) just
because I told you that I saw you under
the [fig tree](#)? You will see me do things
that are much greater than that!"

John 1:51

he says (ULT) Jesus said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus repeats **Truly** in order to emphasize the truth of the statement that follows. If your language does not use repetition in this way, you could combine these phrases, forming a separate sentence.
Alternate translation: "What I am about to tell you is very true." (See: [Doublet](#))

I say to you (ULT) I am telling you (UST)

Jesus is using 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 misunderstood to your readers, you could state 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) Just like the vision your ancestor Jacob long ago saw,} you will see heaven opened up, and you will see God's angels going up and coming down (UST)

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 state 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) me, the Son of Man (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

the Son of Man (ULT) me, the Son of Man (UST)

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. See the discussion of this phrase in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

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](#)."

UST

⁵¹ Then Jesus said to him, "I am telling you [the truth](#): {Just like the vision your ancestor Jacob long ago saw,} you will see [heaven](#) opened up, and you will see [God's angels](#) going up and coming down on [me](#), the [Son of Man](#)."

Translation Words - ULT

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

Translation Words - UST

- the truth
- the truth (2)
- heaven
- God's
- angels
- me...Son of Man

John 2

John 2 General Notes

Structure and Formatting

Jesus' first sign: he turns water into wine (2:1–12)

Jesus causes controversy in the Temple (2:13–22)

Jesus' ministry in Jerusalem at Passover (2:23–25)

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 is the Son of Man and the Son of God. Because he is the Son of God, he has 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. The Jewish authorities spoke to Jesus right after he scolded the sellers in the temple in (2:16). Jesus' disciples remembered what the prophet had written long ago and that Jesus was talking about the temple of his body after Jesus became alive again (2:17 and 2:22).

John 2:1

Jesus and his disciples were invited to a wedding. This verse gives background information about the setting of the story. Use the natural form in your language for expressing background information. (See: [Background Information](#))

on the third day (ULT)

Two days later (UST)

This phrase 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, which is a town (UST)

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

Translation Words - UST

- Two days later
- Cana, which is a town
- in the region of Galilee
- Jesus

ULT

¹ And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

UST

¹ Two days later, there was a wedding in Cana, which is a town in the region of Galilee, and Jesus' mother was there.

John 2:2

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

someone...invited...also...Jesus and his disciples to the wedding (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they also invited Jesus and his disciples to the wedding" (See: [Active or Passive](#))

ULT

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

UST

² And someone also invited [Jesus](#) and his [disciples](#) to the wedding.

Translation Words - ULT

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

Translation Words - UST

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

John 2:3

says (ULT)

So...said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

They do not have wine (ULT)

They are out of wine. {Please do something about it (UST)

Jesus' mother is 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)

wine (UST)

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

Translation Words - UST

- the wine
- wine
- Jesus

ULT

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

UST

³ {The hosts served wine to those attending the wedding and} they drank all the wine they had. {So} Jesus' mother said to him, "They are out of wine. {Please do something about it.}"

John 2:4

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Woman (ULT)

Madam (UST)

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)

Madam, what does that have to do with me or you (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, 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 chosen} time {for me to begin} my {work} has not arrived yet (UST)

The word **hour** refers to the right occasion for Jesus to show that he is the Messiah by working miracles. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “It is not yet the right time for me to perform a mighty act” (See: [Metonymy](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [chosen} time](#)

ULT

⁴ And [Jesus](#) says to her, “Woman, what to me and to you? My [hour](#) is not yet come.”

UST

⁴ Then [Jesus](#) said to her, “Madam, what does that have to do with me or you? {The [chosen](#)} time {for me to begin} my {work} has not arrived yet.”

John 2:5

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [to...servants](#)

Translation Words - UST

- [the servants](#)

ULT

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

UST

⁵ Jesus' mother told [the servants](#), "Do
whatever he tells you to do."

John 2:6

two or three metretes (ULT) 80 to 120 liters {of water (UST)}

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](#))

Translation Words - ULT

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

Translation Words - UST

- [so that the people could wash themselves according to} Jewish religious cleansing laws](#)
- [so that the people could wash themselves according to} Jewish religious cleansing laws](#)

ULT

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

UST

⁶ (There were six {empty} stone jars placed there. They held water {[so that the people could wash themselves according to} Jewish religious cleansing laws](#). Each jar could hold 80 to 120 liters {of water}.)

John 2:7

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to them (ULT) the servants (UST)

Here, **them** refers to the servants at the wedding. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “to the servants” (See: [Pronouns — When to Use Them](#))

up to the brim (ULT) completely to the top (UST)

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

Translation Words - ULT

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

Translation Words - UST

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

ULT

⁷ [Jesus](#) says to them, “Fill the water pots [with water](#).” And they filled them up to the brim.

UST

⁷ [Jesus](#) told the servants, “Fill the jars [with water](#).” So they filled the jars completely to the top.

John 2:8

he says (ULT)

he told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to them...And they carried it (ULT)

them...So the servants did that (UST)

Here, **them** and **they** refer to the servants at the wedding. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “to the servants ... And the servants carried” (See: [Pronouns — When to Use Them](#))

to the head waiter (ULT)

to the director of the wedding feast (UST)

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

ULT

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

UST

⁸ Then he told them, “Now, take some water out of a jar and bring it to the director of the wedding feast.” So the servants did that.

John 2:9

the head waiter...the head waiter (ULT) the director of the feast...the director of the feast (UST)

See how you translated this term in the previous verse.

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](#))

calls (ULT) And...called...to himself (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

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

Translation Words - UST

- water
- water (2)
- wine
- He did...know
- knew
- servants
- And...called...to himself
- 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

UST

⁹ Then the director of the feast tasted the water, which had now become wine. (He did not know where the wine had come from, although the servants who had taken out the water knew.) And he called the bridegroom {to himself}.

John 2:10

Every man (ULT)

Everyone (UST)

Every man here is an exaggeration that refers to something being a common practice. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "A man usually" (See: [Hyperbole](#))

Every man (ULT)

Everyone (UST)

Although the term **man** is masculine, the head waiter is using the word here in a generic sense that includes both men and women. Alternate translation: "Every person" (See: [When Masculine Words Include Women](#))

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."

UST

¹⁰ Then he told the bridegroom, "Everyone serves the [best wine](#) first and serves the cheap wine later, when [the guests have drunk a lot {and can't tell the difference}](#). However, you have saved the [best wine](#) until now."

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

and serves the cheap wine later, when the guests have drunk a lot {and can't tell the difference (UST)

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 this might confuse your readers, you could express the meaning 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](#)

Translation Words - UST

- [best](#)
- [best](#) (2)
- [wine](#)
- [wine](#) (2)
- [the guests have drunk a lot {and can't tell the difference](#)

John 2:11

In this verse John provides background information about the events described in [2:1–10](#). Use the natural form in your language for expressing background information. (See: [Background Information](#))

beginning of the signs (ULT) **was the first of the miraculous signs that (UST)**

John wrote much about the miraculous **signs** Jesus did. Turning water into wine at the wedding is the first of those **signs**. See the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles” (See: [Assumed Knowledge and Implicit Information](#))

Cana (ULT) **the town of Cana, which is (UST)**

See how you translated this name in [verse 1](#). (See: [How to Translate Names](#))

he revealed his glory (ULT) **There he showed how great he is (UST)**

Here, **glory** refers to the mighty power of Jesus that enabled him to do miracles. If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: “revealed his glorious power” (See: [Abstract Nouns](#))

Translation Words - ULT

- of...signs
- Jesus
- Cana
- of Galilee
- he revealed
- glory
- disciples
- believed
- in him

Translation Words - UST

- of...miraculous signs that
- Jesus...He
- the town of Cana, which is
- in the region of Galilee
- There he showed
- how great he is
- disciples
- trusted
- in him

ULT

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

UST

¹¹ That was the first of the [miraculous signs that Jesus](#) did. [He](#) did it in [the town of Cana, which is in the region of Galilee](#). [There he showed how great he is](#). So his [disciples trusted in him](#).

John 2:12

After this (ULT)

Some time after doing this miracle (UST)

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](#))

After this (ULT)

Some time after doing this miracle (UST)

Here, **this** refers to the what took place in Cana that was described in [2:1–11](#). If your readers would misunderstand this, you could state this explicitly. Alternate translation: "After Jesus' first sign in Cana" (See: [Assumed Knowledge and Implicit Information](#))

went down (ULT)

went down (UST)

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

Capernaum (ULT)

the town of Capernaum (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [brothers](#)
- [disciples](#)
- [the town of Capernaum](#)
- [for...days](#)

ULT

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

UST

¹² Some time after doing this miracle, Jesus and his mother and [brothers](#), along with his [disciples](#), went down to [the town of Capernaum](#). And they stayed there for a few [days](#).

John 2:13

went up to Jerusalem (ULT)

went up to the city of Jerusalem (UST)

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](#)

Translation Words - UST

- [Jewish](#)
- [Passover celebration](#)
- [Jesus](#)
- [the city of Jerusalem](#)

ULT

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

UST

¹³ Now it was almost time for the [Jewish Passover celebration](#), so [Jesus](#) went up to [the city of Jerusalem](#).

John 2:14

those selling oxen and sheep and pigeons (ULT)

men selling cattle, sheep, and pigeons {for those making sacrifices (UST)}

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 state this explicitly. Alternate translation: “those selling oxen and sheep and pigeons for people to sacrifice to God” (See: [Assumed Knowledge and Implicit Information](#))

money changers (ULT)

men...exchanging money...for temple money (UST)

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 state this explicitly. Alternate translation: “people who exchanged money for special money approved for temple use” (See: [Assumed Knowledge and Implicit Information](#))

sitting there (ULT)

there...sitting at tables (UST)

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 state this explicitly. Alternate translation: “sitting in the temple courtyard that was intended for worship” (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.

UST

¹⁴ There in the [temple {courtyard}](#) he saw men selling [cattle, sheep, and pigeons {for those making sacrifices there}](#). {He also saw} men sitting at tables, exchanging money {for temple money}.

Translation Words - ULT

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

Translation Words - UST

- [temple {courtyard}](#)
- [cattle, sheep, and pigeons...for those making sacrifices](#)
- [cattle, sheep, and pigeons {for those making sacrifices](#)
- [cattle, sheep, and pigeons...for those making sacrifices](#)

John 2:15

And (ULT)

So (UST)

Here John is telling his readers what Jesus did as a result of the commerce he saw going on in the temple. If it would be more natural in your language, you could state this explicitly. Alternate translation: “Consequently” (See: [Connect — Reason-and-Result Relationship](#))

them all (ULT)

all those people (UST)

Here, **them all** refers to the people selling the animals and the money changers. If your readers would misunderstand this, you could state 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](#)

Translation Words - UST

- [and he used...to drive...out](#)
- [temple](#)
- [sheep](#)
- [cattle](#)

ULT

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

UST

¹⁵ So Jesus made a whip from some braided leather strips, [and he used it to drive](#) all those people [out](#) from the [temple](#) {along with} the [sheep](#) and the [cattle](#). He also scattered the coins of the moneychangers on the ground and flipped their tables over.

John 2:16

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

my Father's house...a marketplace (UST)

Jesus uses **the house of my Father** to refer to the temple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the house of my Father, which is the temple, a house of commerce" (See: [Assumed Knowledge and Implicit Information](#))

of my Father (ULT)

my Father's (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [pigeons](#)
- [Father's](#)
- [house](#)
- [a marketplace](#) (2)

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."

UST

¹⁶ He told those who were selling [pigeons](#), "Take these pigeons out of here! Do not turn my [Father's house](#) into [a marketplace](#)!"

John 2:17

it is written (ULT)
someone had written {in the scriptures long before (UST)}

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “someone had written” (See: [Active or Passive](#))

it is written (ULT)
someone had written {in the scriptures long before (UST)}

Here John uses **it is written** to introduce a quotation from an Old Testament book (Psalm 69:9). If your readers would misunderstand this, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: “it had been written in the scriptures” (See: [Quotations and Quote Margins](#))

Zeal for your house will consume me (ULT)
I love your temple so much, {O God,} that I would die for it (UST)

This sentence is a quotation from Psalm 69:9. 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](#))

for your house (ULT)
your temple...O God (UST)

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

for your house (ULT)
your temple...O God (UST)

Here, **house** refers to the temple, which is often called God’s **house** in the Bible. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “for your house, the temple” (See: [Assumed Knowledge and Implicit Information](#))

will consume (ULT)
that...would die for it (UST)

Here, the author uses **consume** figuratively to refer to Jesus’ intense love for the temple, as if it were a fire that burned within him. If your readers would misunderstand this, you could express the meaning plainly or use a simile. Alternate translation: “will be intense within” or “will be like a fire that consumes” (See: [Metaphor](#))

ULT

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

UST

¹⁷ {This event} reminded his [disciples](#) about what [someone had written {in the scriptures long before}](#), “I love your temple so much, {O God,} that I [would die for it](#).”

Translation Words - ULT

- [disciples](#)

- written
- Zeal
- for...house
- will consume

Translation Words - UST

- disciples
- someone had written {in the scriptures long before
- I love...so much
- temple
- that...would die for it

John 2:18

these things (ULT)

these things (UST)

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 your readers would misunderstand this, you could state this explicitly. Alternate translation: "these disruptive activities in the temple" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

- [Jewish leaders](#)
- [miracle](#)

ULT

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

UST

¹⁸ The [Jewish leaders](#) then responded by asking Jesus, "What [miracle](#) can you do for us {to prove that you have authority from God} to do these things that you are doing?"

John 2:19

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

If you destroy this temple, then in three days I will rebuild it (UST)

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."

UST

¹⁹ Jesus replied to them, "If you destroy this **temple**, then in three **days** I will rebuild it."

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

If you destroy this temple, then in three days I will rebuild it (UST)

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. However, the Jewish leaders did not understand this and Jesus does not explain the metaphor to them. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- Jesus
- temple
- days
- I will raise...up

Translation Words - UST

- Jesus
- temple
- days
- I will rebuild

John 2:20

you will raise it up in three days (ULT)
this...Are you saying that} you are going to
rebuild...entire temple in just three days (UST)

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 your readers would misunderstand this, 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](#))

Translation Words - ULT

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

Translation Words - UST

- [Jewish leaders](#)
- [years](#)
- [are going to rebuild](#)
- [this](#)
- [days](#)

ULT

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

UST

²⁰ So the [Jewish leaders](#) said, "It took 46 [years](#) to build this temple. {Are you saying that} you [are going to rebuild this](#) entire temple in just three [days](#)?"

John 2:21

General Information:

Verses 21–22 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](#))

But that one was speaking (ULT) However...Jesus was speaking (UST)

Here, **that one** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “But Jesus was speaking” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

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

Translation Words - UST

- [temple](#)
- [was...body...not the temple building](#)

ULT

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

UST

²¹ However, the [temple](#) Jesus was speaking about was his own [body](#), {[not the temple building](#)}.

John 2:22

Therefore (ULT)

As a result {of this statement (UST)

Therefore indicates that in this verse John is giving the result of Jesus making the statement in 2:19. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “Because Jesus said this about his body” (See: [Connect — Reason-and-Result Relationship](#))

he was raised from the dead (ULT)

God had raised Jesus from the dead (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: “God raised him from the dead” (See: [Active or Passive](#))

his disciples remembered (ULT)

his disciples remembered (UST)

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)

these things...what Jesus himself had said (UST)

Here, **this** and **the word** refer back to Jesus’ statement in 2:19. If this might confuse your readers, you could express the meaning 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)

what the scriptures said (UST)

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

Translation Words - UST

- disciples

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.

UST

²² As a result {of this statement}, his disciples remembered these things that he had said after God had raised Jesus from the dead. Then they believed both what the scriptures said and what Jesus himself had said.

- God had raised Jesus
- the dead
- they believed both
- what the scriptures said
- what...had said
- Jesus himself

John 2:23

Now when he was in Jerusalem (ULT) At a later time, when Jesus was in Jerusalem (UST)

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](#))

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) trusted in him (UST)

Here, **name** represents the person of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “believed in him” or “trusted in him” (See: [Metonymy](#))

seeing his signs (ULT) because they saw the miracles he (UST)

Here, **seeing** indicates the reason why the people were believing in Jesus. These people were only believing in Jesus because of the miracles he performed. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “because they saw his signs” (See: [Connect — Reason-and-Result Relationship](#))

signs (ULT) the miracles (UST)

See how you translated **signs** in [2:11](#). See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles”

Translation Words - ULT

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

Translation Words - UST

- [Jerusalem](#)
- [Passover celebration](#)

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.

UST

²³ At a later time, when Jesus was in [Jerusalem](#) at the [Passover celebration](#), during {the [days of](#)} the [celebration](#), many people [trusted](#) in [him](#) because they saw the [miracles](#) he kept on doing.

- days of the celebration
- trusted
- him
- miracles

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”

he knew all men (ULT)

knew what all people were like, he (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [knew what all people were like](#)
- [did...trust](#)

ULT

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

UST

²⁴ Nevertheless, because [Jesus knew what all people were like](#), he did not [trust](#) them.

John 2:25

about man...what was in man (ULT) about mankind...what people {think and want (UST)

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

what was in man (ULT) what people {think and want (UST)

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 this might confuse your readers, you could express the meaning 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

Translation Words - UST

- to tell him
- knew

ULT

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

UST

²⁵ Jesus {also did not trust them} because he did not need anyone [to tell him](#) about mankind. {This is} because he [knew](#) what people {think and want}.

John 3

John 3 General Notes

Structure and formatting

Jesus teaches Nicodemus about being born again (3:1–21)

John the Baptist testifies about Jesus (3:22–36)

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](#))

The kingdom of God

The kingdom of God is a concept that is very rich in meaning. It includes the idea of eternal life in the presence of God, but it also includes the idea of what the earth will be like in the future when Jesus returns and rules everything, and the idea of life on earth right now, when and where God's wishes are carried out fully. The unifying concept behind all of these ideas is God ruling and people embracing God's rule over their lives. (See: [kingdom of God](#), [kingdom of heaven](#))

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” twice in this chapter ([3:13–14](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. See the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 3:1

Now (ULT)

Now (UST)

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](#))

there was...a man from the Pharisees,

Nicodemus {was} his name (ULT)

there was...a man named Nicodemus. He was

a member of {a strict Jewish religious group called} the Pharisees (UST)

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)

He was a member of the highest Jewish governing council (UST)

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 state 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

Translation Words - UST

- named
- a strict Jewish religious group called} the Pharisees
- He was a member of the highest...governing council
- Jewish

ULT

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

UST

¹ Now there was a man [named](#) Nicodemus. He was a member of {[a strict Jewish religious group called](#)} the [Pharisees](#). He was a member of the [highest Jewish governing council](#).

John 3:2

This one (ULT)

He (UST)

This one here refers to Nicodemus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Nicodemus" (See: [Pronouns — When to Use Them](#))

to him (ULT)

visited...Jesus (UST)

Here, **him** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "to Jesus" (See: [Pronouns — When to Use Them](#))

we know (ULT)

we know (UST)

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)

unless God is helping him (UST)

Here, Nicodemus uses **with him** figuratively to refer to God's help. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "without God's help" (See: [Metaphor](#))

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."

UST

² He visited Jesus at night. He said to Jesus, "[Teacher](#), [we know](#) that [you are a teacher](#) who has come from [God](#). {We know this} because no one can do these [miracles](#) you are doing unless [God](#) is helping him."

Translation Words - ULT

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

Translation Words - UST

- [Teacher](#)
- [we know](#)
- [you are a teacher](#)
- [God](#)
- [God](#)
- [miracles](#)

John 3:3

Truly, truly I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

would be born again (ULT) being born a second time (UST)

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. Nicodemus does not understand this metaphor and Jesus does not explain it to him in this verse. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

would be born again (ULT) being born a second time (UST)

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) enter where God rules (UST)

Here Jesus uses **see** figuratively to refer to experiencing an event or state. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: “to experience the kingdom of God” or “to participate in the kingdom of God” (See: [Metaphor](#))

the kingdom of God (ULT) where God rules (UST)

Here this phrase refers to both the place where God currently rules in heaven and to the earth when God rules over it in the future. See the discussion of this concept in the General Notes for this chapter. 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](#).”

UST

³ [Jesus](#) replied to Nicodemus and said, “I am telling you [the truth](#): No one can enter [where God rules](#) without [being born a second time](#).”

Translation Words - UST

- Jesus
- the truth
- the truth (2)
- where God rules
- being born a second time

John 3:4

says (ULT)

Then...said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

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

How can a person be born again when he is old (UST)

Nicodemus uses this question to emphasize that this cannot happen. If your readers would misunderstand this, you could state this explicitly. 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)

No one can enter his mother's womb and be born a second time (UST)

Nicodemus uses this question to emphasize his belief that a second birth is impossible. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "He surely cannot enter a second time into his mother's womb!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [womb](#)

Translation Words - UST

- [womb](#)

ULT

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

UST

⁴ Then Nicodemus said to him, "How can a person be born again when he is old? No one can enter his mother's [womb](#) and be born a second time!"

John 3:5

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

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

would be born from water and Spirit (ULT)

he is born again...by water and the Spirit (UST)

The phrase **born from water and Spirit** 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](#))

ULT

⁵ Jesus answered, “Truly, truly, I say to you, unless someone **would be born** from **water** and **Spirit**, he is not able to enter into the **kingdom of God**.”

UST

⁵ Jesus answered, “I am telling you **the truth**: no one can enter **where God rules** unless **he is born again** by **water** and **the Spirit**.”

to enter into the kingdom of God (ULT)

enter where God rules (UST)

Here Jesus uses **enter into** 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)

where God rules (UST)

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

Translation Words - ULT

- Jesus
- Truly
- truly (2)
- would be born
- water
- Spirit
- kingdom of God

Translation Words - UST

- Jesus
- the truth
- the truth (2)
- where God rules
- he is born again
- water
- the Spirit

John 3:6

What has been born from the flesh (ULT) If a human being gives birth to a person (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "What flesh has given birth to" (See: [Active or Passive](#))

the flesh is flesh (ULT) If a human being gives birth to a person...that person} is a human being (UST)

Here Jesus is describing human beings figuratively by referring 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. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "a human being is a human being" (See: [Metonymy](#))

what has been born from the Spirit (ULT) those who are born {again} by the {work of God's} Spirit (UST)

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "what has been born again by means of the Holy Spirit" (See: [Assumed Knowledge and Implicit Information](#))

spirit (ULT) have a new spiritual nature {that God makes within them (UST)

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 this might confuse your readers, you could express the meaning 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

Translation Words - UST

- If a human being gives birth to a person
- a human being
- those who are born...again (2)
- work of God's} Spirit
- have a new spiritual nature {that God makes within them

ULT

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

UST

⁶ If a human being gives birth to a person, {that person} is a human being. But those who are born {again} by the {work of God's} Spirit have a new spiritual nature {that God makes within them}.

John 3:7

to be born again (ULT) that...be born again (UST)

See how you translated this in 3:3. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- Do...be amazed
- to be born again

Translation Words - UST

- Do...be astonished
- that...be born again

ULT

⁷ Do not be amazed that I said to you, 'It is necessary for you to be born again.'

UST

⁷ Do not be astonished because I told you that you must be born again.

John 3:8

The wind blows where it wishes (ULT) The Holy Spirit is like the wind that blows wherever it wants to blow (UST)

The word translated **wind** can also mean spirit. Jesus here speaks figuratively of the Holy Spirit, as if he were **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 this might confuse your readers, you could express this with a simile. Alternate translation: "The Holy Spirit is like the wind that blows wherever it wants" (See: [Metaphor](#))

So is (ULT) Just as you do not understand these things, so {also you do not understand (UST)

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. Alternate translation: "So it is with" or "So it happens with"

who has been born from the Spirit (ULT) who is born {again} by the {work of God's} Spirit (UST)

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

the Spirit (ULT) the {work of God's} Spirit (UST)

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Holy Spirit" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

- [sound](#)
- [you do...know](#)
- [who is born...again](#)
- [work of God's} Spirit](#)

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](#)."

UST

⁸ The Holy Spirit is like the wind that blows wherever it wants to blow. Although you can hear the [sound](#) of the wind, [you do](#) not [know](#) where the wind came from or where it is going. {Just as you do not understand these things,} so {also you do not understand} everyone [who is born {again}](#) by the {work of God's} Spirit.

John 3:9

How are these things able to happen (ULT) How is this possible (UST)

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](#))

these things (ULT) this (UST)

Here, **these things** refers to all that Jesus had spoken in [3:3–8](#). If your readers would misunderstand this, you could state this explicitly. Alternate translation: "these things you have just told me" (See: [Assumed Knowledge and Implicit Information](#))

ULT

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

UST

⁹ Nicodemus answered him, "How is this possible?"

John 3:10

Are you the teacher of Israel and yet you do not understand these things (ULT)
You are an important religious teacher among the people of Israel, so you should understand what I am saying (UST)

Jesus is using the question form for emphasis. He is not asking Nicodemus a question in order to get information. If your readers would misunderstand this, 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 the [teacher of Israel](#) and yet [you do not understand](#) these things?"

UST

¹⁰ Jesus answered him, "You are [an important religious teacher among the people of Israel](#), so [you should understand what I am saying!](#)"

Are you the teacher...you do not understand (ULT)
You are an important religious teacher...you should understand what I am saying (UST)

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

the teacher of Israel (ULT)
an important religious teacher among the people of Israel (UST)

Here, **the teacher** indicates that Nicodemus was recognized as a master teacher and religious authority in the land of Israel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the renowned religious teacher in Israel" (See: [Assumed Knowledge and Implicit Information](#))

these things (ULT)
you should understand what I am saying (UST)

Here, **these things** refers to all that Jesus had spoken in [3:3-8](#). If your readers would misunderstand this, you could state this explicitly. See how you translated this phrase in the previous verse. Alternate translation: "these things you have just told me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [an important religious teacher](#)
- [among the people of Israel](#)
- [you should understand what I am saying](#)

John 3:11

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

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

we speak what we know...our testimony (ULT) my disciples and I say the things...we know are true...what we are saying (UST)

When Jesus says **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 himself 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’](#))

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](#).

UST

¹¹ I am telling you [the truth](#): my disciples and I say the things that [we know are true](#), and [we are telling you](#) the things that we have witnessed. Yet [you people {to whom we say these things} reject what we are saying](#).

you do not receive (ULT) you people {to whom we say these things} reject (UST)

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

Translation Words - UST

- the truth
- the truth (2)
- we know are true
- we are telling you
- what...are saying
- you people...to whom we say these things} reject

John 3:12

If I told you earthly things (ULT)
Since...people...what I say when I tell you
about things that happen on this earth (UST)

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](#)?

UST

¹² Since you people do not [trust](#) what I say when I tell you [about things that happen on this earth](#), you certainly will not [trust](#) what I say when I tell you [about things that happen in heaven](#)!

I told you...you do not believe, how...if I tell
you...will you believe (ULT)
people...what I say when I tell you...you...do not trust...not...what I say when
I tell you...you certainly will...trust (UST)

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)
about things that happen on this earth (UST)

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 this might confuse your readers, you could express the meaning 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)
you certainly will not trust what I say when I tell you about things that
happen in heaven (UST)

Jesus uses a question to emphasize the disbelief of Nicodemus and the Jews. If your readers would misunderstand this, 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)
about things that happen in heaven (UST)

Here, **heavenly things** refers to things that take place in heaven or are related to heaven. If this might confuse your readers, you could express the meaning 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

Translation Words - UST

- you...do...trust
- you certainly will...trust
- about things that happen on this earth
- about things that happen in heaven

John 3:13

the one who descended from heaven (ULT)
and I am the only one...who has come down
{to earth} from heaven (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person.

Alternate translation: "me, the one who descended from heaven"
 (See: [First, Second or Third Person](#))

the Son of Man (ULT)
the Son of Man (UST)

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. See the discussion of this phrase in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

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

ULT

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

UST

¹³ I, the [Son of Man](#), am the only one who has gone up to [heaven](#), and I am the only one who has come down {to earth} from [heaven](#).

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

UST

¹⁴ {[Long ago, when the Israelites were wandering](#)} in the [wilderness](#), [Moses](#) lifted up a {[bronze model of a poisonous](#)} snake {on a pole, and all who looked up at it were saved from the snakes}. In the same way, people must lift [me](#), the [Son of Man](#), up {on a cross}.

it is necessary for the Son of Man to be lifted up (ULT) people...must...lift...me, the Son of Man...up...on a cross (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it is necessary for people to lift up the Son of Man" (See: [Active or Passive](#))

to be lifted up...the Son of Man (ULT) people...lift...up...on a cross...me, the Son of Man (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "me, the Son of Man, to be lifted up" (See: [First, Second or Third Person](#))

the Son of Man (ULT) me, the Son of Man (UST)

See how you translated this phrase in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

- [Long ago, when the Israelites were wandering](#)} in the [wilderness](#)
- [Moses](#)
- [a...bronze model of a poisonous](#)} snake...and all who looked up at it were saved from the snakes
- [In the same way](#)
- [me...Son of Man](#)

John 3:15

so that (ULT)

They will lift me up} so that (UST)

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](#))

Translation Words - ULT

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

Translation Words - UST

- [whoever looks up and trusts](#)
- [will live forever...with me in heaven](#)
- [will live forever...with me in heaven](#)

ULT

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

UST

¹⁵ {They will lift me up} so that [whoever looks up and trusts](#) in me [will live forever](#) {[with me in heaven](#)}.

John 3:16

For (ULT)

This is} because (UST)

For here indicates that Jesus is giving a reason why the statement in the previous two verses is true. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "This is true because" (See: [Connect — Reason-and-Result Relationship](#))

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

in this way...God loved the world's people (UST)

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)

the world's people (UST)

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the people in the world" (See: [Metonymy](#))

that (ULT)

so that (UST)

Here, **that** introduces the result of what the previous clause stated. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "as a result" (See: [Connect — Reason-and-Result Relationship](#))

his} One and Only Son (ULT)

his Unique Son (UST)

Here, **One and Only Son** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "his One and Only Son, Jesus" (See: [Assumed Knowledge and Implicit Information](#))

his} One and Only Son (ULT)

his Unique Son (UST)

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

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**.

UST

¹⁶ {This is} because **God loved** the **world's people** in this way, so that he gave **his** Unique **Son** in order that **anyone who trusts in his Son** would not **die** but would **live forever**.

his} One and Only Son (ULT) **his Unique Son (UST)**

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

Translation Words - ULT

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

Translation Words - UST

- God
- loved
- world's people
- his...Son
- anyone who trusts
- in his Son
- would...die
- live
- forever

John 3:17

For (ULT)

This is true} because (UST)

For here indicates that Jesus is giving a reason why the statement in the previous verse is true. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “God gave his One and Only Son because” (See: [Connect — Reason-and-Result Relationship](#))

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

This is true} because God did not send me, his Son, into the world in order to declare the world’s people guilty. Rather, {God sent me} in order to save the world’s people by me (UST)

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)

me, his Son (UST)

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

the Son...through him (ULT)

me, his Son...by me (UST)

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)

the world (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the universe” (See: [Assumed Knowledge and Implicit Information](#))

so that he might condemn (ULT)

in order to declare...guilty (UST)

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

ULT

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

UST

¹⁷ {This is true} because God did not send me, his Son, into the world in order to declare the world’s people guilty. Rather, {God sent me} in order to save the world’s people by me.

the...world so that he might condemn (ULT)
me, his Son...world in order to declare...guilty (UST)

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)
the world’s people...the world’s people (UST)

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the people in the world ... the people in the world” (See: [Metonymy](#))

so that the world might be saved (ULT)
God sent me} in order to save the world’s people (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: “so that God might save the world” (See: [Active or Passive](#))

through him (ULT)
by me (UST)

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](#)
- [might be saved](#)

Translation Words - UST

- [God](#)
- [did...send](#)
- [me, his Son](#)
- [world](#)
- [the world’s people \(2\)](#)
- [the world’s people](#)
- [declare...guilty](#)
- [save](#)

John 3:18

**is not condemned...has already been
condemned (ULT)**
**God does not declare guilty...God has already
declared guilty (UST)**

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"

in him (ULT)
in his Son (UST)

Here, **him** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "in Jesus" (See: [Pronouns — When to Use Them](#))

The one who believes in him is not condemned (ULT)
God does not declare guilty anyone who trusts in his Son (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God does not condemn the one who believes in him" (See: [Active or Passive](#))

but the one who does not believe has already been condemned (ULT)
But God has already declared guilty everyone who does not trust in his Son (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. 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)
they did not trust in the name of the Unique Son of God (UST)

Here, **name** represents Jesus' identity and everything about him. If this might confuse your readers, you could express the meaning plainly. 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)
Son of God (UST)

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

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](#).

UST

¹⁸ [God does not declare guilty anyone who trusts in his Son](#). But [God has already declared guilty everyone who does not trust in his Son](#), because [they did not trust](#) in the [name](#) of the Unique [Son of God](#).

Translation Words - ULT

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

Translation Words - UST

- God does...declare guilty
- God has...declared guilty
- Son of God
- anyone who trusts
- does...trust in his Son (2)
- they did...trust
- in his Son
- name

John 3:19

the judgment (ULT)**Now God's judicial ruling is as follows (UST)**

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. Alternate translation: "the basis for condemnation"

the light has come into the world...than the light (ULT)**the one who is} the light entered the world...of him (UST)**

Here Jesus uses **light** figuratively to refer to the revelation of God's truth and goodness in Jesus. If your readers would misunderstand this, you could express 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)**the one who is} the light entered the world...of him (UST)**

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

men (ULT)**people (UST)**

Although the term **men** is masculine, Jesus uses 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)**people loved...evil (UST)**

Here Jesus uses **darkness** figuratively to refer to what is false and evil. If your readers would misunderstand this, you could express the meaning 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**.

UST

¹⁹ Now God's judicial ruling is as follows: {the **one who is**} the **light** entered the **world**, but people **loved evil** instead of **him**, because they do **evil deeds**.

Translation Words - UST

- Now God's judicial ruling is as follows
- one who is} the light
- of him (2)
- world
- loved
- evil
- evil deeds
- evil deeds

John 3:20

For (ULT) They love the darkness} because (UST)

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 your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "This is because" (See: [Connect — Reason-and-Result Relationship](#))

everyone...who is doing evil (ULT) every person...who continually does evil deeds (UST)

This phrase refers to someone who habitually does evil things. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "everyone who habitually does evil"

the light and...to the light (ULT) the one who is} the light and...to him (UST)

See how you translated **the light** 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) the one who is} the light and...to him (UST)

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

so that his deeds might not be exposed (ULT) They avoid the light} so that the light might not reveal what they do (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that the light might not expose his deeds" (See: [Active or Passive](#))

Translation Words - ULT

- evil
- light
- light (2)
- deeds

Translation Words - UST

- who continually does evil deeds
- one who is} the light
- him (2)

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.

UST

²⁰ {They love the darkness} because every person who continually does evil deeds hates {the one who is} the light and will never come to him. {They avoid the light} so that the light might not reveal what they do.

- [what...do](#)

John 3:21

the one...who does the truth (ULT)
the...person who continually does true deeds (UST)

This phrase refers to someone who habitually does true things. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "everyone who habitually does the truth"

the one...who does the truth (ULT)
the...person who continually does true deeds (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "the one who does true things" or "the one who does what is true" (See: [Abstract Nouns](#))

comes to the light (ULT)
comes to the one who is the light (UST)

See how you translated **the light** 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)
comes to the one who is the light (UST)

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

his deeds might be revealed (ULT)
the light might show everyone what he does (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the light might reveal his deeds" (See: [Active or Passive](#))

that they have been worked in God (ULT)
and so that everyone might know} that God was helping him do these deeds (UST)

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 your readers would misunderstand this, you could state this explicitly. Alternate translation: "that they have been done with God's help"

ULT

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

UST

²¹ But the person who continually does [true deeds](#) comes to the [one who is the light](#) so that [the light might show everyone what he does](#) {and so that everyone might know} that [God was helping him do these deeds](#)."

Translation Words - ULT

- [truth](#)

- light
- deeds
- might be revealed
- they have been worked
- God

Translation Words - UST

- true deeds
- one who is the light
- the light might show everyone
- what he does
- God was helping him do these deeds
- God was helping him do these deeds

John 3:22

After these things (ULT)

After those things happened (UST)

This phrase 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" (See: [Introduction of a New Event](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [disciples](#)
- [of Judea](#)
- [baptized many people](#)

ULT

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

UST

²² After those things happened, [Jesus](#) and his [disciples](#) entered the region [of Judea](#). He stayed there for a while with his disciples and [baptized many people](#).

John 3:23

John (ULT)

John the Baptizer (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

Aenon (ULT)

the town of Aenon (UST)

Aenon 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)

the town of Salim in the region of Samaria (UST)

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

were being baptized (ULT)

to John to be baptized (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that John the Baptist did it. Alternate translation: "John was baptizing them" or "he was baptizing them" (See: [Active or Passive](#))

Translation Words - ULT

- John
- baptizing
- were being baptized
- water

Translation Words - UST

- John the Baptizer
- baptizing people
- to John to be baptized
- water

ULT

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

UST

²³ John the Baptizer was also baptizing people near the town of Aenon, which is near the town of Salim in the region of Samaria. {He was baptizing people there} because there was much water in that place, and people kept coming to John to be baptized.

John 3:24

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

not yet...John's enemies had...put...him (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark 6:17 implies that Herod did it. Alternate translation: "Herod had not yet thrown John"(See: [Active or Passive](#))

Translation Words - ULT

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

Translation Words - UST

- [him](#)
- [prison](#)

ULT

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

UST

²⁴ {John could do this} because John's enemies had not yet put [him](#) in [prison](#).

John 3:25

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

Then some of John's disciples started arguing (UST)

If your language does not use an abstract noun for the idea of **dispute**, you could express the same idea in another way. Alternate translation: "Then the disciples of John began arguing" (See: [Abstract Nouns](#))

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

Then some of John's disciples started arguing with a Jewish man (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Then John's disciples and a Jew began to dispute" (See: [Active or Passive](#))

of John (ULT)

John's (UST)

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 this might confuse your readers, you could express the meaning 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](#)

Translation Words - UST

- [some of...disciples](#)
- [John's](#)
- [a Jewish man](#)
- [Jewish religious cleansing laws](#)

ULT

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

UST

²⁵ Then [some of John's disciples](#) started arguing with [a Jewish man](#) about [Jewish religious cleansing laws](#).

John 3:26

they went (ULT)**Those who were arguing came (UST)**

Here, **they** refers to John the Baptist's disciples, who were disputing in the previous verse. If it would be misunderstood in your language, you could state 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)**there was a man who was with you when you were baptizing people on the other side of the Jordan River. You had testified about who he was (UST)**

This phrase refers to Jesus. If this might confuse your readers, you could express the meaning 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)**Look! Now he is baptizing people (UST)**

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: "see how he is baptizing" (See: [Metaphor](#))

they are all going to him (ULT)**many people are going out to him (UST)**

Here John the Baptist's disciples use the word **all** as a generalization for emphasis. If this might confuse your readers, you could use a different expression. Alternate translation: "it seems like everyone is going to him" (See: [Hyperbole](#))

Translation Words - ULT

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

Translation Words - UST

- [John](#)
- [Teacher](#)
- [of the Jordan River](#)
- [had testified](#)
- [is baptizing people](#)

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."

UST

²⁶ Those who were arguing came to [John](#) and said, "[Teacher](#), there was a man who was with you when you were baptizing people on the other side of [the Jordan River](#). You [had testified](#) about who he was. Look! Now he [is baptizing people](#), and many people are going out to him!"

John 3:27

A man is not able (ULT)

Nobody can (UST)

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)

God gives it to him (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "heaven has given it to him" (See: [Active or Passive](#))

it has been given to him from heaven (ULT)

God gives it to him (UST)

Here John the Baptist uses **heaven** figuratively to refer to God, who dwells in **heaven**. If your readers would misunderstand this, you could express this plainly. Alternate translation: "it has been given to him by God" (See: [Metonymy](#))

Translation Words - ULT

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

Translation Words - UST

- [John](#)
- [receive](#)
- [God](#)

ULT

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

UST

²⁷ [John](#) answered, "Nobody can [receive](#) anything unless [God](#) gives it to him."

John 3:28

You yourselves (ULT)

You...surely (UST)

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

If your readers would misunderstand this, 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.'

UST

²⁸ You are surely [witnesses](#) to me saying that I am not the [Messiah](#), but I am [the one](#) whom [God has sent](#) before the Messiah.

I have been sent before that one (ULT)

I am the one...God has sent before the Messiah (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God sent me before that one" (See: [Active or Passive](#))

that one (ULT)

the Messiah (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [are...witnesses](#)
- [Messiah](#)
- [the one...God has sent](#)

John 3:29

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

The bride belongs to the bridegroom...of the bridegroom...the bridegroom's voice (UST)

John the Baptist uses **bride** and **bridegroom** figuratively to refer to people who believe in Jesus and Jesus himself, respectively. Since these are important terms for Christians and for Jesus, you should translate the words directly and not provide a non-figurative explanation in the text of your translation. If your readers would misunderstand this, 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](#))

But the friend of the bridegroom (ULT)

John the Baptist is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "But I am the friend of the bridegroom" (See: [First, Second or Third Person](#))

rejoices with joy (ULT)
and am very happy (UST)

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)
bridegroom's...I am extremely joyful (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I rejoice greatly" or "I rejoice with complete joy" (See: [Active or Passive](#))

this...my joy (ULT)
bridegroom's...I am extremely joyful (UST)

Here, **my** refers to John the Baptist, the one who is speaking. If your readers would misunderstand this, you could state 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](#)

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](#).

UST

²⁹ [The bride belongs to the bridegroom](#). I am like the friend [of the bridegroom](#). I stand and listen to him [and am very happy](#) because I hear the [bridegroom's voice](#). Therefore, {because the bride is going to the bridegroom}, [I am extremely joyful](#).

- rejoices
- joy
- of...voice
- has been made complete

Translation Words - UST

- The bride belongs to the bridegroom
- of the bridegroom
- bridegroom's (2)
- The bride belongs to the bridegroom
- and am very happy
- and am very happy
- I am extremely joyful
- voice
- I am extremely joyful

John 3:30

It is necessary for that one to increase (ULT) Jesus, the bridegroom,} must become more influential (UST)

Here, **that one** refers to Jesus, whom John the Baptist called “the bridegroom” in the previous verse. If your readers would misunderstand this, you could state 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](#))

to increase...to decrease (ULT) become more influential...must become less influential (UST)

John the Baptist uses **increase** figuratively to refer to growing in importance and influence, while **decrease** refers to diminishing in importance and influence. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: “to be more influential ... to be less influential” (See: [Metaphor](#))

ULT

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

UST

³⁰ {Jesus, the bridegroom,} must become more influential, and I, {the bridegroom's friend,} must become less influential.

John 3:31

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

Jesus comes from heaven, and he is greater than everyone and everything...Jesus...who comes from heaven is greater than everyone and everything on the earth (UST)

These two phrases mean basically the same thing. John repeats himself to emphasize that Jesus is greater than every person and every thing. If your readers would misunderstand this, 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](#))

The one who comes from above is above all things...The one...who comes from heaven is above all things (ULT)
Jesus comes from heaven, and he is greater than everyone and everything...
Jesus...who comes from heaven is greater than everyone and everything on the earth (UST)

Both of these phrases refer to Jesus. If this might confuse your readers, you could express the meaning 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)
from heaven (UST)

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

is above all things (ULT)
and he is greater than everyone and everything (UST)

John the Baptist uses **above** figuratively to refer to having superior status. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "is superior to all things" (See: [Metaphor](#))

The one who is from the earth is from the earth (ULT)
Those {like myself} who are from the earth (UST)

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 your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the one who is from the earth, am from the earth" (See: [First, Second or Third Person](#))

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.

UST

³¹ Jesus comes from heaven, and he is greater than everyone and everything. Those {like myself} who are from the [earth](#) can only speak {with the limited perspective of someone} from the [earth](#). The one who comes from [heaven](#) is greater than everyone and everything on the earth.

is from the earth (ULT)**Those...like myself} who are from the earth (UST)**

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 this might confuse your readers, you could express the meaning plainly. 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 an earthly perspective, which is the perspective of John the Baptist and every human being other than Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “and speaks from an earthly perspective” or “and speaks as someone from the earth” (See: [Metaphor](#))

is above all things (ULT)**and he is greater than everyone and everything (UST)**

John the Baptist uses **above** figuratively to refer to having superior status. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “is superior to all things” (See: [Metaphor](#))

Translation Words - ULT

- [earth](#)
- [earth](#) (2)
- [earth](#) (3)
- [heaven](#)

Translation Words - UST

- [Those...like myself} who are from the earth](#)
- [Those...like myself} who are from the earth](#) (2)
- [with the limited perspective of someone} from the earth](#) (3)
- [heaven](#)

John 3:32

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

Jesus tells people about the things he has seen and heard {in heaven...what he says (UST)

He and **his** in this verse refer to Jesus. If your readers would misunderstand this, you could state 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.

UST

³² Jesus **tells people** about the things he has seen and heard {in heaven}, but very few people **accept what he says**.

which he has seen and heard (ULT)

about the things he has seen and heard {in heaven (UST)

This phrase refers to what Jesus saw and heard while he was in heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "which he has seen and heard in heaven" (See: [Assumed Knowledge and Implicit Information](#))

no one receives his testimony (ULT)

very few people accept what he says (UST)

Here, John the Baptist exaggerates to emphasize that only a few people believed Jesus. If this might confuse your readers, you could use a different expression. 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](#)

Translation Words - UST

- [tells people](#)
- [what he says](#)
- [accept](#)

John 3:33

The one who has received his testimony (ULT)
However,} whoever believes what Jesus says (UST)

This phrase does not refer to a specific person, but to any person who does this thing. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Anyone who has received his testimony" (See: [Generic Noun Phrases](#))

his testimony (ULT)
what Jesus says (UST)

Here, **his** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Jesus' testimony" (See: [Pronouns — When to Use Them](#))

has set his seal (ULT)
has verified (UST)

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](#)

Translation Words - UST

- [However...whoever believes](#)
- [what...says](#)
- [has verified](#)
- [God](#)
- [truthful](#)

ULT

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

UST

³³ {[However,](#)} [whoever believes what](#) Jesus [says has verified](#) that [God](#) is [truthful](#).

John 3:34

**the one whom...God has sent (ULT)
this Jesus whom...God has sent (UST)**

This phrase refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus, whom God has sent" (See: [Assumed Knowledge and Implicit Information](#))

**For (ULT)
We know he says God's words} because God surely gives his Spirit to him without limit (UST)**

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 your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "We know this because" (See: [Connect — Reason-and-Result Relationship](#))

**not...he does...give (ULT)
We know he says God's words} because God surely gives his Spirit to him without limit...We know he says God's words} because God surely gives his Spirit to him without limit (UST)**

Here, **he** refers to God. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "God does not give" (See: [Pronouns — When to Use Them](#))

**not...he does...give the Spirit by measure (ULT)
We know he says God's words} because God surely gives his Spirit to him without limit...We know he says God's words} because God surely gives his Spirit to him without limit (UST)**

John is leaving out some of the words that a sentence would need in many languages to be complete. If your readers would misunderstand this, 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)
We know he says God's words} because God surely gives his Spirit to him without limit...We know he says God's words} because God surely gives his Spirit to him without limit (UST)**

This clause is a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means 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](#))

ULT

³⁴ For the one whom God **has sent** speaks **the words of God**. For he does not give the **Spirit** by measure.

UST

³⁴ {This is} because this Jesus whom God **has sent** says **God's words**. {We know he says God's words} because God surely gives his Spirit to him without limit.

Translation Words - ULT

- has sent
- the words of God
- of God
- Spirit

Translation Words - UST

- has sent
- God's
- God's words
- We know he says God's words} because God surely gives his Spirit to him without limit

John 3:35

Father...Son (ULT)

God...Father...Son (UST)

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

has given all things into his hand (ULT)

has given him authority over everything (UST)

Here, giving **into his hand** means putting under his power or control. If your readers would misunderstand this, you could express this plainly. Alternate translation: "has given him control over everything" (See: [Idiom](#))

ULT

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

UST

³⁵ [God](#) the [Father loves](#) the [Son](#) and has given [him authority over](#) everything.

Translation Words - ULT

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

Translation Words - UST

- [God...Father](#)
- [loves](#)
- [Son](#)
- [him authority over](#)

John 3:36

The one who believes (ULT)

Whoever trusts (UST)

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

in the Son...the Son (ULT)

in God's Son...the Son of God (UST)

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

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."

UST

³⁶ [Whoever trusts in God's Son](#) will live forever {with him in heaven}. [Whoever does not obey](#) the [Son of God](#) will never have [eternal life](#). Rather, [God will continually be furious with him.](#)"

the one...who disobeys (ULT)

Whoever does not obey...Whoever does not obey (UST)

This phrase does not refer to a specific person, but to any person who does this thing. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "anyone who disobeys" (See: [Generic Noun Phrases](#))

the one...who disobeys (ULT)

Whoever does not obey...Whoever does not obey (UST)

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

will not see life (ULT)

will never have eternal life (UST)

John the Baptist uses **see** metaphorically to refer to experiencing or participating in something. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "will not experience life" (See: [Metaphor](#))

will not see life (ULT)

will never have eternal life (UST)

Here, **life** refers to eternal life, as indicated by the previous clause. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "will not see eternal life" (See: [Assumed Knowledge and Implicit Information](#))

the wrath of God remains on him (ULT)

God will continually be furious with him (UST)

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. 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

Translation Words - UST

- Whoever trusts
- in God's Son
- God's Son
- Son of God
- will live
- eternal life
- forever {with him in heaven
- Whoever does not obey
- God will continually be furious with him
- God will continually be furious with him

John 4

John 4 General Notes

Structure and Formatting

Jesus leaves Judea for Galilee (4:1–6)
Jesus meets a Samaritan woman (4:7–14)
Jesus teaches the Samaritan woman about worship (4:15–26)
Jesus teaches his disciples about evangelism (4:27–38)
Jesus' ministry in Samaria (4:39–42)
Jesus goes to Galilee (4:43–45)
Jesus' second sign: he heals an official's son (4:46–54)

[John 4:7–38](#) 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](#))

“an hour is coming”

Jesus used these words to begin prophecies about events that could be shorter or longer than sixty minutes. In such instances, “hour” refers to a point in time when something happens, not a set length of time. For example, “an hour ... when the true worshipers will worship the Father in spirit and truth” refers to the point in time when people begin to do so ([4:23](#)).

The proper place of worship

Long before Jesus came to earth, the Samaritan people had broken the law of Moses by setting up their own temple on Mount Gerizim ([4:20](#)). Jesus explained to the Samaritan woman that in the near future it would no longer be important where people worshiped ([4:21–24](#)).

Harvest

Harvest refers to the time 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 would later kill 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 for who the Bible says he is are the ones who truly please him. The place where they worship him is not important.

John 4:1

Verses 1–6 give the background to the next event, which is Jesus' conversation with a Samaritan woman. Use the natural form in your language for expressing background information. (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.

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

Translation Words - UST

- religious group called} the Pharisees
- Jesus (2)
- disciples
- he was baptizing more people
- John was baptizing
- also found out

ULT

¹ Then when Jesus knew that the Pharisees had heard that Jesus is making and baptizing more disciples than John

UST

¹ Later, {the religious group called} the Pharisees heard that Jesus was gaining more disciples than John the Baptizer and that he was baptizing more people than John was baptizing. Jesus also found out that the Pharisees had heard this.

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 doing the baptizing. Use a way that is natural in your language to indicate this emphasis. (See: [Reflexive Pronouns](#))

but his disciples (ULT)

but his disciples were baptizing people (UST)

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

ULT

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

UST

² ([Jesus](#) did not actually baptize anyone, but his [disciples were baptizing people](#).)

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [did...actually baptize anyone](#)
- [disciples were baptizing people](#)

John 4:3

Judea...Galilee (ULT) the region of Judea...the region of Galilee (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [the region of Judea](#)
- [the region of Galilee](#)

ULT

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

UST

³ {When he found out that the Pharisees were aware of him,} Jesus left [the region of Judea](#) and returned once more to [the region of Galilee](#).

John 4:4

Samaria (ULT) the region of Samaria (UST)

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

Translation Words - ULT

- [Samaria](#)

Translation Words - UST

- [the region of Samaria](#)

ULT

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

UST

⁴ Now {to get to the region of Galilee} he had to go through [the region of Samaria](#).

John 4:5

Then he comes (ULT)

Next, they arrived (UST)

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

he comes (ULT)

they arrived (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Sychar (ULT)

Sychar...Sychar (UST)

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

Translation Words - ULT

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

Translation Words - UST

- [named](#)
- [in the region of Samaria](#)
- [Jacob](#)
- [son](#)
- [Joseph](#)

ULT

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

UST

⁵ Next, they arrived at a city [named](#) Sychar [in the region of Samaria](#). Sychar was near the plot of ground that [Jacob](#) had given to his [son Joseph](#) {a long time ago}.

John 4:6

there (ULT) in that area (UST)

In this case, **there** refers to the town of Sychar mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “there at Sychar” (See: [Assumed Knowledge and Implicit Information](#))

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 your readers would misunderstand this, 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) was very tired (UST)

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

from the journey (ULT) because of his long journey (UST)

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

was...about the sixth hour (ULT) was...It was about noon (UST)

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 your readers would misunderstand this, you could express this in the way the people of your culture reckon time. Alternate translation: “about 12:00 PM”

Translation Words - ULT

- the well
- well
- of Jacob
- Jesus
- the...hour

Translation Words - UST

- Jacob's

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.

UST

⁶ (Jacob's well was in that area.) After {arriving at Sychar} Jesus was very tired because of his long journey, so he sat down {to rest} next to Jacob's well. It was about noon.

- well
- Jacob's well
- Jesus
- It was about noon

John 4:7

comes...says (ULT)

came out {to the well...said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Give me to drink (ULT)

Please give me some water to drink (UST)

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)

Please give me some water to drink (UST)

Here, John records Jesus leaving out a word that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply this word from the context. Alternate translation: "Give me something to drink" (See: [Ellipsis](#))

Translation Words - ULT

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

Translation Words - UST

- [Samaritan](#)
- [some water](#)
- [Jesus](#)

ULT

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

UST

⁷ A [Samaritan](#) woman came out {to the well} {to lower a bucket on a rope} to pull up [some water](#). [Jesus](#) said to her, "Please give me some water to drink."

John 4:8

**for his disciples had gone away (ULT)
He said this} because his disciples had left
{him by himself} and had gone (UST)**

This phrase indicates the reason why Jesus asked the woman for water. The disciples had gone away and taken the tools for drawing water with them, so that Jesus could not draw the water himself. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "because his disciples had gone away" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [He said this} because...disciples](#)

ULT

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

UST

⁸ {[He said this} because](#) his [disciples](#) had left {him by himself} and had gone into the city in order to buy food.

John 4:9

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

How do you, being a Jew, ask from me to drink, being a Samaritan woman (ULT)
I am surprised that you, a Jew, are asking me, a woman from Samaria, for a drink (UST)

The woman is using the question form for emphasis. If your readers would misunderstand this, you could translate her 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)
not...would...have anything to do with (UST)

Alternate translation: "do not associate with" or "have nothing to do with"

Translation Words - ULT

- Samaritan
- Samaritan
- Samaritans
- a Jew
- Jews

Translation Words - UST

- Samaritan
- from Samaria
- 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.)

UST

⁹ And the Samaritan woman said to Jesus, "I am surprised that you, a Jew, are asking me, a woman from Samaria, for a drink." (She said this because Jews usually would not have anything to do 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)

If you had known the gift that God wants to give you, and if you had known who I am who is requesting...from you...you would have asked me for a drink (UST)

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. Use a natural form in your language for introducing a condition that the speaker believes is not true. 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](#))

the gift of God (ULT)

the gift that God wants to give you (UST)

Here, **the gift of God** refers to the "living water" that Jesus mentions at the end of the verse. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "God's gift of living water"

the gift of God (ULT)

the gift that God wants to give you (UST)

Jesus uses **of** to describe a **gift** that comes from **God**. If your readers would misunderstand this, you could express the meaning 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)

if you had known who I am who is requesting...from you...would have asked...me...for a drink...and I would have given (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, 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)
requesting a drink from you (UST)

If your readers would misunderstand this, 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](#))

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**."

UST

¹⁰ Jesus replied to her, "If **you had known** the **gift that God wants to give you**, and if you had known who I am who is requesting a drink from you, you would have asked me for a drink, and I would have given you **living water**."

living water (ULT)**living water (UST)**

The phrase **living water** usually refers to moving or flowing water. However, Jesus uses **living water** here figuratively to refer to the Holy Spirit who works in a person to save and transform them. However, the woman does not understand this and Jesus does not explain the metaphor to her in this verse. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [Jesus](#)
- [you had known](#)
- [gift](#)
- [of God](#)
- [living](#)
- [water](#)

Translation Words - UST

- [Jesus replied](#)
- [you had known](#)
- [gift that...wants to give you](#)
- [God](#)
- [living](#)
- [water](#)

John 4:11

says (ULT) replied (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Sir (ULT) Sir (UST)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

See how you translated **the living water** in the previous verse.

Translation Words - ULT

- [Sir](#)
- [well](#)
- [living](#)
- [water](#)

Translation Words - UST

- [Sir](#)
- [well](#)
- [this living water](#)
- [this 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](#)?”

UST

¹¹ The woman replied, “[Sir](#), you do not have a bucket {with which to draw the water up out of the well,} and this [well](#) is deep. {Since you can’t get the water out of this well,} where did you get [this living water](#) from?”

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 your readers would misunderstand this, 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](#))

drank from it (ULT)
drank water from it (UST)

Here, John records the woman leaving out a word that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply this word from the context. Alternate translation: "drank water from it" (See: [Ellipsis](#))

Translation Words - ULT

- father
- Jacob
- well
- sons
- cattle

Translation Words - UST

- father
- Jacob
- well
- sons
- livestock

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?"

UST

¹² You are surely not greater than our father Jacob. He {dug this well} and gave it to us. He, his sons, and his livestock drank water from it as well."

John 4:13

will thirst again (ULT)

will become thirsty again (UST)

Alternate translation: "will need to drink water again"

Translation Words - ULT

- Jesus
- water

Translation Words - UST

- Jesus replied
- water

ULT

¹³ Jesus answered and said to her,
"Everyone who drinks from this water
will thirst again,

UST

¹³ Jesus replied to her, "Everyone who
drinks water from this well will become
thirsty 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](#))

Translation Words - ULT

- water
- water
- of water (2)
- a fountain
- eternal
- life

Translation Words - UST

- the water
- water
- of water (2)
- a spring
- and causes him to live forever...in heaven
- and causes him to live forever...in heaven

ULT

¹⁴ but whoever may drink from the water that I will give him will never thirst into eternity. Instead, the water that I will give him will become a fountain of water in him, springing up to eternal life.”

UST

¹⁴ But anyone who drinks the water that I will give him will never become thirsty again. Rather, the water that I will give him will become a spring of water inside him {that fills him up} and causes him to live forever {in heaven}.”

John 4:15

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Sir (ULT)

Sir (UST)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

to draw water (ULT)

to draw water again (UST)

Here, **draw** refers to taking water out of a well using a container that can hold water. Alternate translation: “get water” or “pull water up from the well”

Translation Words - ULT

- [Sir](#)
- [water](#)

Translation Words - UST

- [Sir](#)
- [water](#)

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.”

UST

¹⁵ The woman said to Jesus, “[Sir](#), please give me some of this [water](#) in order that I may never become thirsty again or have to come to this well to draw water again.”

John 4:16

He says (ULT) Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [call](#)

Translation Words - UST

- [get](#)

ULT

¹⁶ He says to her, "Go, [call](#) your husband, and come here."

UST

¹⁶ Jesus told her, "Go [get](#) your husband and bring him here."

John 4:17

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

If your readers would misunderstand this, 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](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

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,'"

UST

¹⁷ The woman answered him, "I have no husband." [Jesus](#) told her, "You are right in saying that you have no husband,"

John 4:18

This you have said is true (ULT) **What you have said {about not having a husband} is true (UST)**

This you have said refers to the Samaritan woman's statement in the previous verse that she did not have a husband. If this might confuse your readers, you could express the meaning 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

Translation Words - UST

- 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.**"

UST

¹⁸ because you have had not one, but five, husbands, and the man you are currently {living with} is not your husband. What you have said {about not having a husband} **is true.**"

John 4:19

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Sir (ULT)

Sir (UST)

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)

I perceive that you are a prophet (UST)

The woman uses **see** figuratively to refer to understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I understand that you are a prophet" (See: [Metaphor](#))

ULT

¹⁹ The woman says to him, "Sir, I see that you are a prophet.

UST

¹⁹ The woman said to Jesus, "Sir, I perceive that you are a prophet.

Translation Words - ULT

- [Sir](#)
- [a prophet](#)

Translation Words - UST

- [Sir](#)
- [a prophet](#)

John 4:20

on this mountain (ULT)

right here on this mountain (UST)

Here, **this mountain** refers to Mount Gerizim, the mountain where the Samaritans built their own temple. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “here on Mount Gerizim” (See: [Assumed Knowledge and Implicit Information](#))

you say (ULT)

you Jews say (UST)

Here the word **you** is plural and refers to the Jewish people. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “you Jewish people say” (See: [Forms of You](#))

the place (ULT)

at...your temple (UST)

Here, **the place** refers to the Jewish temple, the place where God commanded his people to worship at that time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “the Jewish temple” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- fathers
- worshiped
- to worship
- Jerusalem

Translation Words - UST

- ancestors
- worshiped God
- we...worship God
- Jerusalem

ULT

²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where it is necessary to worship.”

UST

²⁰ Our ancestors worshiped God right here on this mountain, but you Jews say that we must worship God at {your temple} in Jerusalem.”

John 4:21

says (ULT)**told (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

woman (ULT)**Madam (UST)**

Here, **woman** refers to the Samaritan woman. If it is impolite to call someone “woman” in your language, you can use another word that is polite, or leave it out.

an hour is coming (ULT)**a time is coming (UST)**

Here, **hour** refers to a point in time when something happens. It does not refer to a 60-minute length of time. See the discussion of this in the General Notes to this chapter. Alternate translation: “a point in time is coming” (See: [Metonymy](#))

Father (ULT)**Father (UST)**

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

on this mountain (ULT)**here on this mountain (UST)**

Here, **this mountain** refers to Mount Gerizim. See how you translated this phrase in the previous verse. Alternate translation: “here on Mount Gerizim” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Believe](#)
- [an hour](#)
- [you will worship](#)
- [Father](#)
- [Jerusalem](#)

Translation Words - UST

- [Jesus](#)
- [believe](#)
- [a time](#)
- [Jerusalem](#)
- [will you worship](#)
- [Father](#)

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](#).”

UST

²¹ [Jesus](#) told her, “Madam, [believe](#) me when I say that [a time](#) is coming when neither here on this mountain nor in [Jerusalem will you worship](#) the [Father](#).”

John 4:22

You...you do not know (ULT)

You people {here in Samaria...you do not know (UST)

You is plural here in this verse and refers to the Samaritan people. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "you Samaritan people ... you all do not know" (See: [Forms of You](#))

We...we know (ULT)

We Jews...we know (UST)

We here is exclusive. Jesus is only referring to himself and the Jewish people. Your language may require you to mark this form. Alternate translation: "We Jewish people ... we all know" (See: [Exclusive and Inclusive 'We'](#))

for salvation is from the Jews (ULT)

This is true} because the way to be saved {from your sins} comes from among the Jews (UST)

The phrase **from the Jews** indicates that the Jewish people were the people group from which **salvation** came. This is true because the Savior Jesus was from the Jewish people. This phrase does not mean that the Jewish people themselves will save others from their sins. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for salvation comes from among the Jewish people" (See: [Assumed Knowledge and Implicit Information](#))

salvation (ULT)

the way to be saved {from your sins} (UST)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "the way to be saved" (See: [Abstract Nouns](#))

Translation Words - ULT

- worship
- worship
- you do...know
- we know
- salvation
- Jews

Translation Words - UST

- worship
- worship
- you do...know
- we know
- the way to be saved...from your sins
- Jews

ULT

²² You [worship](#) what [you do](#) not [know](#). We [worship](#) what [we know](#), for [salvation](#) is from the [Jews](#).

UST

²² You people {here in Samaria} [worship](#) the God whom [you do](#) not [know](#). We [Jews](#) [worship](#) the God whom [we know](#). {This is true} because [the way to be saved](#) {from your sins} comes from among the [Jews](#).

John 4:23

an hour is coming (ULT) the time is coming (UST)

See the discussion of **an hour is coming** in the General Notes to this chapter and see how you translated it in verse 21. (See: [Metonymy](#))

the Father...the Father (ULT) the Father...the Father (UST)

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

in spirit (ULT) spiritually (UST)

Here, **spirit** could refer to: (1) the inner person, which is what a person thinks and feels. Alternate translation: "with their spirits" (2) the Holy Spirit. Alternate translation: "in the Holy Spirit"

in spirit and truth (ULT) spiritually and truthfully (UST)

Here, **truth** refers to thinking correctly of what is true about God, which is revealed in the Bible. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "in spirit and in accordance with God's Word" (See: [Abstract Nouns](#))

Translation Words - ULT

- [an hour](#)
- [true](#)
- [truth](#)
- [worshippers](#)
- [will worship](#)
- [who are worshiping](#)
- [Father](#)
- [Father](#)
- [spirit](#)
- [is seeking](#)

Translation Words - UST

- [the time](#)
- [truly](#)
- [truthfully](#)
- [worship God](#)
- [will worship](#)
- [to worship](#)
- [Father](#)
- [Father](#)
- [spiritually](#)
- [searches](#)

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.

UST

²³ Nevertheless, [the time](#) is coming and has now arrived when those who [truly worship God will worship](#) the [Father](#) [spiritually](#) and [truthfully](#). {This is} because the [Father](#) indeed [searches](#) for such people [to worship](#) him.

John 4:24

and...in spirit...truth (ULT)

and...spiritually...truthfully (UST)

See how you translated this phrase in the previous verse.

Translation Words - ULT

- God is
- spirit
- worshiping
- to worship
- spirit
- truth

Translation Words - UST

- God
- is a spiritual being
- those who worship
- worship him
- spiritually
- truthfully

ULT

²⁴ God is spirit, and those worshiping him, it is necessary to worship in spirit and truth."

UST

²⁴ God is a spiritual being, and those who worship him must worship him spiritually and truthfully."

John 4:25

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the one called Christ (ULT)

He is the one called "Christ" in Greek (UST)

Christ is the Greek translation of **Messiah**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one called Christ in the Greek language" (See: [Assumed Knowledge and Implicit Information](#))

When he may come, that one (ULT)

When he comes (UST)

Here, **he** and **that one** refer to the Messiah. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "When the Messiah may come, the Messiah" (See: [Pronouns — When to Use Them](#))

that one will declare everything to us (ULT)

he...he will tell us everything {that we need to know (UST)

The words **declare everything** imply all that the people need to know. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "he will tell us all that we need to know" (See: [Assumed Knowledge and Implicit Information](#))

to us (ULT)

us (UST)

When the woman said "us," she was including the people to whom she was speaking, so this would be inclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- I know
- the Messiah
- Christ
- called
- will declare

Translation Words - UST

- I know
- the Messiah
- Christ" in Greek
- He is the one called
- he will tell

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."

UST

²⁵ The woman said to Jesus, "I know that the Messiah will come. (He is the one called "Christ" in Greek.) When he comes, he will tell us everything {that we need to know}."

John 4:26

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the one speaking to you (ULT)

who am speaking to you now (UST)

Jesus is referring to himself in third person. If this would confuse your readers, you can use the first person form, as in the UST. (See: [First, Second or Third Person](#))

ULT

²⁶ Jesus says to her, "I am, the one speaking to you."

UST

²⁶ Jesus told her, "I, who am speaking to you now, I am the Messiah!"

Translation Words - ULT

- Jesus

Translation Words - UST

- Jesus

John 4:27

at this (ULT)

Just at that moment (UST)

Alternate translation: "at the time he said this" or "just as Jesus was saying this"

and they were amazed that he was speaking with a woman (ULT)

In the culture of that time, it was very unusual for a Jew to speak with a **woman** he did not know, especially if they were alone or if that woman was a Samaritan. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and they were amazed that he was speaking alone with an unknown woman, because people didn't usually do that" (See: [Assumed Knowledge and Implicit Information](#))

What are you seeking (ULT)

What do you want from her (UST)

This question could be spoken to: (1) Jesus. Alternate translation: "What do you want from this woman?" (2) the woman. Alternate translation: "What do you want from him?"

Translation Words - ULT

- [disciples](#)
- [they were amazed](#)
- [are you seeking](#)

Translation Words - UST

- [disciples](#)
- [They were astonished](#)
- [do you want from her](#)

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?"

UST

²⁷ Just at that moment, his [disciples](#) came back from the city. [They were astonished](#) because Jesus was talking {alone} with a woman {whom he didn't know}. However, no one dared to ask him, "What [do you want from her?](#)" or "Why are you talking with her at all?"

John 4:28

says (ULT)

She said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to the men (ULT)

to the men of the city (UST)

Here, **the men** could refer to: (1) the men who lived in the nearby town and would have been working out in the fields at that time.

Alternate translation: “to the men of the town” (2) the people who lived in the nearby town. Alternate translation: “to the people of the town” (See: [When Masculine Words Include Women](#))

ULT

²⁸ Then the woman left her water pot and went back into the town and says to the men,

UST

²⁸ At that time the woman left her water jar there and returned to the city. She said to the men of the city,

John 4:29

Come, see a man who told me all things, as much as I have done (ULT)

Come and meet this man who told me so many things that I have done (UST)

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "Come see a man who knows very much about me even though I 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?"

UST

²⁹ "Come and meet this man who told me so many things that I have done! He could not be the [Messiah](#), could he?"

This is not the Christ, is it (ULT)

He could not be the Messiah, could he (UST)

This question is not a rhetorical question. The woman is not sure that Jesus is the **Christ**, so she asks a question that expects "no" for an answer. However, the fact that she asked the question instead of making a statement indicates that she is uncertain. If your readers would misunderstand this, you could translate this in a way that shows her uncertainty. Alternate translation: "Is it even possible that this is the Christ?"

Translation Words - ULT

- [Christ](#)

Translation Words - UST

- [Messiah](#)

John 4:30

They went out (ULT) Those men left (UST)

They here refers to the men or people from the town to whom the woman had spoken. If your readers would misunderstand this, you could state this explicitly. Your translation will depend on how you translated “the men” in verse [28](#). Alternate translation: “The men of the town went out” or “The nearby townspeople went out” (See: [Pronouns — When to Use Them](#))

ULT

³⁰ They went out from the town and came to him.

UST

³⁰ Those men left the city and came to Jesus.

John 4:31

In the meantime (ULT)

While the woman was gone (UST)

Alternate translation: "While the woman was going into town" or "During the time that the woman was in the town"

the disciples were urging him, saying (ULT)
Jesus' disciples, {who had just returned with the food,} pleaded with him to eat. They said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "the disciples were urging him, and they said" (See: [Quotations and Quote Margins](#))

Rabbi, eat (ULT)

Teacher, please eat something (UST)

Here, **eat** 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: "Rabbi, please eat" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus' disciples...who had just returned with the food](#)
- [Teacher](#)

ULT

³¹ In the meantime, the [disciples](#) were urging him, saying, "[Rabbi](#), eat."

UST

³¹ {While the woman was gone,} [Jesus' disciples](#), {[who had just returned with the food](#),} pleaded with him to eat. They said, "[Teacher](#), please eat something!"

John 4:32

I have food to eat (ULT)

I have sustenance (UST)

Here Jesus uses the word **food** figuratively to refer to doing God's will, as he states in [verse 34](#). However, his disciples do not understand this and Jesus does not explain the metaphor to them in this verse. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [do...know](#)

Translation Words - UST

- [know...about](#)

ULT

³² But he said to them, "I have food to eat that you do not [know](#)."

UST

³² Jesus told them, "I have sustenance that you [know](#) nothing [about](#)!"

John 4:33

**No one brought him to eat, did he (ULT)
Surely no one else could have brought him
something to eat, could they (UST)**

The disciples think Jesus is literally talking about something **to eat**. They begin asking each other this question, expecting a “no” response. If your readers would misunderstand this, you could translate this in a way that shows their uncertainty. Alternate translation: “Is it even possible that someone brought him food to eat?”

ULT

³³ So the **disciples** said to each other,
“No one brought him to eat, did he?”

UST

³³ So **they** were saying to one another,
“Surely no one else could have brought
him something to eat, could they?”

Translation Words - ULT

- **disciples**

Translation Words - UST

- **they**

John 4:34

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

My food is that I might do the will of the one who sent me and might complete his work (ULT)

This is what sustains me: It is to do what my Father—who sent me—wants and to complete my Father's work (UST)

Here Jesus uses **food** figuratively to refer to obeying God's **will**. If it would be helpful for your readers, you could express this with a simile. Alternate translation: "Like food satisfies a hungry person, doing the will of the one who sent me and completing his work satisfies me" (See: [Metaphor](#))

of the one who sent me (ULT) my Father—who sent me (UST)

Here, **the one who sent me** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of God, the one who sent me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- will of the one who sent me
- who sent
- might complete
- work

Translation Words - UST

- Jesus
- what...my Father—who sent me...wants
- my Father—who sent
- to 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."

UST

³⁴ Jesus told them, "This is what sustains me: It is to do what my Father—who sent me—wants and to complete my Father's work."

John 4:35

Do you not say (ULT)

At this time of the year} you usually say (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.
Alternate translation: "You surely say" (See: [Rhetorical Question](#))

Behold (ULT)

Listen to what I'm telling (UST)

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

lift up your eyes (ULT)

Look (UST)

This phrase, **lift up your eyes**, is a common idiom in the Bible that is used to describe the act of looking at something or direct one's own attention toward something. If your readers would misunderstand this, you could use an equivalent idiom or use plain language. Alternate translation: "look" (See: [Idiom](#))

see the fields (ULT)

see that these people are like fields (UST)

Jesus uses the word **fields** figuratively to refer to people. If your readers would misunderstand this, you could express the meaning with a simile or plainly. Alternate translation: "see these people who are like fields" or "see these people" (See: [Metaphor](#))

they are already white for harvest (ULT)

are now ready for harvest (UST)

Jesus uses the phrase **white for harvest** figuratively to say that people are ready to receive the message of Jesus, like fields that are ready to be harvested. If your readers would misunderstand this, you could convey the meaning with a simile or do it plainly. Alternate translation: "they are like a field that is ready to be harvested" or "they are already ready to believe my message" (See: [Metaphor](#))

Translation Words - ULT

- [harvest](#)
- [harvest](#)

Translation Words - UST

- [we will harvest the crops](#)
- [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](#)!

UST

³⁵ {At this time of the year} you usually say, 'There are four months left, and then [we will harvest the crops](#).' Listen to what I'm telling you. Look and see that these people are like fields that are now ready for [harvest](#)!

John 4:36

The one who is harvesting...and the one who is harvesting (ULT)

The one who harvests these crops...and those who reap the harvest (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. The act of **harvesting** crops is used figuratively to refer to the act of proclaiming Jesus' message to those who are ready to receive it. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "The one who is proclaiming the message to those who are being saved is like one who is harvesting ... and the one who is like a harvester" (See: [Biblical Imagery — Extended Metaphors](#))

receives wages (ULT)

receives payment (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. Those who proclaim Jesus' message are described as those who receive **wages** for their labor. Here, **wages** refers to the joy those who proclaim the message will receive, as indicated by the last clause in this verse. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "has great joy that is like wages" (See: [Biblical Imagery — Extended Metaphors](#))

and gathers fruit for eternal life (ULT)

and collects fruit, which is people receiving life forever {in heaven (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. Jesus uses the phrase **fruit for eternal life** figuratively to refer to people who believe his message and are forgiven for their sins, so that they can have eternal life with God in heaven. If your readers would misunderstand this, you could translate this as a simile. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that the one who is harvesting gathers" (See: [Biblical Imagery — Extended Metaphors](#))

the one who is sowing (ULT)

those who sow the seed (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. The act of **sowing** seed is used figuratively to refer to the act of preparing people to receive Jesus' message. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "the one who is preparing people to receive the message is like one who is sowing seed" (See: [Biblical Imagery — Extended Metaphors](#))

Translation Words - ULT

- [who is harvesting](#)
- [who is harvesting \(2\)](#)
- [receives](#)
- [fruit](#)
- [eternal](#)
- [life](#)
- [who is sowing](#)

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.

UST

³⁶ [The one who harvests these crops](#) receives payment and collects [fruit, which is people receiving life forever {in heaven}](#). The result is that [those who sow the seed](#) and [those who reap the harvest](#) will be glad together.

- might rejoice

Translation Words - UST

- The one who harvests these crops
- those who reap the harvest (2)
- receives
- fruit
- which is people receiving life forever...in heaven
- which is people receiving life forever...in heaven
- those who sow the seed
- will be glad

John 4:37

in...this (ULT)

What I'm going to say is true...What I'm going to say is true (UST)

Here, **this** could refer to: (1) the statements in the rest of this verse and the next verse. Alternate translation: "regarding what I am about to say," (2) the statement in the previous verse. Alternate translation: "regarding what I have just said," (See: [Assumed Knowledge and Implicit Information](#))

One is the one sowing (ULT)

One person sows the seeds (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses [35–38](#). Here, **sowing** is used figuratively to refer to preparing people to receive the message of Jesus. If your readers would misunderstand this, you could express this with a simile. Alternate translation: "One preparing people to receive the message is like one sowing" (See: [Biblical Imagery — Extended Metaphors](#))

the one harvesting (ULT)

harvests the crops (UST)

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses [35–38](#). Here, **harvesting** refers to proclaiming the message of Jesus to those already prepared to receive it. If your readers would misunderstand this, you could express this with a simile. Alternate translation: "the one proclaiming the message to those who are receiving it is like one harvesting" (See: [Biblical Imagery — Extended Metaphors](#))

Translation Words - ULT

- true
- sowing
- harvesting

Translation Words - UST

- What I'm going to say is true
- sows the seeds
- harvests the crops

ULT

³⁷ For in this the saying is true, 'One is the one sowing, and another, the one harvesting.'

UST

³⁷ What I'm going to say is true: One person sows the seeds, and another person harvests the crops.

John 4:38

you...you...you (ULT) **you disciples of mine...you...you (UST)**

In this verse **you** is plural and refers to the disciples to whom Jesus is speaking. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “you who are my disciples ... you ... you disciples” (See: [Forms of You](#))

I sent you to harvest (ULT) **I sent you disciples of mine to gather the harvest from a crop (UST)**

Jesus continues to speak figuratively to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses 35–38. Here, **harvest** refers to proclaiming the message of Jesus to those already prepared to receive it. If your readers would misunderstand this, you could express this with a simile. Alternate translation: “I sent you to successfully proclaim my message like those who harvest” (See: [Biblical Imagery — Extended Metaphors](#))

that on which you have not labored (ULT) **that you did not plant (UST)**

This phrase refers to those who received Jesus’ message when his disciples proclaimed it to them. Although the disciples did not prepare those people to receive the message, they enjoyed the benefits of seeing those people trust in Jesus for salvation. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “those people whom you previously did not prepare to receive the message” (See: [Assumed Knowledge and Implicit Information](#))

Others have labored (ULT) **Others have worked very hard {to plant the crop (UST)**

Others here refers to those people who prepared people to receive Jesus’ message before Jesus’ disciples successfully proclaimed that message to them. This would include Jesus, John the Baptist, and possibly the Old Testament prophets as well. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Others such as myself and the prophets have labored” (See: [Assumed Knowledge and Implicit Information](#))

you...have entered into their labor (ULT) **you...are now joining them in their work (UST)**

Here, **entered into** means to have joined others or participated with others in doing something. Alternate translation: “you have joined in doing 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.”

UST

³⁸ I sent you disciples of mine to gather the harvest from a crop that you did not plant. Others have worked very hard {to plant the crop}, but you are now joining them in their work.”

Translation Words - UST

- sent
- to gather the harvest from a crop
- did...plant
- have worked very hard {to plant the crop
- work

John 4:39

from...that city (ULT)
Now...who lived in the city of Sychar...Now...
who lived in the city of Sychar (UST)

Here, **that city** refers to the Samaritan city of Sychar. If this might confuse your readers, you could express the meaning explicitly.

Alternate translation: "from Sychar" (See: [Assumed Knowledge and Implicit Information](#))

He told me everything that I have done (ULT)
He told me so many things that I have done (UST)

Here, **everything** is an exaggeration. The woman was impressed by how much Jesus knew about her. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "He told me many things that I have done" (See: [Hyperbole](#))

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."

UST

³⁹ Now many [Samaritans](#) who lived in the city of Sychar [trusted in Jesus](#) because of what the woman had told them. [She said](#), "He told me so many things that I have done."

Translation Words - ULT

- [of...Samaritans](#)
- [believed](#)
- [in him](#)
- [testifying](#)

Translation Words - UST

- [Samaritans](#)
- [trusted](#)
- [in Jesus](#)
- [She said](#)

John 4:40

to him...him...he stayed (ULT) to Jesus...him...he stayed...with them (UST)

In this verse **him** and **he** refer to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "to Jesus ... Jesus ... Jesus stayed" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Samaritans](#)
- [days](#)

Translation Words - UST

- [Samaritans](#)
- [for...days](#)

ULT

⁴⁰ So when the [Samaritans](#) came to him, they asked him to stay with them, and he stayed there two [days](#).

UST

⁴⁰ When the [Samaritans](#) came to Jesus, they asked him to remain with them. So he stayed there with them for two more [days](#).

John 4:41

his word (ULT)

what he proclaimed to them (UST)

Here, **word** refers to the message that Jesus proclaimed. If this might confuse your readers, you could express the meaning plainly.

Alternate translation: "his message" (See: [Metonymy](#))

Translation Words - ULT

- [believed](#)

Translation Words - UST

- [trusted in Jesus](#)

ULT

⁴¹ And many more [believed](#) because of his word.

UST

⁴¹ Many more of them [trusted in Jesus](#) because of what he proclaimed to them.

John 4:42

they said (ULT)

The townspeople told (UST)

Here, **they** refers to the Samaritans from Sychar. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the local Samaritans said" (See: [Pronouns — When to Use Them](#))

We...believe...we...have heard...we know (ULT)

We believe in Jesus now...We believe...we have heard his message...we know (UST)

We throughout this verse refers to the Samaritan townspeople who came to Jesus apart from the Samaritan woman, so the pronoun would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

this one (ULT)

this man (UST)

Here, **this one** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "this man, Jesus" (See: [Pronouns — When to Use Them](#))

of...world (ULT)

the believers in the world (UST)

Here, **world** refers to everyone throughout the world who believes in Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "all the believers in the world" (See: [Metonymy](#))

Translation Words - ULT

- We...believe
- we know
- truly
- Savior
- of...world

Translation Words - UST

- We believe in Jesus now
- we know
- truly
- one who saves...from their sins
- the believers in the 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**."

UST

⁴² The townspeople told the woman, "**We believe in Jesus now**, but not just because of what you told us about him. {We believe} because we have heard his message for ourselves. Now **we know** that this man **truly** is the **one who saves the believers in the world** {from their sins}."

John 4:43

Now after those two days (ULT)

This phrase introduces a new event that happened after the events the story has just related. Use the natural form in your language for introducing a new event. Alternate translation: “After he had spent two days in Samaria” (See: [Introduction of a New Event](#))

from there (ULT) the city of Sychar (UST)

Here, **there** could refer to: (1) the Samaritan city of Sychar. Alternate translation: “from Sychar” (2) the region of Samaria in general. Alternate translation: “from Samaria” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [days](#)
- [Galilee](#)

Translation Words - UST

- [he stayed for two days...with the Samaritans](#)
- [the region of Galilee](#)

ULT

⁴³ Now after those two [days](#), he departed from there into [Galilee](#);

UST

⁴³ After [he stayed for two days](#) {[with the Samaritans](#)}, Jesus left the city of Sychar and entered [the region of Galilee](#).

John 4:44

for (ULT) because (UST)

Here, **for** indicates that this verse provides one reason why Jesus wanted to go to Galilee. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "He went to Galilee because" (See: [Connect — Reason-and-Result Relationship](#))

for Jesus himself testified (ULT) Jesus wanted to go to Galilee because he himself confirmed (UST)

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](#))

a prophet has no honor in {his} own country (ULT) a prophet does not receive honor in the place where he grew up {and he did not want publicity (UST)

Alternate translation: "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"

in {his} own country (ULT) in the place where he grew up {and he did not want publicity (UST)

This could refer to: (1) the whole region of Galilee where Jesus came from. Alternate translation: "in the Galilee region where he was from" (2) the specific town Jesus grew up in, which is Nazareth. Alternate translation: "in his hometown of Nazareth"

Translation Words - ULT

- Jesus
- testified
- a prophet
- honor

Translation Words - UST

- Jesus wanted to go to Galilee
- he...confirmed
- a prophet
- does not receive honor

ULT

⁴⁴ for Jesus himself testified that a prophet has no honor in {his} own country.

UST

⁴⁴ (Jesus wanted to go to Galilee because he himself confirmed that a prophet does not receive honor in the place where he grew up {and he did not want publicity}.)

John 4:45

When therefore (ULT)

Since this is true, when (UST)

Here, **therefore** indicates that what follows is the result of what Jesus had testified in the previous verse. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “As a result of this being true, when” (See: [Connect — Reason-and-Result Relationship](#))

the Galileans welcomed him (ULT)

many of the people there merely welcomed him (UST)

Since this verse gives the result of Jesus saying in the previous verse that a prophet was not honored in his own country, it is important to indicate that welcoming Jesus was not the same as honoring him.

They **welcomed him** because he did miracles, not because they honored him as a prophet. Alternate translation: “the Galileans only welcomed him”

having seen all the things (ULT)

because they had seen all the amazing things (UST)

This clause indicates the reason why the Galileans welcomed Jesus. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “because they had seen all the things” (See: [Connect — Reason-and-Result Relationship](#))

having seen all the things (ULT)

because they had seen all the amazing things (UST)

Here, **all** is an exaggeration that refers to the Galileans having seen many of Jesus’ miracles. If this might confuse your readers, you could use an equivalent expression. Alternate translation: “having seen many of the things” (See: [Hyperbole](#))

at the festival...to the festival (ULT)

during the recent Passover celebration...which...to (UST)

Here, **the festival** refers the Passover festival, as indicated in [2:12–25](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “at the Passover festival ... to the Passover” (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

⁴⁵ Since this is true, when he arrived in the region of Galilee many of the people there merely welcomed him because they had seen all the amazing things he had done in Jerusalem during the recent Passover celebration, which they also had gone to.

Translation Words - UST

- the region of Galilee
- many of...people there
- merely welcomed
- Jerusalem
- recent Passover celebration
- which

John 4:46

Then (ULT)

Next (UST)

Then indicates that the events which the story will now relate came after the event it has just described. If your readers would misunderstand this, you could show this relationship by using a fuller phrase. Alternate translation: “After Jesus entered Galilee and the Galileans welcomed him” (See: [Connect — Sequential Time Relationship](#))

Cana (ULT)

the town of Cana (UST)

See how you translated this name in [2:1](#). (See: [How to Translate Names](#))

Capernaum (ULT)

the city of Capernaum (UST)

See how you translated **Capernaum** in [2:12](#). (See: [How to Translate Names](#))

and there was a certain royal official (ULT)

This phrase introduces a new character in the story. Use the natural form in your language for introducing a new character. The expression **royal official** identifies this man as someone who was in the service of the king. Since he is a new participant, if it would be helpful to your readers, you could call him something like “a man who was a government official who served the king” (See: [Introduction of New and Old Participants](#))

Translation Words - ULT

- Cana
- in Galilee
- water
- wine
- a...royal official
- son
- Capernaum

Translation Words - UST

- the town of Cana
- in the region of Galilee
- water
- into wine
- an official of the king
- the city of Capernaum
- and had a son

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.

UST

⁴⁶ Next, Jesus went back again to [the town of Cana in the region of Galilee](#). {That was} where he had turned [water into wine](#). There was [an official of the king](#) who lived nearby in [the city of Capernaum](#) and had a son who was very sick.

John 4:47

He (ULT) that official (UST)

He here refers to the royal official. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "The official" (See: [Pronouns — When to Use Them](#))

Judea (ULT) Judea (UST)

See how you translated **Judea** in [verse 3](#). (See: [How to Translate Names](#))

Galilee (ULT) Galilee (UST)

See how you translated **Galilee** in [1:43](#). (See: [How to Translate Names](#))

he was about (ULT) his son would...soon (UST)

Here, **he** refers to the royal official's son. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the official's son was about" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [Judea](#)
- [Galilee](#)
- [heal](#)
- [son](#)
- [to die](#)

Translation Words - UST

- [Jesus](#)
- [Galilee](#)
- [Judea](#)
- [heal](#)
- [son](#)
- [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](#).

UST

⁴⁷ When that official heard that [Jesus](#) had come back to [Galilee](#) from [Judea](#), he went to Jesus in Cana and asked him to come down to Capernaum and [heal](#) his [son](#), because his son would [die](#) soon.

John 4:48

Unless you would see signs and wonders, you would certainly not believe (ULT)

You people will only trust in me {as the Messiah} if you see {me perform} wonderful miracles (UST)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "Only if you see signs and wonders will you believe" (See: [Double Negatives](#))

ULT

⁴⁸ Then [Jesus](#) said to him, "Unless you would see [signs](#) and [wonders](#), you [would](#) certainly not [believe](#)."

UST

⁴⁸ [Jesus](#) then told him, "You people will only trust in me {as the Messiah} if you see {me perform} wonderful miracles!"

you would see...you would...believe (ULT)

only...if you see...me perform} wonderful miracles...You people will...trust in me {as the Messiah (UST)

The word **you** is plural in this verse. This means that Jesus was not only speaking to the royal official, but also to the other people who were there. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "you all would see ... you all would ... believe" (See: [Forms of You](#))

signs and wonders (ULT)

only...if you see...me perform} wonderful miracles (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **wonders** describes the character of Jesus' miraculous **signs**. If your readers would misunderstand this, you could express this meaning with an equivalent phrase. Alternate translation: "wonderful miraculous signs" (See: [Hendiadys](#))

Translation Words - ULT

- [Jesus](#)
- [signs](#)
- [wonders](#)
- [you would...believe](#)

Translation Words - UST

- [Jesus](#)
- [You people will...trust in me {as the Messiah](#)
- [only...if you see...me perform} wonderful miracles](#)
- [only...if you see...me perform} wonderful miracles](#)

John 4:49

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Sir (ULT)

Sir (UST)

The royal official calls Jesus **Sir** in order to show respect or politeness. See how you translated this word in [4:11](#). (See: [lord](#), [Lord](#), [master](#), [sir](#))

come down (ULT)

please come down to my home in Capernaum (UST)

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, as in the UST: “please come down” (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [royal official](#)
- [Sir](#)
- [child](#)
- [dies](#)

Translation Words - UST

- [official of the king](#)
- [Sir](#)
- [son](#)
- [dies](#)

ULT

⁴⁹ The [royal official](#) says to him, “[Sir](#), come down before my [child dies](#).”

UST

⁴⁹ The [official of the king](#) said to him, “[Sir](#), please come down to my home in Capernaum before my [son dies](#)!”

John 4:50

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

The man (ULT) The man (UST)

Here, **the man** refers to the royal official who was introduced in verse 46. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "The royal official" (See: [Assumed Knowledge and Implicit Information](#))

believed...the word (ULT) trusted...what...told (UST)

Here, **word** refers to all that Jesus said to the man. It does not refer to one specific word that Jesus said. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "believed the words" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [Jesus](#) (2)
- [son](#)
- [lives](#)
- [believed](#)

Translation Words - UST

- [Jesus](#)
- [Jesus](#) (2)
- [son](#)
- [will live](#)
- [trusted](#)

ULT

⁵⁰ [Jesus](#) says to him, "Go. Your [son](#) [lives](#)." The man [believed](#) the word that [Jesus](#) spoke to him, and he went away.

UST

⁵⁰ [Jesus](#) told him, "Go home. Your [son](#) [will live](#)." The man [trusted](#) what [Jesus](#) told him, and he started to go back home.

John 4:51

he (ULT) the official (UST)

In this verse **he**, **his**, and **him** refer to the royal official who was introduced in verse 46. If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: “the royal official” (See: [Pronouns — When to Use Them](#))

saying that his son lives (ULT)

If your readers would misunderstand this, you could express this as a direct quotation. You will also need to adjust the sentence to indicate to whom they are speaking. Alternate translation: “saying, ‘Your son lives’” (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [servants](#)
- [reported to him](#)
- [son](#)
- [lives](#)

Translation Words - UST

- [servants](#)
- [They told him](#)
- [child](#)
- [is going to live](#)

ULT

⁵¹ Now while he was going down, his [servants](#) met him and [reported to him](#), saying that his [son lives](#).

UST

⁵¹ As the official was traveling down to his home in the city of Capernaum, his [servants](#) met him {along the road}. [They told him](#), “Your [child is going to live](#).”

John 4:52

So he asked from them the hour in which he began to improve (ULT)

If your readers would misunderstand this, you could express this as a direct quotation. Alternate translation: "So he asked from them, 'In what hour did he begin to improve?'" (See: [Direct and Indirect Quotations](#))

he began to improve (ULT) did my son start getting better (UST)

Here, **he** refers to the royal official's son who was ill. If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "his son" (See: [Pronouns — When to Use Them](#))

hour...seventh (ULT) his servants...At what time...At 1:00 PM (UST)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, the seventh hour indicates a time in the middle of the day. If your readers would misunderstand this, you could express this in the way the people of your culture reckon time. Alternate translation: "at about one o'clock in the afternoon"

Translation Words - ULT

- [hour](#)
- [at the...hour](#) (2)

Translation Words - UST

- [his servants...At what time](#)
- [At 1:00 PM](#) (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."

UST

⁵² He asked [his servants](#), "[At what time](#) did my son start getting better?" They answered him, "[At 1:00 PM](#) yesterday his fever went away."

John 4:53

the father (ULT)

the boy's father (UST)

Here, **the father** refers to the royal official who was introduced in verse 46. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the royal official" (See: [Assumed Knowledge and Implicit Information](#))

Jesus had said to him, "Your son lives (ULT)

Jesus had told him that his son would live (UST)

If your readers would misunderstand this, you could express this as an indirect quotation. Alternate translation: "Jesus had said to him that his son lives" (See: [Direct and Indirect Quotations](#))

he himself...believed (ULT)

this same man...in...trusted...Jesus (UST)

John uses the word **himself** to emphasize the importance of this event. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "that same royal official ... believed" (See: [Reflexive Pronouns](#))

Translation Words - ULT

- father
- realized
- hour
- Jesus
- son
- lives
- he...believed
- household

Translation Words - UST

- boy's father
- recognized
- the exact time
- Jesus
- that his son
- would live
- who lived...in
- in...trusted...Jesus

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.

UST

⁵³ And the boy's father recognized that his son had recovered at the exact time that Jesus had told him that his son would live. So this same man, along with everyone who lived in his house, trusted in Jesus.

John 4:54

Now Jesus again did this second sign (ULT)

This verse is a comment about the events described in 4:46–53. John wrote much about the miraculous signs Jesus did. This is the second of those signs. Alternate translation: “That was the second sign Jesus did”

sign (ULT)

great miracle (UST)

See how you translated this term, **sign**, in 2:11. See also the discussion of signs in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracle”

Translation Words - ULT

- Jesus
- sign
- Judea
- Galilee

Translation Words - UST

- great miracle
- Jesus
- the region of Galilee
- the region of Judea

ULT

⁵⁴ Now Jesus again did this second sign, having come from Judea to Galilee.

UST

⁵⁴ That was the second great miracle that Jesus did. {He did it during the time that} he came to the region of Galilee after leaving the region of Judea.

John 5

John 5 General Notes

Structure and Formatting

Jesus' third sign: he heals a paralyzed man (5:1–9)

Jewish leaders oppose Jesus' ministry (5:10–18)

Jesus says he is equal with God (5:19–30)

Jesus' witnesses are John the Baptist, Jesus' works, God, and the Scriptures (5:31–47)

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.” The man Jesus healed in this chapter was one of those people ([5:2–7](#)).

Testimony

In the Bible, a 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. In this chapter, Jesus tells the Jews that God had told them who Jesus was, so he did not need to tell them who he was ([5:34–37](#)). 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 ([5:44–47](#)).

The resurrection of life and the resurrection of judgment

In this chapter, Jesus mentions two resurrections, the resurrection of life and the resurrection of judgment ([5:28–29](#)). Regarding the resurrection of life, God will make some people alive again, and they will live with him forever, because he gives them his grace. Regarding the resurrection of judgment, God will make some people alive again and they will live apart from him forever, because he will treat them justly.

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” ([5:19](#)), the “Son of God” ([5:25](#)), and the “Son of Man” ([5:27](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [First, Second or Third Person](#))

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter ([5:27](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. See the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

John 5:1

Verses 1–4 give background information about the setting of the story. Use the natural form in your language for expressing background information. (See: [Background Information](#))

After these things (ULT)

After those things happened (UST)

This phrase 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” (See: [Introduction of a New Event](#))

ULT

¹ After these things, there was [a festival](#) of the [Jews](#), and [Jesus](#) went up to [Jerusalem](#).

UST

¹ After those things happened, the time came [for another Jewish festival](#), and [Jesus](#) walked up to [the city of Jerusalem](#) {to celebrate the festival}.

went up...to Jerusalem (ULT)

walked up...to celebrate the festival...to the city of Jerusalem (UST)

Jerusalem is located on the top of a hill. Therefore, roads to **Jerusalem** went **up**. If your language has a different word for going up a hill than for walking on level ground or going down a hill, you should use it here.

Translation Words - ULT

- [a festival](#)
- [of...Jews](#)
- [Jesus](#)
- [Jerusalem](#)

Translation Words - UST

- [for another...festival](#)
- [Jewish](#)
- [Jesus](#)
- [the city of Jerusalem](#)

John 5:2

a pool (ULT)

a pool (UST)

This **pool** was a large manmade hole in the ground that people filled with water and used for bathing. Sometimes they lined these pools with tiles or stones.

in Hebrew (ULT)

in the language used by the Jews (UST)

When John says **in Hebrew** in his Gospel, he refers to the language spoken by the Jews during his time. This language is now called Jewish Aramaic. If it would be helpful to your readers, you could express this explicitly. Alternate translation: “in Jewish Aramaic” (See: [Assumed Knowledge and Implicit Information](#))

Bethesda (ULT)

Bethesda (UST)

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

roofed porches (ULT)

porches with roofs (UST)

These **porches** were structures with roofs that had at least one wall missing and were attached to the sides of buildings.

Translation Words - ULT

- [Jerusalem](#)
- [Sheep Gate](#)
- [is called](#)

Translation Words - UST

- [There is a place} called the Sheep Gate...which is one of the gates going into the city...that gate](#)
- [Jerusalem](#)
- [which people called](#)

ULT

² Now in [Jerusalem](#) by the [Sheep Gate](#) there is a pool, which in Hebrew [is called](#) Bethesda, having five roofed porches.

UST

² {[There is a place](#)} called the [Sheep Gate](#) in [Jerusalem](#), {[which is one of the gates going into the city](#)}. There is a pool beside [that gate which people called](#) Bethesda in the language used by the Jews. Next to the pool are five porches with roofs.

John 5:3

(There are no notes for this verse.)

ULT

³ In these were lying a crowd of those who are sick, blind, lame, {or} paralyzed.
[\[1\]](#)

UST

³ Many people were lying on these porches. They were people who were ill, unable to see, unable to walk, or unable to move.

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.]

UST

^{4[1]} [{They were lying there} because an angel from the Lord would occasionally come down and aggravate the water. Whoever was the first person to step into the water after the angel aggravated it was healed from whatever illness or infirmity that was afflicting him.]

John 5:5

Now a certain man was there (ULT)

This verse introduces the man lying beside the pool as a new character to the story. Use the natural form in your language for introducing a new character. (See: [Introduction of New and Old Participants](#))

was...there (ULT)

There was...lying near this pool called Bethesda (UST)

Here, **there** refers being at the pool called Bethesda in verse 2. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “was at the Bethesda pool” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- years

Translation Words - UST

- years

ULT

⁵ Now a certain man was there, having 38 years in his illness.

UST

⁵ There was a man lying near this pool called Bethesda who had been sick for 38 years.

John 5:6

says (ULT)

He asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [having known](#)
- [already...a long time](#)

Translation Words - UST

- [Jesus](#)
- [he knew](#)
- [for 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?"

UST

⁶ [Jesus](#) saw this man lying near the pool, and [he knew](#) that he had been lying there [for a long time](#). He asked the man, "Do you want your health to get better?"

John 5:7

Sir (ULT)

Sir (UST)

The man calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

when the water is stirred up (ULT)

the...when an angel stirs...water (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, verse 4 indicates who the man believed was doing the action. Alternate translation: "when an angel moves the water" (See: [Active or Passive](#))

into the pool (ULT)

into...pool...the (UST)

See how you translated **pool** in verse 2.

another goes down before me (ULT)

someone else has already gone down into the pool {and been healed} before me, {so that I cannot be healed (UST)

The man believed that only the first person to enter the water after the water stirred would be healed. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "another goes down before me and is healed"

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."

UST

⁷ The ill man answered him, "Sir, I don't have anyone who can put me into the pool when an angel stirs the [water](#). By the time I can put myself into the pool, someone else has already gone down into the pool {and been healed} before me, {so that I cannot be healed}."

Translation Words - ULT

- [Sir](#)
- [water](#)

Translation Words - UST

- [Sir](#)
- [water](#)

John 5:8

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [Get up](#)
- [walk](#)

Translation Words - UST

- [Jesus](#)
- [Stand up](#)
- [walk](#)

ULT

⁸ [Jesus](#) says to him, "[Get up](#), take up your mat, and [walk](#)."

UST

⁸ [Jesus](#) told him, "[Stand up](#)! Pick up the mat {that you have been lying on} and [walk](#)!"

John 5:9

Now...that...day (ULT)

Now...on...the Jewish day for rest known as} the Sabbath (UST)

John uses the word **Now** to show that the words that follow provide background information for a new event in the story that takes place in [verses 10–13](#). Use the natural form in your language for expressing background information. Alternate translation: “The day on which Jesus healed the man” (See: [Background Information](#))

Translation Words - ULT

- [began to walk](#)
- [day](#)
- [a Sabbath](#)

Translation Words - UST

- [walked](#)
- [on {the Jewish day for rest known as} the Sabbath](#)
- [on...the Jewish day for rest known as} the 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](#).

UST

⁹ Then Jesus healed the man at once, and the man picked up the mat {that he had been lying on} and [walked](#). (Now this happened [on {the Jewish day for rest known as} the Sabbath](#).)

John 5:10

So the Jews said (ULT)
Because {it was the Jewish day for rest}, the Jewish leaders said (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

to the one who was healed (ULT)
to the man whom Jesus had healed (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John indicates who did the action in the previous verses. Alternate translation: "to the one whom Jesus had healed" (See: [Active or Passive](#))

It is the Sabbath (ULT)
Today is a day for rest (UST)

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: "It is a Sabbath day"

not permitted for you to carry your mat (ULT)
You are not allowed to carry your mat {on this day, because it is work (UST)}

Here, the Jewish leaders (who were probably Pharisees) said this because they thought that the man was doing work by carrying his mat, and so he was disobeying God's command to rest and not work on the Sabbath. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#) and [work](#), [works](#), [deeds](#) and [Sabbath](#)) If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "it is not permitted for you, according to our law, to carry your mat" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁰ So the [Jews](#) said to the one [who was healed](#), "It is [the Sabbath](#) and not [permitted](#) for you to carry your mat."

UST

¹⁰ Because {it was the Jewish day for rest}, the [Jewish leaders](#) said [to the man whom Jesus had healed](#), "Today is [a day for rest](#). You are not [allowed](#) to carry your mat {on this day, because it is work}."

Translation Words - ULT

- [Jews](#)
- [who was healed](#)
- [the Sabbath](#)
- [permitted](#)

Translation Words - UST

- [Jewish leaders](#)
- [to the man whom Jesus had healed](#)
- [a day for rest](#)
- [are...allowed](#)

John 5:11

he...who made me healthy (ULT)
The man whom Jesus had healed...The man who healed me (UST)

Alternate translation: "The one who made me well" or "The one who healed me of my illness"

that one said to me, 'Pick up your mat (ULT)
The man who healed me...told me to pick up the mat {that I had been lying on (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that one said to me to pick up my mat" (See: [Quotes within Quotes](#))

ULT

¹¹ But he replied to them, "The one who made me healthy, that one said to me, 'Pick up your mat and [walk](#).'"

UST

¹¹ The man whom Jesus had healed answered them, "The man who healed me told me to pick up the mat {that I had been lying on} and [walk](#)."

Translation Words - ULT

- [walk](#)

Translation Words - UST

- [walk](#)

John 5:12

They asked him (ULT)

The Jewish leaders asked him (UST)

They here refers to the Jewish leaders and **him** refers to the man whom Jesus had healed. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "The Jewish leaders asked the man who was healed" (See: [Pronouns — When to Use Them](#))

who said to you, 'Pick it up (ULT)

Who told...you to pick up your mat (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "who said to you to pick it up" (See: [Quotes within Quotes](#))

Translation Words - ULT

- [walk](#)

Translation Words - UST

- [walk](#)

ULT

¹² They asked him, "Who is the man who said to you, 'Pick it up and [walk](#)?'"

UST

¹² The Jewish leaders asked him, "Who told you to pick up your mat and [walk](#)?"

John 5:13

the one...who was healed (ULT)

the...man whom Jesus had healed (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John indicates who did the action in the previous verses. Alternate translation: “the one whom Jesus had healed” (See: [Active or Passive](#))

who it was (ULT)

who had healed him (UST)

John is leaving out some of the words that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “who it was who had healed him” (See: [Ellipsis](#))

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.

UST

¹³ However, the [man whom Jesus had healed](#) did not [know](#) who had healed him, because [Jesus](#) had left the man without being noticed, since that area was crowded.

a crowd being in the place (ULT)

without being noticed, since that area was crowded (UST)

This could refer to: (1) the reason why Jesus left secretly. Alternate translation: “because a crowd was in the place” (2) the time when Jesus left secretly. Alternate translation: “while a crowd was in the place” (See: [Connect — Reason-and-Result Relationship](#))

a crowd (ULT)

without being noticed, since that area was crowded (UST)

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “a group of people” or “many people” (See: [Collective Nouns](#))

Translation Words - ULT

- [who was healed](#)
- [did...know](#)
- [Jesus](#)

Translation Words - UST

- [man whom Jesus had healed](#)
- [did...know](#)
- [Jesus](#)

John 5:14

After these things (ULT)

Later (UST)

After these things introduces a new event that happened some time after the events which 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” (See: [Introduction of a New Event](#))

finds (ULT)

found (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

him...to him (ULT)

the man whom he had healed...him (UST)

Here, **him** refers to the man whom Jesus had healed. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “the healed man ... that man” (See: [Pronouns — When to Use Them](#))

Behold (ULT)

Look (UST)

Jesus uses the term **Behold** to call the man's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [temple](#)
- [sin](#)

Translation Words - UST

- [Jesus](#)
- [temple](#)
- [Do...sin](#)

ULT

¹⁴ After these things, [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.”

UST

¹⁴ Later, [Jesus](#) found the man whom he had healed in the [temple](#) and told him, “Look, you are well now! Do not [sin](#) anymore, so that nothing worse {than your previous illness} might happen to you.”

John 5:15

to the Jews (ULT)

the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 5:10. (See: [Synecdoche](#))

Translation Words - ULT

- [announced](#)
- [to...Jews](#)
- [Jesus](#)

Translation Words - UST

- [told](#)
- [Jewish leaders](#)
- [Jesus](#)

ULT

¹⁵ The man went away and [announced](#) to the [Jews](#) that it was [Jesus](#) who had made him healthy.

UST

¹⁵ That man went away and [told](#) the [Jewish leaders](#) that the man who had healed him was [Jesus](#).

John 5:16

And because of this, the Jews began to persecute Jesus, because he was doing these things on the Sabbath (ULT)
So the Jewish leaders started persecuting Jesus because he was miraculously healing people on the Jewish day for rest (UST)

The writer uses the phrase **And because of this** to show that previous verse gave background information for what John will now present. Use the natural form in your language for expressing background information. Alternate translation: "Now the Jews began to persecute Jesus because he was doing these things on the Sabbath." (See: [Background Information](#))

ULT

¹⁶ And because of this, the [Jews began to persecute Jesus](#), because he was doing these things on [the Sabbath](#).

UST

¹⁶ So the [Jewish leaders started persecuting Jesus](#) because he was miraculously healing people on [the Jewish day for rest](#).

because of this (ULT)
So (UST)

Here, **this** refers to what the man whom Jesus had healed told the Jewish leaders. The Jewish leaders began to persecute Jesus because he had healed the man on the Sabbath, which was something they believed was against the law of Moses. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "because Jesus had healed him on the Sabbath" (See: [Assumed Knowledge and Implicit Information](#))

the Jews (ULT)
the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this in the previous verse. (See: [Synecdoche](#))

because he was doing these things (ULT)
because he was miraculously healing people (UST)

This phrase indicates a second reason why the Jewish leaders began persecuting Jesus. Here, **these things** refers to Jesus healing people on the Sabbath. The plural **things** indicates that he healed on the Sabbath multiple times, not just on the occasion recorded in verses 5–9. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "because he was doing these healings" (See: [Assumed Knowledge and Implicit Information](#))

on the Sabbath (ULT)
on the Jewish day for rest (UST)

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: "on a Sabbath day"

Translation Words - ULT

- [Jews](#)
- [began to persecute](#)
- [Jesus](#)
- [the Sabbath](#)

Translation Words - UST

- Jewish leaders
- started persecuting
- Jesus
- the Jewish day for rest

John 5:17

My Father (ULT)

God, my Father (UST)

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

Translation Words - ULT

- Father
- is working
- am working

Translation Words - UST

- God...Father
- is working
- am...working

ULT

¹⁷ But he replied to them, "My [Father is working](#) even now, and I [am working](#)."

UST

¹⁷ Jesus gave this answer to them, "[God](#), my [Father](#), [is working](#) today, so I am also [working](#)."

John 5:18

Because of this, therefore (ULT) As a consequence {of him saying this (UST)

Here, **this** refers to what Jesus had said in the previous verse. One of the reasons why the Jewish leaders wanted to kill Jesus was that Jesus called God his Father. If your readers would misunderstand this, you could express this explicitly. Alternate translation: "Because Jesus said this, therefore" (See: [Assumed Knowledge and Implicit Information](#))

the Jews (ULT) the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [5:10](#). (See: [Synecdoche](#))

because he not only was breaking the Sabbath (ULT)

They wanted to kill him} because he was not only disobeying their rules for the day for rest (UST)

The phrase **breaking the Sabbath** is an idiom that means to disobey the regulations for the Sabbath that God gave in the law of Moses. The Pharisees themselves added many regulations which they considered to be equal to those God had given. It was the additional Jewish regulations that Jesus was disobeying, thereby making the Jewish leaders very angry with him. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "because he not only was disobeying their Sabbath regulations" (See: [Idiom](#))

Father (ULT) was...Father (UST)

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

making himself equal to God (ULT) because he was claiming that he was equal with God (UST)

This clause, **making himself equal to God**, is the result of what Jesus had said in the previous clause. The result of Jesus calling God Father is that he was claiming to be equal with God. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "the result being that he was making himself equal to God" (See: [Connect — Reason-and-Result Relationship](#))

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](#).

UST

¹⁸ As a consequence {of him saying this}, the [Jewish leaders were trying](#) to kill Jesus even more {than they had tried before}. {They wanted to kill him} because he was not only disobeying [their rules for the day for rest](#) but also because he was claiming that he was equal [with God](#) by saying [that God](#) was his own [Father](#).

Translation Words - UST

- Jewish leaders
- were trying
- their rules for the day for rest
- that God
- with God
- was...Father

John 5:19

Therefore (ULT) Because of {these accusations (UST)

Therefore indicates that what Jesus is about to say is a response to the accusations of the Jewish leaders that were mentioned in the previous verse. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “Because the Jewish leaders had made these accusations” (See: [Connect — Reason-and-Result Relationship](#))

to them (ULT) to the Jewish leaders (UST)

Here, **them** refers to the Jewish leaders who wanted to kill Jesus and made accusations against him in the previous verse. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “to the Jewish authorities” (See: [Pronouns — When to Use Them](#))

Truly, truly, I say to you (ULT) I am telling you {people} the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

I say to you (ULT) I am telling you {people} (UST)

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through [5:47](#). If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: “I say to you Jews” or “I say to you all” (See: [Forms of You](#))

Son...Father (ULT) I...Son...God, the Father (UST)

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

the Son...also the Son...does (ULT) I, the Son...I, the Son, also...do (UST)

Jesus is referring to himself in the third person. If this would confuse your readers, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

ULT

¹⁹ Therefore, **Jesus** answered and said to them, “**Truly, truly**, I say to you, the **Son** is able to do nothing from 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**.”

UST

¹⁹ Because of {these accusations} **Jesus** replied to the Jewish leaders, “I am telling you {people} **the truth**: I, the **Son**, can do nothing on my own authority. I can only do what I perceive that **God, the Father**, is doing. Whatever the Father does, **I, the Son**, also **do**.”

from himself (ULT) **on my own authority (UST)**

Here, **from** is used to indicate the source of Jesus' teaching and ability to do miracles. His teaching and miracles could only have authority if they came from God. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "on his own authority" (See: [Assumed Knowledge and Implicit Information](#))

what he would see the Father doing (ULT) **what I perceive...God, the Father, is doing (UST)**

Jesus uses **see** figuratively to refer to knowing something. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "what he would perceive the Father doing" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [Son](#)
- [Son](#) (2)
- [Father](#)
- [in the same way](#)

Translation Words - UST

- [Jesus](#)
- [the truth](#)
- [the truth](#) (2)
- [I...Son](#)
- [I, the Son](#) (2)
- [God, the Father](#)
- [do](#)

John 5:20

the...Father...the Son (ULT) the...Father...me, the Son (UST)

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

the Son (ULT) me, the Son (UST)

As in the previous verse, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

he shows him...he will show him (ULT) makes known to me...The Father will...make known to me (UST)

Jesus uses **shows** and **show** figuratively to refer to revealing or making something known. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "he reveals to him ... he will reveal to him" (See: [Metaphor](#))

he will show him (ULT) The Father will...make known to me (UST)

Here, **he** refers to God the Father and **him** refers to Jesus the Son. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the Father will reveal to the Son" (See: [Pronouns — When to Use Them](#))

greater...than these...works (ULT) that will be even greater than the miracles {that I have already done... miraculous deeds (UST)

Here, **works** refers specifically to miracles. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "greater miracles than these" (See: [Assumed Knowledge and Implicit Information](#))

greater...than these...works (ULT) that will be even greater than the miracles {that I have already done... miraculous deeds (UST)

Here, **these** refers to the miracles that Jesus had already performed by the time he spoke these words. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "greater works than these miracles I have already performed" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Father](#)

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](#).

UST

²⁰ {This is true} because the [Father loves me, the Son](#), and makes known to me everything that he is doing. The Father will also make known to me [miraculous deeds](#) that will be even greater than the miracles {that I have already done} in order that you [might be astonished by them](#).

- loves
- Son
- works
- might be amazed

Translation Words - UST

- Father
- loves
- me, the Son
- miraculous deeds
- might be astonished by them

John 5:21

Father...Son (ULT)

Father...I, the Son (UST)

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

makes them alive...makes alive whom he desires (ULT)

gives them life again...give eternal life to anyone I want (UST)

The phrase **makes them alive** could refer to: (1) eternal life.

Alternate translation: “makes them have eternal life ... makes whom he desires have eternal life” (2) physical life, in which case it would repeat the idea of “raises the dead” in the previous phrase. Alternate translation: “makes them live again ... makes alive again whom he desires” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ For [just as](#) the [Father raises](#) the [dead](#) and [makes them alive](#), so also the [Son makes alive](#) whom he desires.

UST

²¹ {This will happen} because [I, the Son](#), [give eternal life](#) to anyone I want in the same way that the [Father resurrects those who have died](#) and [gives them life again](#).

the Son (ULT)

I, the Son (UST)

As in the previous two verses, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation, as in the UST: “I, the Son” (See: [First, Second or Third Person](#))

Translation Words - ULT

- [just as](#)
- [Father](#)
- [raises](#)
- [dead](#)
- [makes them alive](#)
- [makes alive](#) (2)
- [Son](#)

Translation Words - UST

- [I, the Son](#)
- [gives them life again](#)
- [give eternal life](#) (2)
- [Father](#)
- [resurrects](#)
- [those who have died](#)
- [like, likeminded, likeness, likewise, alike, unlike, as if](#)

John 5:22

the Father...to the Son (ULT) the Father...to me, the Son (UST)

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

judgment (ULT) authority to judge people (UST)

Here, **judgment** refers to the legal authority to judge people as guilty or innocent. If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "power to judge others" (See: [Abstract Nouns](#))

to the Son (ULT) to me, the Son (UST)

As in the previous three verses, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

Translation Words - ULT

- Father
- judges
- judgment
- to...Son

Translation Words - UST

- Father
- does...judge
- authority to judge people
- to me, the Son

ULT

²² For not even the [Father judges](#) anyone, but he has given all [judgment](#) to the [Son](#)

UST

²² {This is true} because the [Father](#) does not [judge](#) anyone. Rather, he has given all [authority to judge people to me, the Son](#).

John 5:23

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

the Son...The one not honoring the Son (ULT) me, the Son...Whoever does not honor me (UST)

As in the previous four verses, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

the Father who sent him (ULT) my Father, who sent me (UST)

Here, this phrase refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God, the Father who sent him" (See: [Assumed Knowledge and Implicit Information](#))

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 sent](#) him.

UST

²³ {The Father did this} in order that everyone [would honor me, the Son, in the same way that they honor](#) the [Father](#). Whoever does not [honor me](#) cannot [honor](#) my [Father](#), who [sent](#) me.

Translation Words - ULT

- [will honor](#)
- [they honor](#) (2)
- [honoring](#)
- [does...honor](#)
- [Son](#)
- [Son](#) (2)
- [just as](#)
- [Father](#)
- [Father](#) (2)
- [who sent](#)

Translation Words - UST

- [would honor](#)
- [they honor](#) (2)
- [honor](#)
- [honor](#)
- [me, the Son](#)
- [me](#) (2)
- [in the same way that](#)
- [Father](#)
- [Father](#) (2)
- [sent](#)

John 5:24

Truly, truly, I say to you (ULT) I am telling you people the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

I say to you (ULT) I am telling you people (UST)

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through 5:47. If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: "I say to you Jews" or "I say to you all" (See: [Forms of You](#))

the one hearing my word (ULT) Anyone who accepts and obeys my teachings (UST)

Here, **hearing** means listening to something with the intent to heed it and respond appropriately. It does not mean simply to hear what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the one heeding my word" (See: [Metaphor](#))

my word (ULT) my teachings (UST)

Here, **word** refers to the message or teachings of Jesus. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "my message" (See: [Metonymy](#))

the one who sent me (ULT) God who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in 4:34. (See: [Assumed Knowledge and Implicit Information](#))

does not come into judgment (ULT) God does not judge him as guilty (UST)

Jesus speaks figuratively of **judgment** as if it were a place a person could enter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "will not be judged" (See: [Metaphor](#))

into...he has passed from death...life (ULT) God does not judge him as guilty...that person has gone from being spiritually dead...being spiritually alive (UST)

Here, **passed** means to move from one state to another. Alternate translation: "he has moved from death to life"

ULT

²⁴ Truly, truly, I say to you that the one hearing my word and believing the one who sent me has eternal life and does not come into judgment, but he has passed from death to life.

UST

²⁴ I am telling you people the truth: Anyone who accepts and obeys my teachings and trusts God who sent me lives forever {with me in heaven}, and God does not judge him as guilty. Instead, that person has gone from being spiritually dead to being spiritually alive.

Translation Words - ULT

- Truly
- truly (2)
- word
- believing
- who sent
- eternal
- life
- life
- judgment
- death

Translation Words - UST

- the truth
- the truth (2)
- teachings
- trusts
- God who sent
- lives
- being spiritually alive
- forever {with me in heaven
- God does not judge him as guilty
- being spiritually dead

John 5:25

Truly, truly, I say to you (ULT) I am telling you people the truth (UST)

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

I say to you (ULT) I am telling you people (UST)

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through [5:47](#). If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: "I say to you Jews" or "I say to you all" (See: [Forms of You](#))

an hour is coming (ULT) A time is coming (UST)

See the discussion of **an hour is coming** in the General Notes to Chapter 4 and see how you translated it in [4:21](#). (See: [Metonymy](#))

the dead (ULT) those who have died (UST)

Here, **the dead** could refer to: (1) people who are spiritually dead. Alternate translation: "the spiritually dead" (2) people who are physically dead. Alternate translation: "the physically dead" (3) both the spiritually dead and physically dead. In this case, **an hour that is coming** would refer to the future resurrection of the dead while **is now** would refer to those spiritually dead people who were listening to Jesus when he spoke these words. Alternate translation: "the spiritually dead and physically dead" (See: [Assumed Knowledge and Implicit Information](#))

of the Son of God (ULT) the Son of God (UST)

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

of the Son of God (ULT) the Son of God (UST)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "of me, the Son of God" (See: [First, Second or Third Person](#))

will hear...those who have heard (ULT) will hear...those who hear me (UST)

Here, **heard** means to listen to something with the intent to heed it and respond appropriately. See how you translated "hearing" in the previous verse. Alternate translation: "will heed ... those who have heeded" (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

²⁵ I am telling you people the truth: A time is coming and, in fact, is here already when those who have died will hear my voice, the voice of the Son of God, and those who hear me will live.

will live (ULT)**will live (UST)**

This could refer to: (1) having eternal life. Alternate translation: "will have eternal life" (2) physical life, as in being resurrected after death. Alternate translation: "will become alive again" (3) both eternal life and physical life. Alternate translation: "will have eternal life and become alive again" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Truly
- truly (2)
- an hour
- dead
- voice
- of...Son of God
- will live

Translation Words - UST

- the truth
- the truth (2)
- A time
- those who have died
- my voice, the voice of
- Son of God
- will live

John 5:26

the Father...to the Son (ULT) the Father...me, the Son (UST)

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

has life in himself...to have life in himself (ULT) is able to make people alive...the ability to make people alive (UST)

Here, the phrases **has life** and **have life** refer to being the source of life or having the ability to create life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "is the source of life ... the right to be the source of life" (See: [Assumed Knowledge and Implicit Information](#))

to the Son...to have life in himself (ULT) me, the Son...the ability to make people alive (UST)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

ULT

²⁶ For [just as](#) the [Father](#) has [life](#) in himself, so also he gave to the [Son](#) to have [life](#) in himself,

UST

²⁶ {This is true} because [as](#) the [Father is able to make people alive](#), in the same way he has also given [me, the Son, the ability to make people alive](#).

Translation Words - ULT

- [just as](#)
- [Father](#)
- [life](#)
- [life \(2\)](#)
- [to...Son](#)

Translation Words - UST

- [as](#)
- [Father](#)
- [is able to make people alive](#)
- [the ability to make people alive \(2\)](#)
- [me, the Son](#)

John 5:27

he gave him...he is (ULT)

The Father has authorized...me...I am (UST)

The first occurrence of **he** refers to God the Father, but **him** and the second occurrence of **he** refer to the Son of Man. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the Father gave the Son ... the Son is" (See: [Pronouns — When to Use Them](#))

he gave him...he is the Son of Man (ULT)

The Father has authorized...me...I am the Son of Man (UST)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

he gave him authority to do judgment (ULT)

The Father has authorized me to judge all mankind (UST)

If your language does not use abstract nouns for the ideas of **authority** and **judgment**, you could express the same ideas in other ways. Alternate translation: "he authorized him to act as judge" (See: [Abstract Nouns](#))

the Son of Man (ULT)

the Son of Man (UST)

See how you translated this phrase in 1:51. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [authority](#)
- [judgment](#)
- [the Son of Man](#)

Translation Words - UST

- [The Father has authorized](#)
- [to judge all mankind](#)
- [the Son of Man](#)

ULT

²⁷ and he gave him [authority](#) to do [judgment](#), because he is [the Son of Man](#).

UST

²⁷ [The Father has authorized](#) me to [judge all mankind](#), because I am [the Son of Man](#).

John 5:28

Do not be amazed at this (ULT)
Do not be surprised {that the Father has done} this (UST)

Here, **this** refers to the the Son of Man's authority to give eternal life and to carry out judgment, as stated in the previous two verses. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Do not be amazed that the Father has given the Son this authority" (See: [Assumed Knowledge and Implicit Information](#))

an hour is coming (ULT)
there will be a time (UST)

See the discussion of **an hour is coming** in the General Notes to Chapter 4 and see how you translated it in verse 25. (See: [Metonymy](#))

will hear his voice (ULT)
will hear my voice (UST)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

Translation Words - ULT

- [Do...be amazed](#)
- [an hour](#)
- [tombs](#)
- [voice](#)

Translation Words - UST

- [Do...be surprised](#)
- [a time](#)
- [who has died](#)
- [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](#)

UST

²⁸ Do not [be surprised](#) {that the Father has done} this, because there will be [a time](#) when everyone [who has died](#) will hear my [voice](#).

John 5:29

a resurrection of life (ULT) God will raise up...to give them eternal life (UST)

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **life**. If your readers would misunderstand this, you could express the meaning explicitly. For further discussion of this phrase, see the General Notes for this chapter. Alternate translation: “a resurrection that results in life” (See: [Possession](#))

a resurrection of judgment (ULT) God will raise up...to condemn and punish them forever (UST)

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **judgment**. If your readers would misunderstand this, you could express the meaning explicitly. For further discussion of this phrase, see the General Notes for this chapter. Alternate translation: “a resurrection that results in judgment” (See: [Possession](#))

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](#).

UST

²⁹ Then they will come out of their graves. [God will raise up those who have done good to give them eternal life. But God will raise up those who have done evil to condemn and punish them forever.](#)

Translation Words - ULT

- [good](#)
- [a resurrection](#)
- [a resurrection](#) (2)
- [of life](#)
- [evil](#)
- [of judgment](#)

Translation Words - UST

- [God will raise up...to give them eternal life](#)
- [God will raise up...to condemn and punish them forever](#) (2)
- [God will raise up...to give them eternal life](#)
- [those who have done good](#)
- [But...those who have done evil](#)
- [God will raise up...to condemn and punish them forever](#)

John 5:30

from myself (ULT)

I can do nothing on my own (UST)

Here, **from** is used to indicate the source of Jesus' teaching and ability to do miracles. His teaching and miracles could only have authority if they came from God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "on my own authority" (See: [Assumed Knowledge and Implicit Information](#))

Just as I hear, I judge (ULT)

I judge according to what I hear {from the Father (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "Just as I hear from the Father, I judge" (See: [Ellipsis](#))

my judgment is righteous (ULT)

I judge in a just manner (UST)

If your language does not use abstract nouns for the ideas of **judgment** and **righteous**, you could express the same ideas in other ways. Alternate translation: "I judge rightly" or "I judge justly" (See: [Abstract Nouns](#))

of the one who sent me (ULT)

I do what my Father, who has sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Just as
- I judge
- judgment
- righteous
- I do...seek
- will of the one who sent me
- who sent

Translation Words - UST

- I judge
- judge
- according to
- in a just manner
- I do...try to do
- I do what my Father, who has sent
- I do what my Father, who has sent me...wants

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 sent me.

UST

³⁰ I can do nothing on my own. I judge according to what I hear {from the Father}, and I judge in a just manner. {I judge justly} because I do not try to do what I want. Rather, I do what my Father, who has sent me, wants.

John 5:31

If I testify about myself, my testimony is not true (ULT)

If I alone were the only one to be a witness about myself, {according to the law of Moses} my witness would not be trustworthy (UST)

Here Jesus is referring to a rule in the law of Moses. According to Deuteronomy 19:15, a statement had to be confirmed by at least two witnesses in order to be considered true in legal decisions. If your audience is not familiar with the law of Moses in the Old Testament, then you can state this explicitly. Alternate translation: "You know that the law of Moses states that if I testify about myself, my testimony is not true" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³¹ If I [testify](#) about myself, my [testimony](#) is not [true](#).

UST

³¹ If I alone were the only one [to be a witness](#) about myself, {[according to the law of Moses](#)} my [witness](#) would not be [trustworthy](#).

If I testify about myself (ULT)

If I alone were the only one to be a witness about myself (UST)

Jesus assumed that his listeners understood that he was referring to testifying about himself without any other witnesses. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "If I testify about myself without any other witnesses" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [testify](#)
- [testimony](#)
- [true](#)

Translation Words - UST

- [to be a witness](#)
- [according to the law of Moses...witness](#)
- [trustworthy](#)

John 5:32

There is another who is testifying about me (ULT)

Nevertheless, there is someone else who testifies about me (UST)

Here, **another** refers to God the Father. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "There is another who is testifying about me, the Father" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who is testifying](#)
- [testimony](#)
- [he testifies](#)
- [I know](#)
- [true](#)

Translation Words - UST

- [who testifies](#)
- [what he testifies](#)
- [what he testifies](#)
- [I know](#)
- [trustworthy](#)

ULT

³² There is another [who is testifying](#) about me, and [I know](#) that the [testimony](#) that [he testifies](#) about me is [true](#).

UST

³² Nevertheless, there is someone else [who testifies](#) about me, and [I know](#) that [what he testifies](#) about me is [trustworthy](#).

John 5:33

You have sent to John (ULT) You Jewish leaders sent messengers to John the Baptizer (UST)

Here and through 5:47, **You** is plural and refers to the Jewish leaders to whom Jesus is speaking. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "You Jewish authorities sent to John" (See: [Forms of You](#))

You have sent to John (ULT) You Jewish leaders sent messengers to John the Baptizer (UST)

Jesus is leaving out a word that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "You have sent messengers to John" (See: [Ellipsis](#))

to John (ULT) to John the Baptizer (UST)

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 this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to John the Baptist" or "to John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [have sent](#)
- [John](#)
- [he has testified](#)
- [to...truth](#)

Translation Words - UST

- [sent messengers](#)
- [John the Baptizer](#)
- [he told you](#)
- [the truth about me](#)

ULT

³³ You [have sent](#) to [John](#), and [he has testified](#) to the [truth](#).

UST

³³ You Jewish leaders [sent messengers](#) to [John the Baptizer](#), and [he told you the truth about me](#).

John 5:34

from man (ULT)

do...need anyone to be a witness for me (UST)

Here, **man** does not refer to any specific man, but to any human being. Alternate translation: "from mankind" or "from anyone" (See: [Generic Noun Phrases](#))

I say these things (ULT)

I am saying this about John the Baptizer (UST)

Here, **these things** could refer to: (1) what Jesus said about John the Baptist in the previous verse. Alternate translation: "I say this about John" (2) all that Jesus has said in verses [17–33](#). Alternate translation: "I say these things about myself and John" (See: [Assumed Knowledge and Implicit Information](#))

so that you might be saved (ULT)

in order that God might save you (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "so that God might save you" (See: [Active or Passive](#))

ULT

³⁴ But I do not [receive](#) the [testimony](#) from man, but I say these things so that you [might be saved](#).

UST

³⁴ However, I do not [need anyone to be a witness for me](#). Nevertheless, I am saying this about John the Baptizer in order that [God might save](#) you.

Translation Words - ULT

- [do...receive](#)
- [testimony](#)
- [might be saved](#)

Translation Words - UST

- [do...need anyone to be a witness for me](#)
- [do...need anyone to be a witness for me](#)
- [God might save](#)

John 5:35

That one (ULT) John the Baptizer (UST)

That one here refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Pronouns — When to Use Them](#))

That one was the lamp that was burning and shining (ULT) John the Baptizer {proclaimed God's truth to you} like a burning and shining lamp (UST)

Jesus uses the word **lamp** figuratively to refer to John the Baptist. In the way that lamps in those days burned oil and shined light, so John's teaching helped people understand God's truth and prepared them to receive Jesus. If this might confuse your readers, you could state this plainly or use a simile. Alternate translation: "That one taught you the truth about God" or "That one was like a lamp that was burning and shining" (See: [Metaphor](#))

in his light (ULT) in the light {that was the truth that he proclaimed (UST)

Jesus uses the word **light** figuratively to refer to John the Baptist's teaching. In the way that light enables people to see in the dark, so John's teaching helped people understand God's truth and prepared them to receive Jesus. If this might confuse your readers, you could state this plainly or use a simile. Alternate translation: "in his teaching" or "in his teaching that was like a light" (See: [Metaphor](#))

for an hour (ULT) for a while (UST)

Here, **hour** refers to a short amount of time. It does not mean a 60-minute period of time or a specific point in time. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "for a moment" (See: [Metonymy](#))

Translation Words - ULT

- [lamp](#)
- [to exult](#)
- [light](#)
- [an hour](#)

Translation Words - UST

- [proclaimed God's truth to you} like a burning and shining lamp](#)
- [to rejoice](#)
- [a while](#)
- [the light...that was the truth that he proclaimed](#)

ULT

³⁵ That one was the [lamp](#) that was burning and shining, but you desired [to exult](#) in his [light](#) for [an hour](#).

UST

³⁵ John the Baptizer {[proclaimed God's truth to you](#)} like a burning and shining lamp. You were willing [to rejoice](#) for [a while](#) in the light {[that was the truth that he proclaimed](#)}.

John 5:36

for (ULT)

This is} because (UST)

Here, **for** indicates that what follows is an explanation of the “testimony” Jesus has mentioned in the previous clause. Alternate translation: “that testimony is”

the...works (ULT)

the...this witness is...miraculous works (UST)

Here, **works** could refer to: (1) the miracles that Jesus did. Alternate translation: “the miracles” (2) Jesus’ miracles and teaching. Alternate translation: “the miracles and teaching”

the Father...that the Father (ULT)

that God the Father has allowed me to do...

that the Father (UST)

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

the very works that I do—testify about me (ULT)

Here Jesus is speaking of **works** figuratively as though they were a person who could **testify** about who he is. If your readers would misunderstand this, you could translate this in a non-figurative way. Alternate translation: “the very works that I do—are evidence for who I am” (See: [Personification](#))

Translation Words - ULT

- [testimony](#)
- [testify](#)
- [that of John](#)
- [works](#)
- [works \(2\)](#)
- [Father](#)
- [Father](#)
- [I would accomplish](#)
- [has sent](#)

Translation Words - UST

- [the witness that...give about myself](#)
- [are proof](#)
- [has sent](#)
- [the witness John gave about me](#)
- [this witness is...miraculous works](#)
- [works \(2\)](#)
- [that God the Father has allowed me to do](#)
- [that God the Father has allowed me to do](#)
- [Father](#)

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.

UST

³⁶ However, [the witness that I give about myself](#) is even greater than [the witness John gave about me](#). {This is} because [this witness is the miraculous works that God the Father has allowed me to do](#). These very [works](#) that I am doing [are proof](#) that the [Father has sent](#) me.

John 5:37

the Father who sent me has himself testified (ULT)

my Father who sent me is the very one who has given testimony (UST)

The reflexive pronoun **himself** emphasizes that it is the Father, not someone less important, who has testified about who Jesus is. Use a way that is natural in your language to indicate this emphasis.

Alternate translation: "none other than the Father himself who sent me has testified" (See: [Reflexive Pronouns](#))

the Father who sent me (ULT)

my Father who sent me (UST)

Here this phrase refers to God. See how you translated it in [5:23](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Father](#)
- [who sent](#)
- [has...testified](#)
- [voice](#)
- [at any time](#)

Translation Words - UST

- [Father](#)
- [who sent](#)
- [has given testimony](#)
- [None of you have ever heard him speak](#)
- [None of you have ever heard him speak](#)

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](#).

UST

³⁷ Furthermore, my [Father who sent](#) me is the very one who [has given testimony](#) about me. [None of you have ever heard him speak](#) or seen what he looks like.

John 5:38

his word (ULT) the Father's teachings (UST)

Here, **word** refers to the teachings that God gave to his people in the Scriptures. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "his teachings" or "the Scriptures he gave us" (See: [Metonymy](#))

you do not have his word remaining in you (ULT) You...do not obey the Father's teachings (UST)

Here Jesus is speaking of God's **word** as if it were an object that could remain inside people. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you do not live according to his word" (See: [Metaphor](#))

the one whom he has sent, this one (ULT) me, the very person he has sent (UST)

This phrase refers to Jesus. He is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation, as in the UST: "me, the one whom he has sent ... me whom" (See: [First, Second or Third Person](#))

Translation Words - ULT

- [word](#)
- [has sent](#)
- [do...believe](#)

Translation Words - UST

- [teachings](#)
- [do...trust](#)
- [he has sent](#)

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](#).

UST

³⁸ You also do not obey the Father's [teachings](#). {I know this is true} because you do not [trust](#) me, the very person [he has sent](#)!

John 5:39

in them you have eternal life (ULT)
that by studying them you will be able to live forever {in heaven (UST)}

Some Jews in Jesus' time believed that a person could earn their way to heaven by studying the Scriptures and doing good deeds. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you will get eternal life if you study them" (See: [Assumed Knowledge and Implicit Information](#))

in them...these are the ones (ULT)
that by studying them...It is those very Scriptures that declare who I am (UST)

In this verse, **them**, **these**, and **the ones** all refer to the Scriptures. If your readers would misunderstand this, you could state some of these words explicitly. Alternate translation: "in the Scriptures ... these Scriptures are the ones" (See: [Pronouns — When to Use Them](#))

these are the ones testifying about me (ULT)
It is those very Scriptures that declare who I am (UST)

Here Jesus is speaking of the Scriptures figuratively as though they were a person who is **testifying** about who he is. If your readers would misunderstand this, you could translate this in a non-figurative way. Alternate translation: "these indicate who I am" (See: [Personification](#))

Translation Words - ULT

- [Scriptures](#)
- [eternal](#)
- [life](#)
- [testifying](#)

Translation Words - UST

- [Scriptures](#)
- [to live](#)
- [forever {in heaven](#)
- [that declare who I am](#)

ULT

³⁹ You search the [Scriptures](#) because you think that in them you have [eternal life](#), and these are the ones [testifying](#) about me,

UST

³⁹ You carefully study the [Scriptures](#) because you believe that by studying them you will be able [to live forever {in heaven}](#). It is those very Scriptures [that declare who I am](#).

John 5:40

you are not willing to come to me (ULT) still you refuse to be my disciples (UST)

Here, **come** does not mean to merely come near Jesus, but it means to follow him and be his disciple. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “you are not willing to come and by my disciples” (See: [Assumed Knowledge and Implicit Information](#))

you might have life (ULT) you might live {forever in heaven} (UST)

Here, **life** refers to eternal life. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “you might have eternal life” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁰ and you are not willing to come to me so that you might have [life](#).

UST

⁴⁰ Yet still you refuse to be my disciples in order that you might [live {forever in heaven}](#).

Translation Words - ULT

- [life](#)

Translation Words - UST

- [live {forever in heaven}](#)

John 5:41

from men (ULT) from anyone (UST)

Although the term **men** is masculine, Jesus uses 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

- I do...receive
- glory

Translation Words - UST

- I do...accept
- honor

ULT

⁴¹ I do not receive glory from men,

UST

⁴¹ I do not accept honor from anyone.

John 5:42

the love of God (ULT) do not love God at all (UST)

This could mean: (1) they did not **love God**. Alternate translation: "love for God" (2) they had not received God's love. Alternate translation: "love from God" (See: [Possession](#))

Translation Words - ULT

- [I know](#)
- [love](#)
- [of God](#)

Translation Words - UST

- [I know](#)
- [do not love God at all](#)
- [do not love God at all](#)

ULT

⁴² but [I know](#) you, that you do not have the [love of God](#) in yourselves.

UST

⁴² However, [I know](#) that you [do not love God at all](#).

John 5:43

in the name of my Father (ULT) with my Father's authority (UST)

Here, John records Jesus using the word **name** figuratively to refer to God's power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "with the authority of my Father" (See: [Metonymy](#))

of...Father (ULT) Father's (UST)

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

you do not receive me (ULT) you do not accept me (UST)

Here, **receive** means to accept a person into one's presence with friendliness. See how you translated a similar phrase in [1:11](#). Alternate translation: "you do not welcome me"

If another comes in {his} own name (ULT) If someone else were to come with his own authority (UST)

Here, John records Jesus using the word **name** figuratively to refer to authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "If another comes in his own authority" (See: [Metonymy](#))

Translation Words - ULT

- [name](#)
- [name](#) (2)
- [of...Father](#)
- [you do...receive](#)
- [you receive](#)

Translation Words - UST

- [Father's](#)
- [with...authority](#)
- [with...authority](#) (2)
- [you do...accept](#)
- [you would accept](#)

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.

UST

⁴³ I have come with my [Father's authority](#), but still [you do](#) not [accept](#) me. If someone else were to come with his own [authority](#), [you would accept](#) him.

John 5:44

How are you able to believe, receiving glory from one another, and are not seeking the glory that is from the only God (ULT)
You cannot possibly trust in me when you are honoring each other instead of desiring the one and only God to honor you (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There is no way you are able to believe, receiving glory from one another, and are not seeking the glory that is from the only God!" (See: [Rhetorical Question](#))

ULT

⁴⁴ How are you able [to believe, receiving glory](#) from one another, and are not [seeking](#) the [glory](#) that is from the only God?

UST

⁴⁴ You cannot possibly [trust in me when you are honoring each other](#) instead of [desiring the one and only God to honor you!](#)

to believe (ULT)
trust in me (UST)

John records Jesus leaving out some of the words that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "to believe me" (See: [Ellipsis](#))

receiving glory from one another (ULT)
when you are honoring each other (UST)

Here, **receiving** could refer to: (1) the time they are receiving glory. Alternate translation: "while receiving glory from one another" (2) a causal statement. Alternate translation: "since receiving glory from one another"

Translation Words - ULT

- [to believe](#)
- [receiving](#)
- [glory](#)
- [glory](#) (2)
- [are...seeking](#)
- [God](#)

Translation Words - UST

- [trust in me](#)
- [when you are honoring each other](#)
- [when you are honoring each other](#)
- [desiring the one and only God to honor you](#) (2)
- [desiring the one and only God to honor you](#)
- [desiring the one and only God to honor you](#)

John 5:45

The one accusing you is Moses, in whom you have hoped (ULT)

Moses, the very person you have hoped would defend you, is actually the person who will accuse you (UST)

Moses here could refer to: (1) the person named Moses who gave the Israelites the law of Moses. (2) the law of Moses itself. Alternate translation: "Moses accuses you in the Law, the very Law in which you have hoped" (See: [Metonymy](#))

Translation Words - ULT

- I...will accuse
- accusing
- Father
- Moses
- have hoped

Translation Words - UST

- who will accuse
- person who will accuse
- my Father
- Moses
- the very person you have hoped would defend you

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](#).

UST

⁴⁵ Do not think that I am the one [who will accuse](#) you before [my Father](#). [Moses, the very person you have hoped would defend you](#), is actually the [person who will accuse](#) you.

John 5:46

if (ULT)

if (UST)

John records Jesus making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. Jesus knows that the Jewish leaders do not truly believe Moses. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “you must not believe Moses since you do not believe me” (See: [Connect — Contrary to Fact Conditions](#))

Translation Words - ULT

- you believed
- you would believe (2)
- Moses

Translation Words - UST

- you had trusted...but you do not
- you would trust (2)
- Moses

ULT

⁴⁶ For if you believed Moses, you would believe me, because that one wrote about me.

UST

⁴⁶ {He will accuse you} because if you had trusted Moses, but you do not, then you would trust me, because Moses explained about me {in the law}.

John 5:47

if...you do not believe (ULT)

Since...you do not even trust (UST)

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 you do not believe" (See: [Connect — Factual Conditions](#))

how will you believe my words (ULT)

you cannot possibly trust what I have said to you (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you will certainly never believe my words!" (See: [Rhetorical Question](#))

my words (ULT)

what I have said to you (UST)

Here, **words** refers to what Jesus said to these Jewish leaders. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "what I have told you" (See: [Metonymy](#))

Translation Words - ULT

- you do...believe
- will you believe

Translation Words - UST

- you do...even trust
- you cannot...trust

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]

UST

⁴⁷ Since **you do** not **even trust** what Moses wrote, **you cannot** possibly **trust** what I have said to you!"

5:4 ^[1]

John 6

John 6 General Notes

Structure and Formatting

Jesus' fourth sign: Jesus feeds a large crowd (6:1–14)

Jesus' fifth sign: Jesus walks on the Sea of Galilee (6:15–21)

Jesus says he is the bread of life (6:22–71)

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. 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, 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 the people to understand that they need him so they can have eternal life, just as people need food to sustain physical life. (See: [Metaphor](#) and [Synecdoche](#))

Eating the flesh and drinking the blood

When Jesus said, "unless you would eat the flesh of the Son of Man and would drink his blood, you do not have life in yourselves," he was speaking figuratively of believing in his sacrificial death on the cross for the forgiveness of sins. He also knew that before he died he would tell his followers to commemorate this sacrifice 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 to what the metaphor referred. (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 background information needed to better understand the story. These explanations are intended to give the reader some additional knowledge without interrupting the flow of the narrative. This information is placed inside parentheses.

“Son of Man”

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

John 6:1

General Information:

Jesus had traveled from Jerusalem to Galilee. A crowd has followed him up a mountainside. Verses 1–4 tell the setting of this part of the story. Use the natural form in your language for expressing background information. (See: [Background Information](#))

After these things (ULT)

After those things happened (UST)

This phrase, **After these things**, 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” (See: [Introduction of a New Event](#))

ULT

¹ After these things, [Jesus](#) went away to the other side of the [Sea of Galilee \(of Tiberias\)](#).

UST

¹ After those things happened, [Jesus](#) crossed over to the opposite side of the [Sea of Galilee, which some people also call the Sea of Tiberias](#).

of the Sea of Galilee (of Tiberias) (ULT)

of the Sea of Galilee, which some people also call the Sea of Tiberias (UST)

The **Sea of Galilee** was called by several names, one of which was Sea of **Tiberias**. (See: [Sea of Galilee](#), [Sea of Kinnereth](#), [lake of Gennesaret](#), [Sea of Tiberias](#)) If having two different names for the same place would be confusing in your language, you could state this explicitly. Alternate translation: “of the Sea of Galilee (also known as the Sea of Tiberias)” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [of...Sea of Galilee \(of Tiberias\)](#)
- [of Galilee](#)

Translation Words - UST

- [Jesus](#)
- [of the Sea...of Galilee, which some people also call the Sea of Tiberias](#)
- [of Galilee](#)

John 6:2

a great crowd (ULT)

A large crowd (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

signs (ULT)

miraculous signs (UST)

See how you translated **signs** in 2:11. See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John.
Alternate translation: "significant miracles"

Translation Words - ULT

- [signs](#)

Translation Words - UST

- [miraculous signs](#)

ULT

² Now a great crowd was following him because they were seeing the [signs](#) that he was doing on those being sick.

UST

² A large crowd followed him because they had seen the [miraculous signs](#) he was performing, that is, healing people who were very ill.

John 6:3

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- disciples

Translation Words - UST

- Jesus
- disciples

ULT

³ Now Jesus went up on the mountain, and there he sat down with his disciples.

UST

³ Jesus walked up on a steep hillside and sat down there with his disciples.

John 6:4

Now the Passover, the festival of the Jews, was near (ULT)

Now at that time the Jewish Passover celebration was about to take place (UST)

In this verse John briefly stops telling about the events in the story in order to give background information about when the events happened. Use the natural form in your language for expressing background information. Alternate translation: "This event took place near the time of the Passover, the festival of the Jews" (See: [Background Information](#))

ULT

⁴ (Now the [Passover](#), [the festival](#) of the [Jews](#), was near.)

UST

⁴ (Now at that time [the Jewish Passover celebration](#) was about to take place.)

Translation Words - ULT

- [Passover](#)
- [the festival](#)
- [of...Jews](#)

Translation Words - UST

- [the Jewish Passover celebration](#)
- [the Jewish Passover celebration](#)
- [the Jewish Passover celebration](#)

John 6:5

Then (ULT)

then looked up (UST)

Then here could mean: (1) what follows is the next event in the story. Alternate translation: "Next" (2) what follows is the result of what happened in the previous verses. Alternate translation: "Therefore," (See: [Connect — Sequential Time Relationship](#))

having lifted up...his} eyes (ULT)

then looked up...then looked up (UST)

Here, "lifted up his eyes" is an idiom that means to look upward. See how you translated a similar phrase in [4:35](#). (See: [Idiom](#))

a great crowd (ULT)

a very large...crowd of people (UST)

See how you translated **crowd** in [5:13](#). (See: [Collective Nouns](#))

says (ULT)

He asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Philip (ULT)

Philip (UST)

See how you translated the man's name, **Philip**, in [1:43](#). (See: [How to Translate Names](#))

Translation Words - ULT

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

Translation Words - UST

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

ULT

⁵ Then [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?"

UST

⁵ [Jesus](#) then looked up and saw a very large crowd of people walking toward him. He asked [Philip](#), "Where will we buy [bread](#) in order to feed all these people?"

John 6:6

But he said this, testing him, for he himself knew what he was going to do (ULT)

In this verse John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread. Use the natural form in your language for expressing background information. Alternate translation: "Now he said this at that time to test him, for he himself knew what he was going to do" (See: [Background Information](#))

testing him (ULT) in order to test his faith (UST)

Here John is stating the purpose for which Jesus asked Philip the question in the previous verse. In your translation, follow the conventions of your language for purpose clauses. Alternate translation (without a comma preceding): "so that he could test Philip" (See: [Connect — Goal \(Purpose\) Relationship](#))

him (ULT) his faith (UST)

Here, **him** refers to Philip. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "Philip" (See: [Pronouns — When to Use Them](#))

himself...he...knew (ULT) Jesus...already knew (UST)

Here, John uses the reflexive pronoun **himself** to make clear that the word **he** refers to Jesus. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "Jesus himself knew" (See: [Reflexive Pronouns](#))

Translation Words - ULT

- testing
- he...knew

Translation Words - UST

- in order to test
- already knew

ULT

⁶ (But he said this, testing him, for he himself knew what he was going to do.)

UST

⁶ (He asked Philip this question in order to test his faith, because Jesus already knew what he was going to do about the problem.)

John 6:7

Two hundred denarii worth of bread (ULT) If we had the money that a man can earn in 200 days of work...bread (UST)

The word **denarii** is the plural form of “denarius.” It was a denomination of money in the Roman Empire that was equivalent to one day’s wages. Alternate translation: “The amount of bread that cost 200 days’ wages” (See: [Biblical Money](#))

Translation Words - ULT

- Philip
- worth of bread
- might receive

Translation Words - UST

- Philip
- bread
- to give each person in this crowd even a little piece to eat

ULT

⁷ Philip answered him, “Two hundred denarii **worth of bread** is not sufficient for them, so that each one **might receive** a little.”

UST

⁷ Philip replied to him, “If we had the money that a man can earn in 200 days of work, it would not be enough money to buy **bread to give each person in this crowd even a little piece to eat.**”

John 6:8

Andrew (ULT)

Andrew (UST)

See how you translated the name **Andrew** in 1:40. (See: [How to Translate Names](#))

of Simon Peter (ULT)

Simon Peter's (UST)

See how you translated the name **Simon Peter** in 1:40. (See: [How to Translate Names](#))

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

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

Translation Words - UST

- [disciple](#)
- [Simon Peter's](#)
- [brother](#)
- [Andrew](#)

ULT

⁸ One of his [disciples](#), [Andrew](#), the [brother of Simon Peter](#), says to him,

UST

⁸ Another [disciple](#) of his, [Simon Peter's brother Andrew](#), told Jesus,

John 6:9

five barley bread loaves (ULT)

five little loaves of barley bread (UST)

The grain **barley** was a common grain eaten by the poor in Israel because it was cheaper than wheat. (See: [barley](#)) They would bake the barley into **bread loaves**, which are lumps of flour dough that a person has shaped and baked. Alternate translation: “five loaves of barley bread” (See: [Translate Unknowns](#))

what are these to so many (ULT)

these few loaves and fish are certainly not enough to feed all these people (UST)

Andrew is using the question form to emphasize that they do not have enough food to feed everyone. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “these are not enough to feed so many!” (See: [Rhetorical Question](#))

ULT

⁹ “Here is a little boy who has five [barley bread loaves](#) and two small fish, but what are these to so many?”

UST

⁹ “There is a boy here who has five [little loaves of barley bread](#) and two small fish. Yet, these few loaves and fish are certainly not enough to feed all these people!”

Translation Words - ULT

- [barley](#)
- [bread loaves](#)

Translation Words - UST

- [little loaves of...bread](#)
- [barley](#)

John 6:10

**Jesus said, “Make the men sit down (ULT)
Jesus told his disciples to make the people sit down (UST)**

If your readers would misunderstand this, you could express this as an indirect quotation. Alternate translation: “Jesus said to make the men sit down” (See: [Direct and Indirect Quotations](#))

**the men (ULT)
the people (UST)**

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

Now there was a lot of grass in the place.) So the men sat down, about 5,000 in number (ULT)

If it would be natural in your language, you could reverse the order of these phrases. Alternate translation: “So the men sat down, about 5,000 in number. (Now there was a lot of grass in the place.)” (See: [Information Structure](#))

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 happened. Use the natural form in your language for expressing background information. Alternate translation: “The place where the people were all coming together had a lot of grass” (See: [Background Information](#))

**So the men sat down, about 5,000 in number (ULT)
Thus about 5,000 men sat down (UST)**

Here, **men** refers specifically to adult males. Although the term for “men” used earlier in this verse refers to a group that included men, women, and children, here John is counting only the **men**.

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [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.

UST

¹⁰ [Jesus](#) told his disciples to make the people sit down. Thus about 5,000 men sat down. (There was a lot of grass in that place {for them to sit down on}.)

John 6:11

the loaves (ULT)

the little loaves of barley bread (UST)

This means **loaves** of bread, which are lumps of flour dough that a person has shaped and baked. These **loaves** are those five barley **loaves** mentioned in verse 9. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “the five loaves of barley bread” (See: [Translate Unknowns](#))

having given thanks (ULT)

he thanked God for the food (UST)

John leaves out some words that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “having given thanks to God for the food” (See: [Ellipsis](#))

ULT

¹¹ Then **Jesus** took the **loaves**, and having given thanks, he gave them to those reclining to eat; **likewise** also with the fish, as much as they wanted.

UST

¹¹ **Jesus** then took the **little loaves of barley bread**, and he thanked God for the food. {Then} he {and his disciples} gave the loaves to the people who were sitting {on the grass} in order to eat. **He did the same** with the two fish. The people ate all the fish and bread that they wanted to eat.

he gave them (ULT)

Then} he {and his disciples} gave the loaves (UST)

Here, **he** refers to “Jesus and his disciples.” Alternate translation: “Jesus and his disciples gave them” (See: [Synecdoche](#))

the fish (ULT)

the two fish (UST)

These **fish** are the two **fish** mentioned in verse 9. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “those two small fish” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- **Jesus**
- **loaves**
- **likewise**

Translation Words - UST

- **Jesus**
- **little loaves of barley bread**
- **He did the same**

John 6:12

they were filled (ULT) everyone had eaten until they were full (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they had finished eating” or “they had filled themselves” (See: [Active or Passive](#))

he says (ULT) Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he says to his disciples, “Gather up (ULT) Jesus told his disciples to collect (UST)

If your readers would misunderstand this, you could express this as an indirect quotation. Alternate translation: “he says to his disciples to gather up” (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [to...disciples](#)
- [might be lost](#)

Translation Words - UST

- [disciples](#)
- [none of it would be wasted](#)

ULT

¹² But as they were filled, he says to his [disciples](#), “Gather up the remaining broken pieces, so that nothing [might be lost](#).”

UST

¹² When everyone had eaten until they were full, Jesus told his [disciples](#) to collect all the leftover, uneaten pieces of barley bread in order that [none of it would be wasted](#).

John 6:13

baskets (ULT)

large baskets (UST)

Here, **baskets** refers to large baskets that were used for carrying food and goods while traveling. If your language has a word for this kind of basket, you could use it here. Alternate translation: "large traveling baskets" (See: [Translate Unknowns](#))

Translation Words - ULT

- [baskets](#)
- [barley](#)
- [loaves](#)

Translation Words - UST

- [large baskets](#)
- [little loaves](#)
- [of barley bread](#)

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.

UST

¹³ Thus his disciples collected the pieces, and they filled 12 [large baskets](#) with the broken pieces that the people had left over from the five [little loaves of barley bread](#).

John 6:14

the...men (ULT) the...people (UST)

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

having seen the sign he did (ULT) when...saw this miraculous sign that Jesus had performed {in front of them (UST)

This clause could refer to: (1) the time that they said the words which follow in the verse. Alternate translation: “at the time they saw the sign he did” (2) the reason that they said what follows in the verse. Alternate translation: “because they saw the sign he did”

the...sign (ULT) that...this miraculous sign (UST)

Here, **sign** refers to the Jesus miraculously feeding the large crowd that was described in verses 5–13. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “the sign of miraculously feeding the large crowd that” (See: [Assumed Knowledge and Implicit Information](#))

the Prophet who is coming into the world (ULT) the Prophet whom {God promised} to send into the world (UST)

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 your readers will not be familiar with this Old Testament reference, you could state this explicitly. Alternate translation: “the Prophet whom God said he would send into the world” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [sign](#)
- [truly](#)
- [Prophet](#)
- [world](#)

Translation Words - UST

- [this miraculous sign](#)
- [Surely](#)
- [Prophet](#)
- [world](#)

ULT

¹⁴ Therefore, the men, having seen the [sign](#) he did, said, “This [truly](#) is the [Prophet](#) who is coming into the [world](#).”

UST

¹⁴ Because {of this}, when the people saw [this miraculous sign](#) that Jesus had performed {in front of them}, they said, “[Surely](#) he is the [Prophet](#) whom {God promised} to send into the [world](#)!”

John 6:15

having realized that they were about to come (ULT)

knew that the people were planning to grab him in order to force (UST)

This clause could refer to: (1) the time that Jesus decided to withdraw. Alternate translation: "at the time he realized that they were about to come" (2) the reason that Jesus decided to withdraw. Alternate translation: "because he realized that they were about to come"

by himself alone (ULT)

to be completely alone (UST)

Here John uses the reflexive pronoun **himself** to emphasize that Jesus was completely alone. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "completely alone" (See: [Reflexive Pronouns](#))

Translation Words - ULT

- [Jesus](#)
- [having realized](#)
- [to seize](#)
- [king](#)

Translation Words - UST

- [Jesus](#)
- [knew](#)
- [the people were planning to grab him in order to force](#)
- [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.

UST

¹⁵ When [Jesus knew](#) that [the people were planning to grab him in order to force](#) him to be their [king](#), he left them again and went up the hillside to be completely alone.

John 6:16

Connecting Statement:

This is the next event in the story. Jesus' disciples go out onto the Sea of Galilee in a boat.

the sea (ULT)

the Sea of Galilee (UST)

Here and throughout this chapter, **sea** refers to the Sea of Galilee. If this might confuse your readers, you could express the meaning explicitly, as modeled by UST. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [as](#)
- [disciples](#)
- [sea](#)

Translation Words - UST

- [When](#)
- [disciples](#)
- [Sea of Galilee](#)

ULT

¹⁶ Now [as](#) it became evening, his [disciples](#) went down to the [sea](#),

UST

¹⁶ [When](#) it was evening, Jesus' [disciples](#) walked down the hillside to the [Sea of Galilee](#).

John 6:17

to Capernaum (ULT) to the town of Capernaum (UST)

See how you translated **Capernaum** in 2:12. (See: [How to Translate Names](#))

and darkness had already happened, but Jesus had not yet come to them (ULT)

In these clauses John provides background information about the situation in order to help readers understand what happens in this story. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Translation Words - ULT

- [sea](#)
- [Capernaum](#)
- [darkness](#)
- [Jesus](#)

Translation Words - UST

- [sea](#)
- [the town of Capernaum](#)
- [dark](#)
- [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.

UST

¹⁷ {They} got into a boat and started to sail across the [sea](#) to [the town of Capernaum](#). (It had already become [dark](#), and [Jesus](#) had still not joined them.)

John 6:18

A strong wind was blowing, and the sea was being aroused (ULT)

The first clause about the wind indicates the reason the **sea was being aroused** in the second clause. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “Because a strong wind was blowing, the sea was being aroused” (See: [Connect — Reason-and-Result Relationship](#))

ULT

¹⁸ A strong wind was blowing, and the **sea** was being aroused.

UST

¹⁸ Because the wind was blowing strongly, it was causing the **sea** to be very turbulent.

was being aroused (ULT) to be very turbulent (UST)

John uses **aroused** figuratively to refer to the wind causing the sea to become turbulent. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “was being stirred up” (See: [Metaphor](#))

the...sea...was being aroused (ULT) the...sea...to be very turbulent (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the wind was causing the sea to be aroused” (See: [Active or Passive](#))

Translation Words - ULT

- **sea**

Translation Words - UST

- **sea**

John 6:19

having rowed (ULT)

After Jesus' disciples had rowed the boat (UST)

The boats used on the Sea of Galilee usually had positions for two, four, or six people who sat together and **rowed** with oars on each side of the boat. If your readers would not be familiar with rowed boats, you could state this explicitly. Alternate translation: "having propelled the boat through the water by using oars" (See: [Translate Unknowns](#))

about 25 or 30 stadia (ULT)

around four-and-a-half or five-and-a-half kilometers out into the sea (UST)

The word **stadia** is the plural of "stadium," which is a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: "about four and a half or five and a half kilometers" or "about three or three and a half miles" (See: [Biblical Distance](#))

they see (ULT)

they saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [walking](#)
- [sea](#)
- [they were frightened](#)

Translation Words - UST

- [Jesus](#)
- [walking](#)
- [water](#)
- [They were terrified](#)

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](#).

UST

¹⁹ After Jesus' disciples had rowed the boat around four-and-a-half or five-and-a-half kilometers out into the sea, they saw [Jesus walking](#) on the [water](#) and approaching the boat. [They were terrified](#)!

John 6:20

says (ULT)

Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Do...be afraid](#)

Translation Words - UST

- [being afraid](#)

ULT

²⁰ But he says to them, "It is I! Do not [be afraid.](#)"

UST

²⁰ Jesus told them, "It is I, Jesus! Stop [being afraid!](#)"

John 6:21

they were willing...to receive him into the boat (ULT)

They were very glad...to take him into the boat (UST)

It is implied that Jesus got **into the boat**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "they gladly received him into the boat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- to receive

Translation Words - UST

- to take

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.

UST

²¹ They were very glad to take him into the boat. As soon as he was with them in the boat, their boat arrived at the place where they were going.

John 6:22

the crowd (ULT)

the crowd of people (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

on the other side of the sea (ULT)

on the other side of the sea (UST)

Here, **the other side of the sea** refers to the side of the Sea of Galilee where Jesus had fed the crowd. It does not refer to the side of the Sea of Galilee that he and his disciples arrived at in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “on the side of the sea where Jesus performed the miracle” (See: [Assumed Knowledge and Implicit Information](#))

there was no other boat there except one (ULT)

there had been only one boat there {the day before (UST)

Here, **one** refers to the boat that the disciples had taken to cross the Sea of Galilee. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “there was no other boat there except the one that the disciples had taken” (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

²² The day after Jesus had fed the crowd, the crowd of people that had stayed on the other side [of the sea](#) realized that there had been only one boat there {the day before}. {They also knew} that [Jesus had](#) not [gone in the boat with his disciples](#).

Translation Words - ULT

- [of...sea](#)
- [Jesus](#)
- [disciples](#)
- [disciples](#)

Translation Words - UST

- [of the sea](#)
- [Jesus had...gone in the boat with his disciples](#)
- [Jesus had...gone in the boat with his disciples](#)
- [Jesus had...gone in the boat with his disciples](#)

John 6:23

Other boats came from Tiberias close to the place where they had eaten the bread loaves (ULT)

People came from the city of Tiberias in other boats. {They put their boats} near the place where the crowd had eaten the bread (UST)

In this verse John provides background information about the story. The day after Jesus miraculously fed the crowd, some **boats** with people from **Tiberias** came to see Jesus. However, Jesus and his disciples had left that place the night before. Use the natural form in your language for expressing background information. Alternate translation: "Other boats came with people from Tiberias close to the place where the crowd had eaten the bread loaves" (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.

UST

²³ (People came from the city of Tiberias in other boats. {They put their boats} near the place where the crowd had eaten the [bread](#) after the [Lord Jesus](#) had thanked God for it.)

the Lord (ULT)

the Lord Jesus (UST)

Here, **the Lord** refers to Jesus. It does not refer to God the Father. If this might confuse your readers, you could express the meaning explicitly, as modeled by the UST. (See: [Assumed Knowledge and Implicit Information](#))

after the Lord had given thanks (ULT)

after the Lord Jesus had thanked God for it (UST)

John leaves out some words that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "after the Lord had given thanks to God for the food" (See: [Ellipsis](#))

Translation Words - ULT

- [bread loaves](#)
- [Lord](#)

Translation Words - UST

- [bread](#)
- [Lord Jesus](#)

John 6:24

Therefore (ULT)**So (UST)**

Therefore indicates that this verse is the result of what happened in verse 22. This verse resumes the narrative that was interrupted by the background information in the previous verse. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “Because Jesus and his disciples had gone to the other side of the Sea of Galilee” (See: [Connect — Reason-and-Result Relationship](#))

the crowd (ULT)**the crowd (UST)**

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

are (ULT)**were (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

into the boats (ULT)**into those boats (UST)**

These **boats** are the **boats** mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “into the boats that had come from Tiberias” (See: [Assumed Knowledge and Implicit Information](#))

seeking Jesus (ULT)**to look for Jesus (UST)**

Here John is stating the purpose for which the crowd went to Capernaum. If your readers would misunderstand this, you could state this explicitly. Alternate translation (without a comma preceding): “so that they could seek Jesus” (See: [Connect — Goal \(Purpose\) Relationship](#))

Translation Words - ULT

- Jesus
- Jesus
- disciples
- Capernaum
- seeking

Translation Words - UST

- Jesus
- Jesus
- disciples

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](#).

UST

²⁴ So when the crowd realized that neither [Jesus](#) nor his [disciples](#) were there, they got into those boats and sailed to [the city of Capernaum to look for Jesus](#).

- the city of Capernaum
- to look for

John 6:25

**on the other side of the sea (ULT)
in Capernaum on the side of the Sea of Galilee
that is opposite {from where he had fed them
(UST)**

Here, **on the other side** refers to the side of the Sea of Galilee that is opposite the side where Jesus had miraculously fed the crowd. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “on the opposite side of the sea from where Jesus had fed the crowd” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...sea](#)
- [Rabbi](#)

Translation Words - UST

- [of the Sea of Galilee](#)
- [Teacher](#)

ULT

²⁵ And having found him on the other side of the [sea](#), they said to him, “[Rabbi](#), when did you come here?”

UST

²⁵ The crowd found Jesus in Capernaum on the side [of the Sea of Galilee](#) that is opposite {from where he had fed them}. They asked him, “[Teacher](#), {we know you didn’t come in a boat,} so when did you arrive here at Capernaum?”

John 6:26

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

signs (ULT)

the miraculous signs that I performed (UST)

See how you translated this term in [2:11](#). See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John.

Alternate translation: “significant miracles”

were filled (ULT)

you ate until you were full of the loaves of bread that I gave you (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “filled yourselves” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [you seek](#)
- [signs](#)
- [bread loaves](#)

Translation Words - UST

- [Jesus replied](#)
- [the truth](#)
- [the truth](#) (2)
- [You are...looking](#)
- [the miraculous signs that I performed](#)
- [you ate until you were full of the loaves of bread that I gave you](#)

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.

UST

²⁶ [Jesus replied](#), “I am telling you [the truth](#): [You are](#) not [looking](#) for me because you saw [the miraculous signs that I performed](#). Rather, {you are looking for me} only because [you ate until you were full of the loaves of bread that I gave you](#).

John 6:27

for the food that endures to eternal life (ULT)
work for the food that will bring you life
forever {in heaven (UST)}

Here Jesus is using the word **food** figuratively to refer to himself, because he is the source of salvation, the One who gives **eternal life** to all who trust him. Jesus lasts forever, and so does the **eternal life** that he gives. However, the crowd does not understand this, and Jesus does not tell them this plainly at this time. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

for the food that endures to eternal life (ULT)
work for the food that will bring you life
forever {in heaven (UST)}

John records Jesus leaving out a word that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply this word from the previous clause. Alternate translation: “work for the food that endures to eternal life” (See: [Ellipsis](#))

the Son of Man...will give...this one (ULT)
I, the Son of Man...will give...I alone can give it to you (UST)

These two expressions are all refer to Jesus. He is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “I, the Son of Man, will give ... me” (See: [First, Second or Third Person](#))

which the Son of Man will give you (ULT)
That food} is the bread that I, the Son of Man, will give you (UST)

This phrase could give further information about: (1) “the food that endures to eternal life.” Alternate translation: “that is, the food the Son of Man will give you” (2) “eternal life.” Alternate translation: “that is, the life the Son of Man will give you” (See: [Distinguishing Versus Informing or Reminding](#))

Son of Man...the Father...God (ULT)
I, the Son of Man...my Father...God (UST)

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

the Son of Man (ULT)
I, the Son of Man (UST)

See how you translated **the Son of Man** in 1:51. (See: [Assumed Knowledge and Implicit Information](#))

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** this one.”

UST

²⁷ **Stop working** for food **that will soon spoil**! Instead, work for the food that will bring you **life forever {in heaven}**! {That food} is the bread that **I, the Son of Man**, will give you. {I alone can give it to you} because **God** my **Father** **approves of me**.”

this one...has set his seal on (ULT)**I alone can give it to you...approves of me (UST)**

To “**set a seal**” on something means to place a mark on it in order to show to whom it belongs or to certify its authenticity. Here, the phrase is used as an idiom and could mean: (1) that the Father approves of the Son in every way. Alternate translation: “has affirmed his approval of him” (2) that the Son belongs to the Father. Alternate translation: “has affirmed that the Son belongs to him” (See: [Idiom](#))

Translation Words - ULT

- [Do...work](#)
- [perishes](#)
- [eternal](#)
- [life](#)
- [Son of Man](#)
- [God](#)
- [Father](#)
- [has set his seal on](#)

Translation Words - UST

- [Stop working](#)
- [that will soon spoil](#)
- [life](#)
- [forever {in heaven](#)
- [I, the Son of Man](#)
- [God](#)
- [Father](#)
- [approves of me](#)

John 6:28

(There are no notes for this verse.)

Translation Words - ULT

- we might work
- works
- of God

Translation Words - UST

- works should we do in order to please
- works should we do in order to please
- God

ULT

²⁸ Then they said to him, "What should we do, so that we might work the works of God?"

UST

²⁸ Then the crowd asked Jesus, "What works should we do in order to please God?"

John 6:29

This is the work of God: that you would believe in the one whom that one has sent (ULT)

Here, Jesus says which **work** one must do in order to receive “the food that endures to eternal life” that was mentioned in verse 27. This **work** is not any kind of labor or deed that can be done, but it is faith in Jesus, which is a gift from God ([Ephesians 2:8–9](#)). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “This is the work of God that is required to receive the food that endures to eternal life: that you believe in the one whom that one has sent” (See: [Assumed Knowledge and Implicit Information](#))

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**.”

UST

²⁹ Jesus answered them, “**The work that God wants you to do** is this: **Trust** in me, the one whom he **has sent**.”

the one whom that one has sent (ULT) me, the one whom he has sent (UST)

This phrase refers to Jesus. He is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

that one has sent (ULT) he has sent (UST)

Here, **that one** refers to God the Father. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “God has sent” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- Jesus
- work
- of God
- you would believe
- has sent

Translation Words - UST

- Jesus
- The work that...wants you to do
- God
- Trust
- has sent

John 6:30

(There are no notes for this verse.)

Translation Words - ULT

- sign
- might believe
- will you work

Translation Words - UST

- miracle
- trust in you
- will you do

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**?"

UST

³⁰ The crowd asked him, "Then what **miracle** will you do in order for us to see it and **trust in you**? What **will you do** for us?"

John 6:31

Our fathers ate the manna in the wilderness (ULT)

Our ancestors ate manna {when they wandered} in the wilderness {with Moses} (UST)

In this verse, John assumes that his readers will know that the crowd is referring to a story recorded in the Old Testament book of Exodus. In that story, the Israelites complained against Moses and Aaron because they were hungry. God responded by providing a flake-like food that fell from the sky and could be baked into bread. The people called this flake-like food "manna." (See: [manna](#)) You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: "Our fathers ate the manna when they were wandering in the wilderness after leaving Egypt" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³¹ Our [fathers](#) ate the [manna](#) in the [wilderness](#), just as it is written, 'He gave them [bread](#) from [heaven](#) to eat.'

UST

³¹ Our [ancestors](#) ate [manna](#) {when they wandered} in the [wilderness](#) {with [Moses](#)}, just as the prophets wrote: 'God gave them [bread](#) out of [heaven](#) to eat.'

Our fathers (ULT) Our ancestors (UST)

The crowd used **fathers** figuratively to refer to their ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Our ancestors" or "Our forefathers" (See: [Metaphor](#))

it is written (ULT) the prophets wrote (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the prophets wrote in the Scriptures" (See: [Active or Passive](#))

it is written (ULT) the prophets wrote (UST)

Here the crowd uses **it is written** to introduce a quotation from an Old Testament book (Psalm 78:24). If your readers would misunderstand this, you could use a comparable phrase that indicates that the crowd is quoting from an important text. Alternate translation: "it was written in the scriptures" (See: [Quotations and Quote Margins](#))

it is written, 'He gave them bread from heaven to eat (ULT) the prophets wrote: 'God gave them bread out of heaven to eat (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it is written that he gave them bread from heaven to eat" (See: [Quotes within Quotes](#))

He gave them bread from heaven to eat (ULT) God gave them bread out of heaven to eat (UST)

He here could refer to: (1) Moses, in which case the crowd was mistakenly quoting a scripture about God and applying it to Moses. This is possible because Jesus says in the next verse, "Moses has not given you the bread from heaven." Alternate translation: "Moses gave them bread from heaven to eat" (2) God, which is who it referred to in

the scripture the crowd is quoting. Alternate translation: “God gave them bread from heaven to eat” (See: [Pronouns — When to Use Them](#))

bread (ULT)

bread (UST)

Here, John records the crowd using the word **bread** figuratively to represent food in general that is needed to sustain life. The manna that God gave the Israelites from heaven was not **bread**, but a food that could be baked into **bread**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “food” (See: [Synecdoche](#))

Translation Words - ULT

- [fathers](#)
- [manna](#)
- [wilderness](#)
- [just as](#)
- [written](#)
- [bread](#)
- [heaven](#)

Translation Words - UST

- [ancestors](#)
- [manna](#)
- [wilderness {with Moses](#)
- [just as](#)
- [the prophets wrote](#)
- [bread](#)
- [heaven](#)

John 6:32

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

to you, Moses has not given (ULT) you...It was not Moses who gave (UST)

Here John records Jesus speaking in a way that emphasizes that **Moses** was not the source of manna in the wilderness. He seems to be correcting the crowd's incorrect understanding of the scripture they quoted in the previous verse. Use whatever form best communicates this kind of negative emphasis in your language. Alternate translation: "Moses was not the one who has given you"

the bread (ULT) that bread (UST)

Here John records Jesus using the word **bread** figuratively to represent food in general that is needed to sustain life. See how you translated this word in the previous verse. (See: [Synecdoche](#))

but my Father gives (ULT) No, it was my Father, who is now giving (UST)

This phrase serves two purposes. First, it implies that the **Father**, not Moses, was the source of the bread from heaven mentioned by the crowd in the previous verse. Second, it indicates that the **Father** is still giving bread from heaven, although not the kind of bread the crowd is expecting. If this might confuse your readers, you could express the meaning explicitly. You may also want to start a new sentence. Alternate translation: "Rather, my Father has given that bread and now gives" (See: [Assumed Knowledge and Implicit Information](#))

my Father gives you the true bread from heaven (ULT) it was my Father, who is now giving you the true bread out of heaven (UST)

Here Jesus is using **true bread** figuratively to refer to himself. However, the crowd does not understand this, and Jesus does not tell them this plainly until verse [35](#). Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

my Father (ULT) it was my Father (UST)

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

bread (ULT) bread (UST)

See how you translated the word **bread** earlier in this verse and in the previous verse. (See: [Synecdoche](#))

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**."

UST

³² **Jesus** answered them, "I am telling you **the truth**: It was not **Moses** who gave your ancestors that **bread** from **heaven**. No, **it was** my **Father**, who is now giving you the **true bread** out of **heaven**."

Translation Words - ULT

- Jesus
- Truly
- truly (2)
- Moses
- bread
- bread (2)
- heaven
- heaven (2)
- Father
- true

Translation Words - UST

- Jesus
- the truth
- the truth (2)
- Moses
- bread
- bread (2)
- heaven
- heaven (2)
- it was...Father
- true

John 6:33

the...bread of God is (ULT) the...true bread from God has (UST)

Here Jesus is using **bread** figuratively to refer to himself. However, the crowd does not understand this, and Jesus does not tell them this plainly until verse 35. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

the...bread of God (ULT) the...true bread from God (UST)

This phrase could mean: (1) the bread came from God. Alternate translation: “the bread that God gives” (2) the bread belongs to God. Alternate translation: “God’s bread” (See: [Possession](#))

the one coming down from heaven (ULT) come down from heaven (UST)

This phrase refers to Jesus. However, the crowd does not understand this and Jesus does not tell them this plainly at this time. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

life (ULT) eternal life (UST)

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly, as modeled in the UST. (See: [Assumed Knowledge and Implicit Information](#))

to the world (ULT) to the people in the world (UST)

Here, **the world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the people living in the world” (See: [Metonymy](#))

Translation Words - ULT

- bread
- of God
- heaven
- life
- to...world

Translation Words - UST

- true bread
- from God
- heaven
- eternal life
- to the people in the world

ULT

³³ For the [bread of God](#) is the one coming down from [heaven](#) and giving [life](#) to the [world](#).”

UST

³³ {This is true} because the [true bread from God](#) has come down from [heaven](#) and gives [eternal life to the people in the world](#).”

John 6:34

Sir (ULT)

Sir (UST)

The crowd calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

bread (ULT)

bread (UST)

Here, **bread** could refer to: (1) food in general, as the word was used by the crowd in [verse 31](#). This would mean that the crowd did not understand that Jesus was calling himself the bread from heaven. Alternate translation: “food” (2) some gift from God of which the crowd was uncertain. This would mean that the crowd recognized that Jesus was talking about something more spiritual than mere food but did not understand that he was talking about himself. Alternate translation: “heavenly food” (See: [Synecdoche](#))

ULT

³⁴ So they said to him, “[Sir](#), give us this [bread](#) always.”

UST

³⁴ {The crowd did not understand what he meant}, so they said to Jesus, “[Sir](#), please give this [bread](#) to us all the time.”

Translation Words - ULT

- [Sir](#)
- [bread](#)

Translation Words - UST

- [Sir](#)
- [bread](#)

John 6:35

I am the bread of life (ULT) **Like food sustains physical life}, I am the bread that gives eternal life (UST)**

John records Jesus continuing the **bread** metaphor to refer figuratively to himself. In Jesus' culture, **bread** was the primary food people ate to stay alive. Just as **bread** is necessary for sustaining physical life, Jesus is necessary for giving spiritual life. If your readers would misunderstand this, you could state this explicitly or with a simile. Alternate translation: "Just as food keeps you physically alive, I can give you spiritual life" (See: [Biblical Imagery — Extended Metaphors](#))

the bread of life (ULT) **the bread that gives eternal life (UST)**

Jesus uses **of life** to the source of the **life** about which he is speaking. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the bread that produces life" (See: [Possession](#))

of life (ULT) **that gives eternal life (UST)**

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of eternal life" (See: [Assumed Knowledge and Implicit Information](#))

The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst (ULT) **Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever (UST)**

Jesus speaks about the person who trusts in him by continuing the metaphor of food that he began in verse 32. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "The one coming to me will be like a person who never gets hungry, and the one believing in me will be like a person who never gets thirsty" (See: [Biblical Imagery — Extended Metaphors](#))

The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst (ULT) **Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever (UST)**

These two clauses mean basically the same thing. The repetition is used to emphasize that anyone who trusts in Jesus will never lack spiritual satisfaction. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "The one who trusts me will certainly never lack spiritual satisfaction again" (See: [Doublet](#))

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.

UST

³⁵ Jesus told the crowd, "{Like food sustains physical life}, I am the **bread that gives eternal life**. {Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever.

The one coming to me (ULT)

Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever (UST)

Here, **coming** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "The one coming to be my disciple" (See: [Assumed Knowledge and Implicit Information](#))

will certainly not hunger...will certainly not ever thirst (ULT)

Unlike with food or drink...anyone who trusts in me will surely be satisfied forever...Unlike with food or drink...anyone who trusts in me will surely be satisfied forever (UST)

John records Jesus using a figure of speech twice in the same verse to express a strong positive meaning by using a negative word together with a word that has the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "will always be full ... will always have his thirst quenched" (See: [Litotes](#))

Translation Words - ULT

- [Jesus](#)
- [bread](#)
- [of life](#)
- [believing](#)
- [in me](#)

Translation Words - UST

- [Jesus](#)
- [bread](#)
- [that gives eternal life](#)
- [Unlike with food or drink...anyone who trusts in me will surely be satisfied forever](#)
- [Unlike with food or drink...anyone who trusts in me will surely be satisfied forever](#)

John 6:36

(There are no notes for this verse.)

Translation Words - ULT

- do...believe

Translation Words - UST

- you...do...trust me

ULT

³⁶ But I told you that you have both seen me and do not believe.

UST

³⁶ Nevertheless, I have already told you that even though you see me, you still do not trust me.

John 6:37

Father (ULT) my Father (UST)

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

will come to me...the one coming to me (ULT) will come {and be my disciples...any of them (UST)

In this verse, **come** and **coming** do not mean to merely come near Jesus, but they mean to believe in him and be his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “will come to be my disciples ... the one coming to be my disciple” (See: [Assumed Knowledge and Implicit Information](#))

the one coming to me I will certainly not throw out (ULT) I will surely never drive away any of them (UST)

Jesus is using a figure of speech here to express a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: “I will keep everyone who comes to me” (See: [Litotes](#))

ULT

³⁷ Everyone whom the **Father** gives me will come to me, and the one coming to me **I will** certainly not **throw** out.

UST

³⁷ All the people **my Father** gives to me will come {and be my disciples}, and **I will** surely never **drive** away any of them.

Translation Words - ULT

- [Father](#)
- [I will...throw](#)

Translation Words - UST

- [my Father](#)
- [I will...drive](#)

John 6:38

For (ULT)

I will never do that} because (UST)

For introduces the reason why Jesus will not throw out anyone who comes to him. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “This is true because” (See: [Connect — Reason-and-Result Relationship](#))

of the one who sent me (ULT)

I have come down} in order to do what my Father, who sent me, wants me to do (UST)

Here, **the one who sent me** refers to God. See how you translated it in 4:34. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [heaven](#)
- [will of the one who sent me](#)
- [who sent](#)

Translation Words - UST

- [heaven](#)
- [I have come down} in order to do what my Father, who sent me, wants me to do](#)
- [I have come down} in order to do what my Father, who sent me, wants me to do](#)

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](#).

UST

³⁸ {I will never do that} because I have not come down from [heaven](#) in order to do what I want. Rather, {[I have come down} in order to do what my Father, who sent me, wants me to do](#).

John 6:39

of the one who sent me (ULT) my Father, who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in 4:34. (See: [Assumed Knowledge and Implicit Information](#))

anyone whom he has given...I would not lose from it (ULT) keep all of those whom he has given to me... keep all of those whom he has given to me (UST)

Jesus is using a figure of speech here to express a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "I should keep all of them whom he has given" (See: [Litotes](#))

I would not lose from it...but will raise it up (ULT) keep all of those whom he has given to me...He also wants} me to make these ones alive again (UST)

Here, **it** refers to the whole group of believers as a whole. If your readers would misunderstand this, you could state this explicitly or use a plural pronoun. Alternate translation: "I would not lose from the group of believers ... but will raise that group up" or "I would not lose from them ... but will raise them up" (See: [Pronouns — When to Use Them](#))

will raise it up (ULT) to make these ones alive again (UST)

Here, to **raise** up is an idiom for causing someone who has died to become alive again. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "will cause them to live again" (See: [Idiom](#))

on the last day (ULT) on the last day {when I judge everyone (UST)

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: [day of the Lord, day of Yahweh](#)) If it would be helpful to your readers, you could state this explicitly. Alternate translation: "on the day when I return and judge everyone" (See: [Assumed Knowledge and Implicit Information](#))

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 it anyone whom he has given me, but [will raise it up](#) on the [last day](#).

UST

³⁹ This is [what my Father, who sent me, wants](#): {He wants me} to keep all of those whom he has given to me. {He also wants} me [to make these ones alive again](#) on the [last day](#) {when I judge everyone}.

Translation Words - UST

- what...my Father, who sent me...wants
- my Father, who sent
- to make these ones alive again
- on...last day {when I judge everyone
- on...day {when I judge everyone

John 6:40

**For this is the will of my Father, that everyone (ULT)
This is true} because this is also what my
Father wants: {He wants} everyone (UST)**

For introduces the reason for the Father's will that Jesus stated in the previous verse. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "What I have just said is my Father's will, because his will is also that everyone" (See: [Connect — Reason-and-Result Relationship](#))

**of my Father (ULT)
my Father (UST)**

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

**everyone who sees the Son (ULT)
He wants} everyone...who recognizes who I, the Son, am (UST)**

Jesus uses **sees** figuratively to refer to understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "everyone who understands who the Son is" (See: [Metaphor](#))

**I will raise him up (ULT)
I will make these ones alive again (UST)**

Here, to **raise** up is an idiom for causing someone who has died to become alive again. See how you translated this in the previous verse. (See: [Idiom](#))

**on the last day (ULT)
on the last day {when I judge everyone (UST)**

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: [day of the Lord](#), [day of Yahweh](#)) See how you translated this in the previous verse. Alternate translation: "on the day when I return and judge everyone" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

⁴⁰ {This is true} because this is also what my Father wants: {He wants} everyone who recognizes who I, the Son, am, and trusts in me to live forever {with me in heaven}. I will make these ones alive again on the last day {when I judge everyone}."

Translation Words - UST

- also what...my Father...wants
- on...last day {when I judge everyone
- on...day {when I judge everyone
- Father
- who I, the Son, am
- trusts
- in me
- to live
- forever {with me in heaven
- will make...alive again

John 6:41

Connecting Statement:

The Jewish leaders interrupt Jesus as he is speaking to the crowd. His conversation with these Jewish leaders is in verses [41–58](#).

Then the Jews (ULT)

The Jewish leaders then (UST)

Here and to the end of this chapter, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

I am the bread (ULT)

he was the true bread (UST)

Here the Jewish leaders paraphrase what Jesus said in verse [33](#). See how you translated **bread** and **come down from heaven** in verse [33](#). (See: [Metaphor](#))

Translation Words - ULT

- [Jews](#)
- [bread](#)
- [heaven](#)

Translation Words - UST

- [Jewish leaders](#)
- [true bread](#)
- [heaven](#)

ULT

⁴¹ Then the [Jews](#) began to murmur about him because he said, "I am the [bread](#) that has come down from [heaven](#)."

UST

⁴¹ The [Jewish leaders](#) then started to grumble about Jesus, because he had said that he was the [true bread](#) that had come down out of [heaven](#).

John 6:42

Is not this Jesus, the son of Joseph, whose father and mother we know (ULT)

This is just Jesus, Joseph's son! We know who his parents are (UST)

Here the Jewish leaders are using the form of a question to emphasize that they believe that Jesus is just a normal person. If your readers would misunderstand this, you could translate these words as a statement or an exclamation, and communicate the emphasis in another way. 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](#)'?"

UST

⁴² They said, "[This is just Jesus, Joseph's son! We know who his parents are.](#) He cannot possibly have come down out of [heaven](#) as he claims!"

How then does he now say, 'I have come down from heaven'?

Here the Jewish leaders are using the form of a question to emphasize that they do not believe that Jesus came from heaven. If your readers would misunderstand this, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "He is lying when he says that he came from heaven!" (See: [Rhetorical Question](#))

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "How then does he now say that he has come down from heaven?" (See: [Quotes within Quotes](#))

Translation Words - ULT

- [Jesus](#)
- [son](#)
- [of Joseph](#)
- [father](#)
- [know](#)
- [heaven](#)

Translation Words - UST

- [This is just Jesus](#)
- [Joseph](#)
- [s son](#)
- [We know who his parents are](#)
- [We know who his parents are](#)
- [heaven](#)

John 6:43

(There are no notes for this verse.)

Translation Words - ULT

- Jesus

Translation Words - UST

- Jesus answered

ULT

⁴³ Jesus replied and said to them, “Do not murmur among yourselves.

UST

⁴³ Jesus answered them, “Stop grumbling among yourselves {about what I just said}.

John 6:44

to come to me (ULT)

Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so (UST)

Here, **come** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “to come to be my disciple” (See: [Assumed Knowledge and Implicit Information](#))

the Father (ULT)

Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so (UST)

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

who sent me (ULT)

Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so (UST)

Here, this phrase refers to God. See how you translated it in [5:23](#). (See: [Assumed Knowledge and Implicit Information](#))

would draw him (ULT)

Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so (UST)

Alternate translation: “would pull him” or “would drag him”

him...him (ULT)

Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so...those people {who come to me (UST)

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

will raise him up (ULT)

I...will make those people {who come to me} alive again (UST)

See how you translated this in [verse 40](#). (See: [Idiom](#))

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** on the **last day**.

UST

⁴⁴ **Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so.** I myself **will make** those people {who come to me} **alive again** on the **last day {when I judge everyone}**.

on the last day (ULT)**on the last day {when I judge everyone (UST)}**

Here, **the last day** refers to “the day of the Lord,” which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: [day of the Lord](#), [day of Yahweh](#)) See how you translated this in verse [40](#). Alternate translation: “on the day when I return and judge everyone” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Father
- who sent
- will raise...up
- last day
- day

Translation Words - UST

- Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so
- Only those whom my Father, who sent me, causes to come...and be my disciples} are able to do so
- I...will make...alive again
- last day {when I judge everyone
- day {when I judge everyone

John 6:45

It is written in the prophets (ULT)

The prophets wrote that (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in the UST. (See: [Active or Passive](#))

It is written in the prophets (ULT)

The prophets wrote that (UST)

Here Jesus uses **It is written** to introduce a quotation from an Old Testament book (Isaiah 54:13). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: “it had been written by the prophets in the scriptures” (See: [Quotations and Quote Margins](#))

in the prophets, ‘And all will be taught by God (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “in the prophets that all will be taught by God” (See: [Quotes within Quotes](#))

all will be taught by God (ULT)

God will teach everyone (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God will teach all” (See: [Active or Passive](#))

the Father (ULT)

my Father (UST)

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

comes to me (ULT)

will come {and be my disciples (UST)

Here, **comes** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “comes to be my disciple” (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

⁴⁵ [The prophets wrote that God](#) will teach everyone. Everyone who listens to and learns from my [Father](#) will come {and be my disciples}.

Translation Words - UST

- The prophets wrote that
- The prophets wrote that
- God
- Father

John 6:46

the Father...has seen the Father (ULT)
God my Father...have seen him (UST)

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

the one who is from God—he has seen the Father (ULT)
me. I am the one...came from God. I alone have seen him (UST)

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: “me, the who is from God—I have seen the Father” (See: [First, Second or Third Person](#))

Translation Words - ULT

- [Father](#)
- [Father](#) (2)
- [God](#)

Translation Words - UST

- [God...Father](#)
- [him](#) (2)
- [God](#)

ULT

⁴⁶ Not that anyone has seen the [Father](#), except the one who is from [God](#)—he has seen the [Father](#).

UST

⁴⁶ No one has seen [God](#) my [Father](#) other than me. I am the one who came from [God](#). I alone have seen [him](#).

John 6:47

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

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

the one believing (ULT) Whoever trusts in me (UST)

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “the one believing in me” or “the one believing that I am the Messiah” (See: Ellipsis)

ULT

⁴⁷ Truly, truly, I say to you, the one believing has eternal life.

UST

⁴⁷ I am telling you the truth: Whoever trusts in me will live forever {with me in heaven}.

Translation Words - ULT

- Truly
- truly (2)
- believing
- eternal
- life

Translation Words - UST

- the truth
- the truth (2)
- trusts in me
- will live
- forever {with me in heaven}

John 6:48

I am the bread of life (ULT)

I am the true bread that gives eternal life (UST)

See how you translated this in [John 6:35](#). (See: [Metaphor](#))

Translation Words - ULT

- bread
- of life

Translation Words - UST

- true bread that gives
- eternal life

ULT

⁴⁸ I am the bread of life.

UST

⁴⁸ I am the true bread that gives eternal life.

John 6:49

Your fathers (ULT)

Your ancestors (UST)

Jesus uses **fathers** figuratively to refer to ancestors. If this might confuse your readers, you could express the meaning plainly.
Alternate translation: "Your forefathers" or "Your ancestors" (See: [Metaphor](#))

ate the manna in the wilderness (ULT)

ate manna {when they wandered} in the wilderness {with Moses (UST)

See how you translated this expression in verse 31. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- fathers
- manna
- wilderness
- they died

Translation Words - UST

- ancestors
- manna
- wilderness {with Moses
- they still died

ULT

⁴⁹ Your fathers ate the manna in the wilderness, and they died.

UST

⁴⁹ Your ancestors ate manna {when they wandered} in the wilderness {with Moses}, but they still died.

John 6:50

This is the bread which comes down from heaven, so that a person might eat from it and might not die (ULT)

But} this bread that I am talking about came down out of heaven in order that someone would eat it and that person's spirit would never die (UST)

Jesus continues using the **bread** metaphor to express that one must believe in him in order to have eternal life just as one must **eat**

bread to sustain physical life. If your readers would misunderstand this, you could express this as a simile.

Alternate translation: "I am this bread that comes down from heaven, just as one must eat bread to live, so must one believe in me in order to not die spiritually" (See: [Biblical Imagery — Extended Metaphors](#))

ULT

⁵⁰ This is the [bread](#) which comes down from [heaven](#), so that a person might eat from it and might not [die](#).

UST

⁵⁰ {But} this bread that I am talking about came down out of heaven in order that someone would eat it and that person's spirit would never [die](#).

This is...it (ULT)

But} this bread that I am talking about...it (UST)

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "I am ... me" (See: [First, Second or Third Person](#))

the bread (ULT)

But} this bread that I am talking about (UST)

See how you translated this in verse [48](#). (See: [Metaphor](#))

might eat from it (ULT)

would eat it (UST)

Here Jesus uses **eat** figuratively to refer to believing in him for salvation. What Jesus said plainly in verse [47](#) he says figuratively here. If this would confuse your readers, you could express this with a simile. Alternate translation: "might believe in me as one eats bread to live" (See: [Metaphor](#))

might not die (ULT)

that person's spirit would never die (UST)

Here Jesus uses **die** figuratively to refer to spiritual death, which is eternal punishment in hell that occurs after physical death. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "might not die spiritually" or "might not experience spiritual death" (See: [Metaphor](#))

Translation Words - ULT

- [bread](#)
- [heaven](#)
- [might...die](#)

Translation Words - UST

- But} this bread that I am talking about
- came down out of heaven
- that person's spirit would...die

John 6:51

I am the living bread that has come down from heaven. If anyone eats from this bread, he will live into eternity (ULT)

I truly am this bread that gives eternal life and came down out of heaven. Anyone who eats this bread will live forever {with me in heaven (UST)

As in the previous verse, Jesus continues using the **bread** metaphor to say that one must believe in him in order to have eternal life just as one **eats bread** to sustain physical life. If your readers would misunderstand this, you could express this as a simile. Alternate translation: "I am the living bread that comes down from heaven. Just as one lives if they eat bread, so does one who believes in me live forever" (See: [Biblical Imagery — Extended Metaphors](#))

I am (ULT)

I truly am (UST)

Jesus uses this phrase emphatically to make a strong statement about who he is. Use the most natural way to express emphasis in your language. Alternate translation: "I myself am" or "I am indeed" (See: [Assumed Knowledge and Implicit Information](#))

the living bread (ULT)

this bread that gives eternal life (UST)

Here, **living** refers to being the source of life or having the ability to produce life, which is synonymous with "of life" in the phrase "the bread of life," which Jesus used in [verse 35](#). See how you translated "the bread of life" in [verse 35](#). Alternate translation: "the bread that gives life" (See: [Assumed Knowledge and Implicit Information](#))

eats from this bread (ULT)

eats this bread (UST)

Here and in the previous verse, Jesus uses **eats** figuratively to refer to believing in Jesus for salvation. Jesus gives eternal life to those who believe in him. See how you translated "eat" in the previous verse. Alternate translation: "Just as food keeps you physically alive, I can give you spiritual life" (See: [Metaphor](#))

my...flesh (ULT)

my...body (UST)

Here, John records Jesus using **flesh** figuratively to refer to his whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "my body" (See: [Metonymy](#))

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](#)."

UST

⁵¹ I truly am this [bread that gives eternal life and came down out of heaven](#). Anyone who eats this [bread will live](#) forever {with me in heaven}. My body is also this [bread](#). I will give up my [body](#) for the sake of the [eternal life of everyone in the world](#)."

the...bread (ULT)**this bread (UST)**

Here Jesus is using the **bread** metaphor slightly differently from how he has used it previously. Here it refers specifically to his physical body, which he would sacrifice on the cross to pay for the sins of those who believe in him. Since Jesus says this explicitly at the end of the verse, you do not need to explain its meaning further. (See: [When to Keep Information Implicit](#))

for the life of the world (ULT)**for the sake of the eternal life of everyone in the world (UST)**

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “for the eternal life of the world” (See: [Assumed Knowledge and Implicit Information](#))

for the life of the world (ULT)**for the sake of the eternal life of everyone in the world (UST)**

Here, **the world** is used figuratively to refer to the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “for the life of the people in the world” (See: [Metonymy](#))

Translation Words - ULT

- [living](#)
- [he will live](#)
- [life](#)
- [bread](#)
- [bread](#)
- [bread \(2\)](#)
- [heaven](#)
- [flesh](#)
- [of...world](#)

Translation Words - UST

- [bread](#)
- [bread](#)
- [bread \(2\)](#)
- [that gives eternal life](#)
- [will live](#)
- [eternal life](#)
- [and came down out of heaven](#)
- [body](#)
- [of everyone in...world](#)

John 6:52

Then...the Jews (ULT) then...The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

began to argue...the Jews...among themselves, saying (ULT) started arguing...The Jewish leaders...with each other. They said (UST)

ULT

⁵² Then the **Jews** began to argue among themselves, saying, "How is this one able to give us {his} **flesh** to eat?"

UST

⁵² The **Jewish leaders** then started arguing with each other. They said, "This man surely cannot give **his body** to us in order for us to eat it!"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "then the Jews began to argue among themselves, and they said" (See: [Quotations and Quote Margins](#))

How is this one able to give us {his} flesh to eat (ULT) This man surely cannot give his body to us in order for us to eat it (UST)

Here the Jewish leaders are using the form of a question to emphasize that they are reacting negatively to what Jesus has said about **his flesh**. If this might be misunderstood in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There is no way that this one is able to give us his flesh to eat!" (See: [Rhetorical Question](#))

his} flesh (ULT) his body (UST)

Here, John records the Jews using **flesh** figuratively to refer to Jesus' whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "his body" (See: [Metonymy](#))

Translation Words - ULT

- [Jews](#)
- [flesh](#)

Translation Words - UST

- [Jewish leaders](#)
- [his body](#)

John 6:53

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

you would eat the flesh of the Son of Man and would drink his blood (ULT) You...eat the flesh of me, the Son of Man, and drink my blood (UST)

Here Jesus is using the phrases **eat the flesh** and **drink his blood** figuratively. Just as people need to **eat** and **drink** in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

you would eat the flesh of the Son of Man and would drink his blood (ULT) You...eat the flesh of me, the Son of Man, and drink my blood (UST)

These two phrases, **eat the flesh** and **drink his blood**, mean basically the same thing. The repetition is used to emphasize that trusting in Jesus is the only way to have eternal life. Because Jesus' **flesh** and **blood** are important concepts, do not combine them. Instead, you could communicate the emphasis in a way that is most natural in your language. Alternate translation: "you would indeed eat the flesh of the Son of Man and would indeed drink his blood" (See: [Doublet](#))

of the Son of Man and would drink his blood (ULT) of me, the Son of Man, and drink my blood (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

of the Son of Man (ULT) of me, the Son of Man (UST)

See how you translated this phrase in 1:51. (See: [Assumed Knowledge and Implicit Information](#))

you do not have life (ULT) If you do not do these things, then} you will never have eternal life (UST)

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you do not have eternal life" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)

ULT

⁵³ Therefore, [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.

UST

⁵³ So [Jesus](#) told them: "I am telling you [the truth](#): You must eat the [flesh of me, the Son of Man](#), and drink my [blood](#). {If you do not do these things, then} [you will](#) never [have eternal life](#).

- flesh
- of...Son of Man
- blood
- life

Translation Words - UST

- Jesus
- the truth
- the truth (2)
- flesh
- of me, the Son...of Man
- blood
- you will...have eternal life

John 6:54

The one eating my flesh and drinking my blood has eternal life (ULT)
Anyone who eats my flesh and drinks my blood will live forever {with me in heaven (UST)}

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. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

ULT

⁵⁴ The one eating my [flesh](#) and drinking my [blood](#) has [eternal life](#), and I [will raise](#) him [up](#) in the [last day](#).

UST

⁵⁴ Anyone who eats my [flesh](#) and drinks my [blood will live forever {with me in heaven}](#). I will also [make](#) that person [alive again](#) on the [last day {when I judge everyone}](#).

The one eating my flesh and drinking my blood has eternal life (ULT)
Anyone who eats my flesh and drinks my blood will live forever {with me in heaven (UST)}

As in the previous verse, these two phrases, **eat the flesh** and **drink his blood**, mean basically the same thing. The repetition is used for emphasis. See how you translated the similar expressions in the previous verse. Alternate translation: “Indeed, the one eating my flesh and drinking my blood surely has eternal life” (See: [Doublet](#))

will raise him up (ULT)
will...make that person alive again (UST)

See how you translated this in [verse 40](#). (See: [Idiom](#))

in the last day (ULT)
on the last day {when I judge everyone (UST)}

Here, **the last day** refers to “the day of the Lord,” which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: [day of the Lord](#), [day of Yahweh](#)) See how you translated this phrase in [verse 39](#). Alternate translation: “on the day when I return and judge everyone” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [flesh](#)
- [blood](#)
- [eternal](#)
- [life](#)
- [will raise...up](#)
- [in...last day](#)
- [in...day](#)

Translation Words - UST

- [flesh](#)
- [blood](#)

- will live
- forever {with me in heaven
- will...make...alive again
- on...last day {when I judge everyone
- on...day {when I judge everyone

John 6:55

my...flesh...my...blood (ULT)

my flesh...my...blood (UST)

Here Jesus is using the phrases **my flesh** and **my blood** figuratively to refer to believing in him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

flesh...my...flesh...is true food, and my blood is true drink (ULT)

Here Jesus is using the phrases **true food** and **true drink** figuratively to say that he, Jesus, gives life to those who trust in him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

flesh...my...flesh...is true food, and my blood is true drink (ULT)

As in the previous two verses, these two phrases mean basically the same thing. The repetition is used for emphasis. See how you translated the similar expressions in the previous two verses. Alternate translation: “my flesh is indeed true food, and my blood is indeed true drink” (See: [Doublet](#))

ULT

⁵⁵ For my **flesh** is **true** food, and my **blood** is **true** drink.

UST

⁵⁵ {This is so} because my **flesh** is **true** spiritual food, and my **blood** is **true** {spiritual} drink.

Translation Words - ULT

- **flesh**
- **true**
- **true** (2)
- **blood**

Translation Words - UST

- **flesh**
- **true**
- **true** (2)
- **blood**

John 6:56

The one eating my flesh and drinking my blood (ULT)

Those who eat my flesh and drink my blood (UST)

See how you translated this in verse 54. (See: [When to Keep Information Implicit](#))

remains in me (ULT)

will be united with me (UST)

Here, and frequently in John's Gospel, **remains in** indicates being united in a continuous personal relationship with someone. If this might confuse your readers, you could express the meaning explicitly. See the discussion of this expression in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "has a close relationship with me" (See: [Assumed Knowledge and Implicit Information](#))

and I in him (ULT)

and I will be united with them (UST)

Here, John records Jesus leaving out a word that a clause would need in many languages to be complete. If this would be confusing in your language, you could supply the word from the previous clause. Alternate translation: "and I remain in him" (See: [Ellipsis](#))

Translation Words - ULT

- [flesh](#)
- [blood](#)

Translation Words - UST

- [flesh](#)
- [blood](#)

ULT

⁵⁶ The one eating my [flesh](#) and drinking my [blood](#) remains in me, and I in him.

UST

⁵⁶ Those who eat my [flesh](#) and drink my [blood](#) will be united with me, and I will be united with them.

John 6:57

the living Father (ULT)**My Father makes everyone alive (UST)**

Here, **living** refers to being the source of life or having the ability to create life. This is also how Jesus used **living** in verse 51. See how you translated **living** in verse 51. Alternate translation: “the Father who causes life” (See: [Assumed Knowledge and Implicit Information](#))

Father...Father (ULT)**My Father...he (UST)**

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

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.

UST

⁵⁷ My Father makes everyone alive. He has sent me here, and I can make people alive because he has enabled me to do so. In the same way, those who feed on me will live forever because of what I will do for them.

and I live because of the Father (ULT)**and I can make people alive because he has enabled me to do so (UST)**

Here, **live** refers to being the source of life or having the ability to create life. It does not mean to merely be alive. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “and I cause life because of the Father” (See: [Assumed Knowledge and Implicit Information](#))

and I live because of the Father (ULT)**and I can make people alive because he has enabled me to do so (UST)**

Here, **because of the Father** indicates the reason why Jesus has the ability to cause life. God the Father gave Jesus the ability to cause others to live. Jesus explained this concept in 5:25–26. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “and I cause life because the Father has enabled me to do so” (See: [Assumed Knowledge and Implicit Information](#))

so the one eating me (ULT)

Jesus is using **eating me** figuratively to refer to trusting him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. See how you translated similar expressions in verses 53–56. (See: [When to Keep Information Implicit](#))

he will also live because of me (ULT)**those who feed on me...will live forever because of what I will do for them (UST)**

Here, **live** refers to having eternal life. It does not refer to being the source of life, as **living** and **live** are used previously in this verse. If this shift in meaning might confuse your readers, you could state the difference explicitly. Alternate translation: “he will also have eternal life because of me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Just as
- living

- live
- will...live
- Father
- Father
- sent

Translation Words - UST

- My Father
- he
- makes everyone alive
- can make people alive
- will live forever
- He has sent
- In the same way

John 6:58

This is the bread that has come down from heaven (ULT)
I am this bread that has come down out of heaven (UST)

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person, as in the UST. (See: [First, Second or Third Person](#))

This is the bread...this bread (ULT)
I am this bread...me—this bread (UST)

Jesus is continuing the **bread** metaphor to refer figuratively to himself. Just as **bread** is necessary for our physical life, Jesus is necessary for our spiritual life. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

the fathers (ULT)
the Israelite ancestors (UST)

Here Jesus uses **fathers** figuratively to refer to ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the ancestors” or “the forefathers” (See: [Metaphor](#))

not just as the fathers ate and died (ULT)
This bread is} not like {the bread that} the Israelite ancestors ate {in the wilderness} but still eventually died (UST)

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the previous clause. Alternate translation: “this bread is not just as the bread that the fathers ate and died” (See: [Ellipsis](#))

the fathers ate and died (ULT)
the bread that} the Israelite ancestors ate {in the wilderness} but still eventually died (UST)

The phrase **ate and died** does not mean that the people died immediately after eating the bread. If this wording would confuse your readers, you could translate it in a way that shows a time gap between eating and drinking. Alternate translation: “the fathers ate and still died at a later time” (See: [Assumed Knowledge and Implicit Information](#))

The one eating this bread (ULT)
Anyone who eats me—this bread (UST)

Jesus spoke about himself as **this bread**. If this is confusing in your language, you can use the first person, as in the UST. (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.”

UST

⁵⁸ I am this **bread** that has come down out of **heaven**. {This bread is} not **like** {the bread that} **the Israelite ancestors** ate {in the wilderness} but **still eventually died**. Anyone who eats **me—this bread—will live** forever {with me in heaven}.”

The one eating this bread (ULT)**Anyone who eats me—this bread (UST)**

Jesus is using **eating this bread** figuratively to refer to trusting him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- bread
- bread
- heaven
- just as
- fathers
- died
- will live

Translation Words - UST

- bread
- me...bread
- heaven
- like
- the Israelite ancestors
- still eventually died
- will live

John 6:59

In this verse John gives background information about when this event happened. Use the natural form in your language for expressing background information. (See: [Background Information](#))

these things (ULT)

these statements {to the Jewish leaders (UST)

Here, **these things** refers to what Jesus said to the crowd and Jewish leaders in verses [26–58](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “these teachings about being the bread of life” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [a synagogue](#)
- [teaching](#)
- [Capernaum](#)

Translation Words - UST

- [a synagogue](#)
- [while he was teaching](#)
- [the city of Capernaum](#)

ULT

⁵⁹ He said these things in [a synagogue](#), [teaching](#) in [Capernaum](#).

UST

⁵⁹ Jesus said these statements {to the Jewish leaders} in [a synagogue while he was teaching](#) in [the city of Capernaum](#).

John 6:60

having heard (ULT)

After they heard {what he had said (UST)

Here, John leaves out a word that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "having heard this" (See: [Ellipsis](#))

This word is (ULT)

What he is teaching is...Indeed, no one (UST)

Here, **word** stands for what Jesus had just spoken to the crowd in verses [26-58](#). If this might confuse your readers, you could express the meaning plainly. Alternate translation: "What he has just said is" or "These words are" (See: [Metonymy](#))

hard (ULT)

difficult to accept (UST)

Here, **hard** refers to something that causes a negative reaction because it is harsh or unpleasant. It does not refer to something that is difficult to understand, but something that is difficult to accept. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "hard to accept" or "offensive" (See: [Assumed Knowledge and Implicit Information](#))

who is able to listen to it (ULT)

Indeed, no one...can accept it (UST)

Here the disciples use the question form for emphasis. If this would be confusing in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "no one is able to listen to it!" or "it is too hard to listen to!" (See: [Rhetorical Question](#))

ULT

⁶⁰ Then many of his [disciples](#), having heard, said, "This word is hard; who is able to listen to it?"

UST

⁶⁰ After they heard {what he had said}, many of Jesus' [disciples](#) said, "What he is teaching is difficult to accept. Indeed, no one can accept it!"

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

John 6:61

But Jesus, knowing in himself (ULT) Although no one told} him, Jesus knew (UST)

This phrase implies that Jesus had supernatural knowledge. It indicates that Jesus knew what his disciples were saying even though he did not hear what they said. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Even though no one told Jesus, he knew” or “Even though Jesus had not heard them, he was fully aware”(See: [Assumed Knowledge and Implicit Information](#))

about this...this (ULT) about what he had said...my teaching (UST)

In this verse, **this** refers to what Jesus had just spoken to the crowd in verses [26–58](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “about these teachings ... what I teach” (See: [Assumed Knowledge and Implicit Information](#))

you (ULT) you (UST)

Here and throughout [verses 61–71](#) **you** is plural and refers to Jesus’ disciples. If your language distinguishes between singular and plural second person pronouns, you should use the plural form of **you**. Alternate translation: “you disciples of mine” (See: [Forms of You](#))

Translation Words - ULT

- Jesus
- knowing
- disciples

Translation Words - UST

- Although no one told} him, Jesus knew
- Although no one told} him, Jesus knew
- disciples

ULT

⁶¹ But Jesus, knowing in himself that his disciples were murmuring about this, said to them, “Does this offend you?”

UST

⁶¹ {Although no one told} him, Jesus knew that his disciples were grumbling about what he had said. {So} he asked them, “Did my teaching offend you?”

John 6:62

if...you would see the Son of Man going up to where he was before (ULT)

if...you saw me, the Son of Man, ascending to heaven where I was formerly (UST)

Here, John records Jesus using only one part of a conditional sentence. He leaves out the second part of the conditional sentence for emphasis. Many languages need to have both parts of a conditional sentence in order to make the sentence complete. If this is true for your language, you could supply the second clause from the previous verse. Alternate translation: “if you would see the Son of Man going up to where he was before, would it offend you?” (See: [Ellipsis](#))

ULT

⁶² Then if you would see the [Son of Man](#) going up to where he was before...?

UST

⁶² {If this teaching has offended you,} then {would you also be offended} if you saw [me, the Son of Man](#), ascending to heaven where I was formerly?

the Son of Man going up to where he was before (ULT)

me, the Son of Man, ascending to heaven where I was formerly (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

the Son of Man (ULT)

me, the Son of Man (UST)

See how you translated this phrase in [1:51](#). (See: [Assumed Knowledge and Implicit Information](#))

to where he was before (ULT)

to heaven where I was formerly (UST)

This phrase refers to heaven, where Jesus was **before** he came down to earth. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “to heaven, where I used to be” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Son of Man](#)

Translation Words - UST

- [me, the Son...of Man](#)

John 6:63

The Spirit is the one making alive (ULT)

The Holy Spirit is the only one who can give anyone eternal life (UST)

Here, **making alive** refers to giving eternal life, not physical life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "The Spirit is the one giving eternal life" (See: [Assumed Knowledge and Implicit Information](#))

the flesh (ULT)

Human nature (UST)

Here, **the flesh** could refer to: (1) human nature, as in the UST. (2) Jesus' body. Alternate translation: "my flesh" (3) both human nature and Jesus' body. "your nature and my flesh" (See: [Assumed Knowledge and Implicit Information](#))

profits nothing (ULT)

is useless in this matter (UST)

Here, **profit** means to be beneficial or useful. It does not mean to earn money. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "has no benefit" or "is no help at all" (See: [Assumed Knowledge and Implicit Information](#))

The words...they are life (ULT)

What...gives eternal life (UST)

Here, **words** stands for the teachings that Jesus had just spoken to the crowd in verses 26–58. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "The teachings ... these teachings are life" (See: [Metonymy](#))

is...spirit (ULT)

is...comes from the Holy Spirit (UST)

This could mean: (1) from the Spirit. Alternate translation: "are from the Spirit" (2) about the Spirit. Alternate translation: "are about the Spirit"

is...and...life (ULT)

is...and gives eternal life (UST)

This could mean: (1) give life. Alternate translation: "and they give life" (2) about life. Alternate translation: "and they are about life"

life (ULT)

gives eternal life (UST)

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly, as in the UST. (See: [Assumed Knowledge and Implicit Information](#))

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](#).

UST

⁶³ The [Holy Spirit](#) is the [only one who can give anyone eternal life](#). [Human nature is useless in this matter](#). What I have taught you [comes from the Holy Spirit](#) and [gives eternal life](#).

Translation Words - ULT

- Spirit
- making alive
- life
- flesh
- profits
- spirit

Translation Words - UST

- Holy Spirit
- only one who can give anyone eternal life
- gives eternal life
- Human nature
- is useless in this matter
- comes from the Holy Spirit

John 6:64

For Jesus knew from the beginning who were the ones not believing and who was the one who would betray him (ULT)

Jesus said this because he knew since he began his work who would not believe him and who would eventually betray him (UST)

In this sentence John gives background information to explain why Jesus said the earlier part of this verse. Use the natural form in your language for expressing background information. Alternate translation: "Jesus said this because he knew from the start who did not believe and who would later betray him" (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.

UST

⁶⁴ Nevertheless, some of you [do not believe what I have said](#)." ([Jesus](#) said this because [he knew](#) since he began his work who [would not believe him](#) and who [would eventually betray](#) him.)

who do not believe...the ones not believing (ULT)

do not believe what I have said...would not believe him (UST)

The implied object of **believe** and **believing** is Jesus or Jesus' teaching. If your language requires an object for these words, you could state this explicitly. Alternate translation: "who do not believe in me ... the ones not believing in me" or "who do not believe what I say ... the ones not believing what I say" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [do...believe](#)
- [believing](#)
- [Jesus](#)
- [knew](#)
- [who would betray](#)

Translation Words - UST

- [do not believe what I have said](#)
- [would not believe him](#)
- [Jesus](#)
- [he knew](#)
- [would eventually betray](#)

John 6:65

Because of this (ULT)

Because {some of you do not believe me (UST)

Here, **this** refers to the information Jesus said in the previous verse. If it would be misunderstood for your readers, you could state this explicitly. Alternate translation: “Because of the disbelief I have just told you about” (See: [Assumed Knowledge and Implicit Information](#))

no one is able to come to me (ULT)

only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so (UST)

See how you translated the identical phrase in verse 44. Alternate translation: “no one is able to come to be my disciple” (See: [Assumed Knowledge and Implicit Information](#))

it would have been granted to him (ULT)

only those to whom God the Father has given the ability to come...and be my disciple} will be able to do so (UST)

Here, the pronoun **it** refers to the ability to come to Jesus and be his disciple. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “the ability to come to me would have been granted to him” (See: [Pronouns — When to Use Them](#))

it would have been granted to him by the Father (ULT)

only those to whom God the Father has given the ability to come...and be my disciple} will be able to do so (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the Father would give it to him” (See: [Active or Passive](#))

Father (ULT)

only those to whom God the Father has given the ability to come...and be my disciple} will be able to do so (UST)

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

Translation Words - ULT

- [Father](#)

Translation Words - UST

- [only those to whom God the Father has given the ability to come...and be my disciple} will be able to do so](#)

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](#).”

UST

⁶⁵ Then Jesus said, “Because {some of you do not believe me}, I told you earlier that [only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so.](#)”

John 6:66

stayed behind (ULT)
went back {to doing what they had been doing before they met him (UST)}

Here, **stayed behind** is an idiom that refers to going back to living the way one had lived previously. Here, these people left Jesus to go back to living the way they had lived before they met him. If this might confuse your readers, you could state its meaning plainly. Alternate translation: “returned to their former manner of living” or “went back to their previous way of life” (See: [Idiom](#))

no longer were walking with him (ULT)
stopped being his disciples (UST)

Although Jesus did walk from one place to another, here **walking** is used figuratively to refer to how a person lives and behaves. These people were **no longer** living according to Jesus’ teaching and thus were no longer his disciples. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “no longer obeyed his teachings” or “no longer were his disciples” (See: [Metaphor](#))

Translation Words - ULT

- [disciples](#)
- [were walking](#)

Translation Words - UST

- [disciples](#)
- [stopped being his disciples](#)

ULT

⁶⁶ From this time, many of his [disciples](#) stayed behind and no longer [were walking](#) with him.

UST

⁶⁶ After Jesus said these things, a lot of his [disciples](#) went back {to doing what they had been doing before they met him} and [stopped being his disciples](#).

John 6:67

to the Twelve (ULT) his twelve disciples (UST)

John is using the adjective **Twelve** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “the 12 apostles” or “the 12 men whom he had appointed to be apostles” (See: [Nominal Adjectives](#))

to the Twelve (ULT) his twelve disciples (UST)

If your language does not ordinarily use adjectives as nouns, you may be able to do that in this case, since this is a title by which the apostles were known. Even though it is a number, if you translate it as a title, as the ULT does, follow the conventions for titles in your language. For example, capitalize main words and write out numbers rather than use digits. (See: [How to Translate Names](#))

You do not want to go away also, do you (ULT) Surely you do not also want to leave me, do you (UST)

John records Jesus asking this question in a way that expects a negative response. He does this to contrast **the Twelve** from the many other disciples who had just abandoned him. If your language has a question form that assumes a negative response, you should use it here. Alternate translation: “You probably do not want to go away also, am I right?” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶⁷ Therefore, [Jesus](#) said to the [Twelve](#), “You do not want to go away also, do you?”

UST

⁶⁷ Because {so many left him}, [Jesus](#) asked [his twelve disciples](#), “Surely you do not also want to leave me, do you?”

Translation Words - ULT

- [Jesus](#)
- to...[Twelve](#)

Translation Words - UST

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

John 6:68

Simon Peter (ULT)

Simon Peter (UST)

See how you translated the name **Simon Peter** in 1:40. (See: [How to Translate Names](#))

Lord, to whom will we go (ULT)

Lord, {if we were to leave you}, there is no one else we could go to (UST)

Simon Peter is using the form of a question to emphasize that he desires to follow only Jesus. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Lord, we could never follow anyone but you!" (See: [Rhetorical Question](#))

You have words of eternal life (ULT)

Only you teach the message {that allows us} to live forever {in heaven (UST)

Peter uses **of** to describe a **word** that gives **eternal life**. If this is not clear in your language, you could use express the meaning explicitly. Alternate translation: "You have words that give eternal life" (See: [Possession](#))

words (ULT)

the message {that allows us (UST)

John records Peter using the term **words** figuratively to describe the things that Jesus taught by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the teaching" (See: [Metonymy](#))

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)
- [of eternal](#)
- [life](#)

Translation Words - UST

- [Simon Peter](#)
- [Lord](#)
- [to live](#)
- [forever {in heaven](#)

ULT

⁶⁸ [Simon Peter](#) answered him, "Lord, to whom will we go? You have words of eternal life,

UST

⁶⁸ [Simon Peter](#) replied, "Lord, {if we were to leave you}, there is no one else we could go to! Only you teach the message {that allows us} to live forever {in heaven}!"

John 6:69

we (ULT)

We (UST)

When Peter says **we**, he is speaking of himself and the rest of the twelve disciples, so **we** would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

the Holy One of God (ULT)

the Holy One who has come from God (UST)

Peter uses **of** to describe **the Holy One** who comes from **God**. If this is not clear in your language, you could use express the meaning explicitly. Alternate translation: "the Holy One from God" (See: [Possession](#))

Translation Words - ULT

- [have believed](#)
- [have come to know](#)
- [Holy One](#)
- [of God](#)

Translation Words - UST

- [trust in you](#)
- [we know for certain](#)
- [Holy One](#)
- [who has come from God](#)

ULT

⁶⁹ and we [have believed](#) and [have come to know](#) that you are the [Holy One of God](#)." [1]

UST

⁶⁹ We [trust in you](#), and [we know for certain](#) that you are the [Holy One who has come from God](#)!"

John 6:70

Did not I choose you, the Twelve, and one of you is a devil (ULT)

I surely chose all you twelve men, but one of you is under the control of Satan (UST)

Jesus gives this remark in the form of a question in order to emphasize that one of the twelve disciples will betray him. Alternate translation: "I chose you, the Twelve, myself, and one of you is a devil!" (See: [Rhetorical Question](#))

the Twelve (ULT)

all you twelve men (UST)

See how you translated **the Twelve** in verse 67. (See: [Nominal Adjectives](#))

one of you is a devil (ULT)

one of you is under the control of Satan (UST)

The word **devil** could mean: (1) one of Jesus' twelve disciples was a wicked person whose thoughts and actions resembled those of the **devil** or was being influenced or controlled by the **devil**. It does not mean that this person actually was the devil in human form. It also does not imply that there is more than one devil. Alternate translation: "one of you is wicked like the devil" or "one of you is controlled by the devil" (2) one of Jesus' twelve disciples was speaking harmful and untrue things about Jesus to others. This meaning is possible because the word translated **devil** can also mean "slanderer." Alternate translation: "one of you is a slanderer" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Did...choose](#)
- [Twelve](#)
- [a devil](#)

Translation Words - UST

- [Jesus](#)
- [chose](#)
- [all you twelve men](#)
- [under the control of Satan](#)

ULT

⁷⁰ [Jesus](#) replied to them, "Did not I [choose](#) you, the [Twelve](#), and one of you is [a devil](#)?"

UST

⁷⁰ [Jesus](#) answered them, "I surely [chose](#) [all you twelve men](#), but one of you is [under the control of Satan](#)!"

John 6:71

General Information:

In this verse John provides background information about what Jesus said in the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

of Judas...son} of Simon Iscariot (ULT)

Judas...Simon Iscariot's...son (UST)

Judas and **Simon** are names of two men. This **Simon** is not the same as Simon Peter. **Iscariot** is a distinguishing term that most likely means he came from the village of Kerioth. (See: [How to Translate Names](#))

the Twelve (ULT)

the twelve disciples (UST)

See how you translated **the Twelve** in verse 67. (See: [Nominal Adjectives](#))

Translation Words - ULT

- of Judas...son} of Simon Iscariot
- Twelve
- to betray

Translation Words - UST

- Judas...Simon Iscariot's...son
- twelve disciples
- would...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:

UST

71 ({When Jesus said this} he was talking about Judas, Simon Iscariot's son, because he was the one among the twelve disciples who would later betray Jesus.)

John 7

John 7 General Notes

Structure and Formatting

Jesus goes to Jerusalem for the Festival of Shelters (7:1–13)

Jesus says his authority is from God (7:14–24)

Jesus says he came from God (7:25–31)

Jesus says he will return to God (7:32–36)

Jesus says he is the living water (7:37–39)

The people disagree about who Jesus is (7:40–44)

The Jewish leaders disagree about who Jesus is (7:45–53)

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](#). These verses are not in the best and oldest ancient manuscripts. If the translators have chosen to translate these verses, then they will want to either put them in a footnote outside of the main text or mark them in some way, such as square brackets ([]), to indicate that the passage may not have originally been in John's Gospel. (See: [Textual Variants](#))

Special Concepts in this Chapter

“Believing in him”

A recurring theme in this chapter is the concept of believing Jesus to be the Messiah. Some people believed he was the Messiah, while others did not. 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](#))

“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 that are happening in his life.

“Living water”

This is an important metaphor used in the New Testament to refer to the Holy Spirit. See the discussion of this metaphor in the note about “living water” for [4:10](#). (See: [Metaphor](#))

Important Figures of Speech in this Chapter

Prophecy

In [verses 33–34](#) Jesus gives a prophecy about his return to heaven without explicitly indicating his statement as prophecy.

Irony

Nicodemus explains to the other Pharisees that the Law requires them to hear directly from a person before making a judgment about that person. 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 that Jesus was the Messiah at the time the events in this chapter took place. (See: [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#))

“The Jews”

This term is used in two different ways in this passage. It is used specifically to refer to the Jewish leaders who opposed Jesus and were trying to kill him ([7:1](#), [11](#), [13](#), [15](#), [35](#)). It is also used in [verse 2](#) to refer to Jewish people in general. The translator may wish to use the terms “Jewish leaders” and “Jewish people” to clarify this distinction.

John 7:1

after these things (ULT)

After those things happened (UST)

This phrase 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" (See: [Introduction of a New Event](#))

the Jews (ULT)

the Jewish leaders there (UST)

Here and throughout this chapter, **the Jews** refers to the Jewish leaders. Apart from one exception in [verse 2](#), it does not refer to the Jewish people in general. See how you translated this term in [1:19](#). Alternate translation: "the Jewish authorities" (See: [Synecdoche](#))

Translation Words - ULT

- Jesus
- traveled about
- to walk
- Galilee
- Judea
- Jews
- were seeking

Translation Words - UST

- Jesus
- walked around
- to walk around
- region of Galilee
- the region of Judea
- Jewish leaders there
- were trying to find a way

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.

UST

¹ After those things happened, Jesus walked around in the region of Galilee because he did not want to walk around in the region of Judea. {He avoided Judea} because the Jewish leaders there were trying to find a way to kill him.

John 7:2

In this verse John briefly stops telling about the events in the story in order to give background information about when the events happened. Use the natural form in your language for expressing background information. Alternate translation: “This event took place near the time of the Shelters Festival, the festival of the Jews” (See: [Background Information](#))

of the Jews (ULT) Jewish (UST)

ULT

² (Now the [festival](#) of the [Jews](#), the Shelter Festival, was near.)

UST

² (Now at that time the [Jewish](#) Shelters [celebration](#) was about to take place.)

Unlike in the previous verse and throughout this chapter, **the Jews** here refers to the Jewish people in general. It does not refer to the Jewish leaders. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “of the Jewish people” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [festival](#)
- [of...Jews](#)

Translation Words - UST

- [Jewish](#)
- [celebration](#)

John 7:3

his brothers (ULT)

Jesus' brothers (UST)

These were Jesus' younger **brothers**, the other sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for a man's younger brother, it would be appropriate to use it here. Alternate translation: "his younger brothers" or "his half-brothers" (See: [Kinship](#))

your works that you do (ULT)

you doing miraculous works (UST)

Here, **works** refers to the powerful miracles that Jesus was performing. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "your miracles that you do" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³ Then his [brothers](#) said to him, "Leave this place and go to [Judea](#), so that your [disciples](#) also will see your [works](#) that you do."

UST

³ Jesus' [brothers](#) told him, "Leave here and go to the [region of Judea](#) in order that your [disciples](#) can also observe you doing [miraculous works](#)."

Translation Words - ULT

- [brothers](#)
- [Judea](#)
- [disciples](#)
- [works](#)

Translation Words - UST

- [brothers](#)
- [region of Judea](#)
- [disciples](#)
- [miraculous works](#)

John 7:4

seeks himself (ULT) wants to be famous (UST)

Here, Jesus' brothers use the reflexive pronoun **himself** in order to emphasize their belief that Jesus wants to make **himself** famous. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "seeks for his own benefit" (See: [Reflexive Pronouns](#))

in...seeks himself to be...openness (ULT) wants to be famous...secretly (UST)

Alternate translation: "seeks publicity for himself" or "seeks public attention"

If you do these things (ULT) Since you are doing all these miracles (UST)

John records Jesus' brothers speaking as if this were a hypothetical possibility, but they mean that it is actually true. Although they didn't believe that Jesus was the Messiah at this time, they did not deny that he was doing miracles. 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 the brothers are saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Since you do these things" (See: [Connect — Factual Conditions](#))

to the world (ULT) to everyone {by doing miraculous works (UST)

Here, **the world** is used figurative to refer to all of the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to all people" (See: [Metonymy](#))

Translation Words - ULT

- [seeks](#)
- [show](#)
- [to...world](#)

Translation Words - UST

- [wants to be famous](#)
- [reveal who you {claim to be](#)
- [to everyone...by doing miraculous works](#)

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](#)."

UST

⁴ {Do your miraculous works in Judea} because no one who [wants to be famous](#) does anything secretly. Since you are doing all these miracles, [reveal who you {claim to be} to everyone {by doing miraculous works}!](#)"

John 7:5

For not even his brothers were believing in him (ULT)

Jesus' brothers said this} because not even they believed he was the Messiah (UST)

In this verse John briefly stops telling about the events in the story in order to give background information about the brothers of Jesus. Use the natural form in your language for expressing background information. Alternate translation: "Jesus' brothers said this because even they did not believe in him" (See: [Background Information](#))

ULT

⁵ For not even his [brothers were believing in him](#).

UST

⁵ {[Jesus' brothers](#) said this} because not even [they believed he was the Messiah](#).

his brothers (ULT)

Jesus' brothers...they believed he was the Messiah (UST)

See how you translated this in verse [3](#). Alternate translation: "his younger brothers" or "his half-brothers" (See: [Kinship](#))

Translation Words - ULT

- [brothers](#)
- [were believing](#)
- [in him](#)

Translation Words - UST

- [Jesus' brothers](#)
- [they believed he was the Messiah](#)
- [they believed he was the Messiah](#)

John 7:6

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

My time is not yet come (ULT) This is not the right time for me {to go to Jerusalem (UST)

This could mean: (1) It was not the right **time** for Jesus to go to Jerusalem for the festival because God had not yet told him to go.

This meaning explains why he eventually went to the festival in verse 10. Alternate translation: "Now is not the right time for me to go to Jerusalem" (2) It was not the right **time** for Jesus to publicly reveal himself as the Messiah, which is what his brothers wanted him to do. Alternate translation: "Now is not the right time for me to publicly reveal myself as the Messiah" (See: [Metonymy](#))

your (ULT) but you can go there whenever you want (UST)

All instances of "you" and **your** in verses 6–8 are plural. They only refer to Jesus' brothers. (See: [Forms of 'You' — Singular](#))

your time is always ready

Alternate translation: "but any time is good for you"

Translation Words - ULT

- [Jesus](#)
- [time](#)
- [time](#) (2)

Translation Words - UST

- [Jesus](#)
- [This is not the right time for me...to go to Jerusalem](#)
- [but you can go there whenever you want](#) (2)

ULT

⁶ [Jesus](#) therefore says to them, "My [time](#) is not yet come, but your [time](#) is always ready."

UST

⁶ Because {they did not believe in him,} [Jesus](#) told them, "[This is not the right time for me {to go to Jerusalem}](#), but [you can go there whenever you want](#)."

John 7:7

The world is not able to hate you (ULT) No one in the world can hate you (UST)

The world here refers figuratively to the people who live in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “All the people in the world are not able to hate you” (See: [Metonymy](#))

it hates...about it...the works of it (ULT) everyone hates...that they do evil deeds...that they do evil deeds (UST)

In this verse, **it** refers to the people in **the world**. If you translated **the world** with a plural noun, then you should change these pronouns to plural form as well. Alternate translation: “they hate...about them...their works” (See: [Pronouns — When to Use Them](#))

I testify about it that its works are evil

Alternate translation: “I tell them that what they are doing is evil”

Translation Words - ULT

- world
- testify
- works
- evil

Translation Words - UST

- No one in the world can hate
- declare
- that they do evil deeds
- that they do evil deeds

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](#).

UST

⁷ [No one in the world can hate](#) you. However, everyone hates me because I [declare that they do evil deeds](#).

John 7:8

You go up (ULT)

You go (UST)

John records Jesus saying **go up** to refer to going to Jerusalem, because that city is at a higher elevation than Galilee, which is where Jesus and his brothers were at this time. If it would be helpful to your readers, you could indicate where they would go. Alternate translation: "You go up to Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

my time has not yet been fulfilled (ULT)

is not the right time for me to go (UST)

This phrase means the same as "My time is not yet come" in verse 6. See how you translated it there. Alternate translation: "Now is not the right time for me to go to Jerusalem" or "Now is not the right time for me to publicly reveal myself as the Messiah" (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](#)."

UST

⁸ You go {to Jerusalem} for the [celebration](#). I am not going to the [celebration](#) yet, because now is not the [right time](#) for me [to go](#)."

Translation Words - ULT

- [festival](#)
- [festival](#)
- [time](#)
- [has...been fulfilled](#)

Translation Words - UST

- [celebration](#)
- [celebration](#)
- [is...right time](#)
- [to go](#)

John 7:9

(There are no notes for this verse.)

Translation Words - ULT

- Galilee

Translation Words - UST

- region of Galilee

ULT

⁹ Now having said these things to them, he remained in Galilee.

UST

⁹ After saying that to his brothers, Jesus stayed a little longer in the region of Galilee.

John 7:10

his brothers (ULT)

his brothers (UST)

See how you translated this phrase in verse 3. Alternate translation: “his younger brothers” or “his half-brothers” (See: [Kinship](#))

he also went up (ULT)

he also went (UST)

See how you translated “go up” in verse 8. (See: [Assumed Knowledge and Implicit Information](#))

not publicly, but as in secret (ULT)

These two phrases mean the same thing. The repetition is used to emphasize that Jesus did not want to attract public attention in Jerusalem. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “very secretly” (See: [Doublet](#))

Translation Words - ULT

- [brothers](#)
- [festival](#)
- [as](#) (2)

Translation Words - UST

- [brothers](#)
- [festival](#)
- [he did so](#) (2)

ULT

¹⁰ But when his [brothers](#) had gone up to the [festival](#), then he also went up, not publicly, but [as](#) in secret.

UST

¹⁰ However, a few days after his [brothers](#) left for the [festival](#), he also went, but [he did so](#) secretly.

John 7:11

the...Jews (ULT)

the...Jewish leaders {expected Jesus to be (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

Where is that one (ULT)

Where is that man (UST)

Here, John records the Jewish leaders saying **that one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "Where is that so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹¹ Therefore, the [Jews were looking](#) for him at the [festival](#) and saying, "Where is that one?"

UST

¹¹ Because the [Jewish leaders {expected Jesus to be}](#) at the [celebration](#), [they tried to find](#) him. They asked people, "Where is that man?"

Translation Words - ULT

- [Jews](#)
- [were looking](#)
- [festival](#)

Translation Words - UST

- [Jewish leaders {expected Jesus to be](#)
- [celebration](#)
- [they tried to find](#)

John 7:12

murmuring (ULT) quietly speaking (UST)

Although the word translated **murmuring** usually refers to grumbling or complaining, here it refers to speaking quietly, without a negative meaning. Some people in **the crowd** were discussing who Jesus was and didn't want the religious leaders to hear them. If your word for **murmuring** only has a negative connotation in your language, use a different neutral expression. Alternate translation: "quiet discussion" or "whispering" (See: [Assumed Knowledge and Implicit Information](#))

the crowds...the crowd (ULT) The crowds...the crowd (UST)

Here, **crowds** refers to several different groups of people, while **crowd** refers to a group of people in general. See how you translated **crowd** in [5:13](#). Alternate translation: "the groups of people ... the group of people" (See: [Collective Nouns](#))

he leads the crowd astray (ULT) He deceives the crowd (UST)

Here the people use **leads astray** figuratively to refer to persuading someone to believe something that is not true. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he misleads the crowd" (See: [Metaphor](#))

Translation Words - ULT

- good
- he leads...astray

Translation Words - UST

- a good man
- He deceives

ULT

¹² And there was much murmuring among the crowds about him. Some were saying, "He is [good](#)." But others were saying, "No, but [he leads](#) the crowd [astray](#)."

UST

¹² The crowds were quietly speaking a lot about Jesus. Some people said, "He is [a good man](#)!" But others said, "No! [He deceives](#) the crowd!"

John 7:13

because of the fear of the Jews (ULT)

John is using **of** to describe the **fear** that the people had for the Jewish leaders. If this use of the possessive form would be confusing in your language, you could use a different expression. Alternate translation: "because of their fear that the Jews would harm them" (See: [Possession](#))

of the Jews (ULT) of the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

Translation Words - ULT

- [fear](#)
- [of...Jews](#)

Translation Words - UST

- [the people were afraid](#)
- [of the Jewish leaders](#)

ULT

¹³ However, no one was speaking openly about him, because of the [fear](#) of the [Jews](#).

UST

¹³ Nevertheless, [the people were afraid of the Jewish leaders](#), so they didn't speak about Jesus in public.

John 7:14

the festival (ULT)

About halfway through the Shelters celebration (UST)

Here, **the festival** refers to the Jewish Festival of Shelters mentioned in verse 1. See how you translated the word **festival** there. Alternate translation: “the Shelters festival”

into the temple (ULT)

the temple {courtyard} (UST)

Since only priests could enter **the temple** building, this refers to **the temple** courtyard. John is using the word for the entire building to refer to one part of it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “into the temple courtyard” (See: [Synecdoche](#))

ULT

¹⁴ Now the [festival](#) already being half over, [Jesus](#) went up into the [temple](#) and [began to teach](#).

UST

¹⁴ [About halfway through the Shelters celebration](#), [Jesus](#) entered the [temple {courtyard}](#) and [started teaching the people there](#).

Translation Words - ULT

- [festival](#)
- [Jesus](#)
- [temple](#)
- [began to teach](#)

Translation Words - UST

- [About halfway through the Shelters celebration](#)
- [Jesus](#)
- [temple {courtyard}](#)
- [started teaching the people there](#)

John 7:15

the Jews (ULT)

The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

marveled (ULT)

were shocked {at his teaching (UST)

The word translated **marveled** refers to being amazed or in wonder of something in either a negative or positive way. Since the Jewish leaders despised Jesus, their amazement was unfavorable toward him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “showed their surprise” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁵ Therefore, the **Jews marveled**, saying, “How does this one **know letters**, not being educated?”

UST

¹⁵ The **Jewish leaders were shocked {at his teaching}**. They said, “This man has not received religious training. **He cannot possibly know the scriptures so well!**”

How does this one know letters, not being educated (ULT)

This man has not received religious training. He cannot possibly know the scriptures so well (UST)

The Jewish leaders are using the form of a question to emphasize that they were surprised and annoyed by how much knowledge Jesus had about Scripture. If your readers would misunderstand this, you could translate their words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He certainly cannot know so much about the scriptures, not being educated!” (See: [Rhetorical Question](#))

this one (ULT)

He cannot possibly know the scriptures so well (UST)

Here, John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: “this so-and-so” (See: [Assumed Knowledge and Implicit Information](#))

not being educated (ULT)

This man has not received religious training (UST)

Here, the Jewish leaders use **educated** to refer to receiving a Jewish religious education, which would include studying the Hebrew scriptures and Jewish religious traditions. This does not mean that they thought Jesus didn’t know how to read or write. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “not being trained in our scriptures and doctrines” (See: [Assumed Knowledge and Implicit Information](#))

marveled...the Jews...saying (ULT)

were shocked {at his teaching...The Jewish leaders...They said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “the Jews marveled, and they said” (See: [Quotations and Quote Margins](#))

Translation Words - ULT

- [Jews](#)

- marveled
- does...know
- letters

Translation Words - UST

- Jewish leaders
- were shocked {at his teaching
- He cannot possibly know the scriptures so well
- He cannot possibly know the scriptures so well

John 7:16

of the one who sent me (ULT) it comes from God, who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in 4:34. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [teaching](#)
- [who sent](#)

Translation Words - UST

- [Jesus replied to them](#)
- [teach](#)
- [it comes from God, who sent](#)

ULT

¹⁶ Then [Jesus](#) answered them and said, "My [teaching](#) is not mine, but of the one [who sent](#) me.

UST

¹⁶ [Jesus replied to them](#), "What I [teach](#) does not come from myself. On the contrary, [it comes from God, who sent](#) me.

John 7:17

it is from God...from myself (ULT)
has come from God...and not only by my own authority (UST)

Here, **from** is used to indicate the source of Jesus' teaching. A teaching could only have authority if God was its source. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "it is with God's authority ... only with my own authority" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- his...will
- he will know
- teaching
- God

Translation Words - UST

- what...God...wants
- then that person will know that
- what I am 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.

UST

¹⁷ If anyone wants to do [what God wants](#), [then that person will know that what I am teaching](#) has come from [God](#) and not only by my own authority.

John 7:18

from himself (ULT) on his own authority (UST)

Here, **from** is used to indicate the source of what the person is speaking. A teaching could only have authority if God was its source. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "by his own authority" (See: [Assumed Knowledge and Implicit Information](#))

**seeks {his} own glory, but the one seeking the glory of the one who sent him (ULT)
only wants to glorify himself. However, anyone who wants to glorify the person who sent him (UST)**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "seeks to make himself glorious, but the one seeking to make the one who sent him glorious" (See: [Abstract Nouns](#))

**there is no unrighteousness in him (ULT)
acts righteously (UST)**

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "he is not wicked" (See: [Abstract Nouns](#))

Translation Words - ULT

- seeks
- seeking
- glory
- glory (2)
- who sent
- true
- unrighteousness

Translation Words - UST

- only wants to glorify himself
- who wants
- only wants to glorify himself
- to glorify (2)
- the person who sent
- the truth
- acts righteously

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.

UST

¹⁸ Anyone who speaks on his own authority [only wants to glorify himself](#). However, anyone [who wants to glorify the person who sent](#) him speaks [the truth](#) and [acts righteously](#).

John 7:19

Did not Moses give you the law? Yet none of you does the law (ULT)

Jesus is using the form of a question to add emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "It was Moses who gave you the law, but none of you obeys the law!" (See: [Rhetorical Question](#))

the law...does the law (ULT) laws {from God...completely obeys those laws (UST)

See how you translated **the law** in 1:17. (See: [Collective Nouns](#))

the law...does (ULT) laws {from God...completely obeys (UST)

Here, **does the law** means to keep, follow, or obey **the law**. If this use of **does** would be confusing in your language, you could express the meaning plainly. Alternate translation: "obeys the law"

Why do you seek to kill me (ULT) Since that is true,} why are you trying to kill me {for supposedly disobeying those same laws that you don't obey (UST)

Jesus is using the form of a question to emphasize that the Jewish leaders who want to **kill** him for breaking the law of Moses are themselves breaking that law. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. 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](#)

Translation Words - UST

- [Moses](#)
- [laws...from God](#)
- [laws](#) (2)
- [are you trying](#)

ULT

¹⁹ Did not [Moses](#) give you the [law](#)? Yet none of you does the [law](#). Why [do you seek](#) to kill me?"

UST

¹⁹ [Moses](#) did indeed give you [laws](#) {from [God](#)}. None of you completely obeys those [laws](#). {Since that is true,} why [are you trying](#) to kill me {for supposedly disobeying those same laws that you don't obey}?"

John 7:20

The crowd (ULT)

Some people in the crowd (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

You have a demon (ULT)

A demon is controlling you (UST)

Alternate translation: "A demon is inside of you!" or "You must be under the control of a demon!"

Who seeks to kill you (ULT)

No one is trying to kill you (UST)

The crowd is using the form of a question to add emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one wants to kill you!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [a demon](#)
- [seeks](#)

Translation Words - UST

- [A demon](#)
- [is trying](#)

ULT

²⁰ The crowd answered, "You have [a demon](#). Who [seeks](#) to kill you?"

UST

²⁰ Some people in the crowd replied, "[A demon](#) is controlling you! No one [is trying](#) to kill you!"

John 7:21

one work (ULT) one miraculous healing on the day for rest (UST)

Here, **work** refers to the time when Jesus miraculously healed a paralyzed man on the Jewish day of rest called the Sabbath, as recorded in [5:5-9](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “one miracle on the Sabbath” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ [Jesus](#) answered and said to them, “I did one [work](#), and you all [marvel](#).”

UST

²¹ [Jesus replied](#) to the crowd, “{Because} I did one [miraculous healing on the day for rest](#), all [of you are shocked](#).”

you all marvel (ULT) all of you are shocked (UST)

The word translated **marvel** refers to being amazed or in wonder of something in either a negative or positive way. Since some people in this crowd despised Jesus, their amazement was unfavorable toward him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “you are all surprised” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [work](#)
- [you...marvel](#)

Translation Words - UST

- [Jesus replied](#)
- [miraculous healing on the day for rest](#)
- [of you are shocked](#)

John 7:22

For this reason (ULT)
Because {some works like healing would occur on the day for rest (UST)

Here, **this** refers to someone doing something on the Sabbath to help someone else. More specifically, Jesus is referring to the time he offended the Jews by healing a paralyzed man on the Sabbath. This event was indirectly mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "On account of activities like healing taking place on the Sabbath" (See: [Assumed Knowledge and Implicit Information](#))

not that it is from Moses, but from the fathers (ULT)
Circumcision} did not actually begin with Moses, but {this rite} began with your forefathers, {Abraham, Isaac, and Jacob (UST)

Here Jesus provides additional information about where the Jewish practice of circumcision came from. Use the natural form in your language for expressing background information. (See: [Background Information](#))

the fathers (ULT)
this rite} began with your forefathers...Abraham, Isaac, and Jacob (UST)

Here, **fathers** refers specifically to the first ancestors of the Jewish people, who are often called "the Patriarchs." Those people are Abraham, Isaac, and Jacob. It does not refer to the ancestors of the Jewish people in general. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Patriarchs" or "the men who founded the Jewish people" (See: [Assumed Knowledge and Implicit Information](#))

on the Sabbath you circumcise a man (ULT)
Because of that law,} sometimes you must work on the day for rest by circumcising your male babies (UST)

Jesus implies that the act of **circumcision** was a kind of work. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "you circumcise a male baby on the Sabbath. That is working too" (See: [Assumed Knowledge and Implicit Information](#))

a man (ULT)
your male babies (UST)

Jesus is speaking of any Jewish **man** in general, not of one particular **man**. If this use of **man** would be misunderstood in your language, you could use a more natural expression. Alternate translation: "men" (See: [Generic Noun Phrases](#))

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.

UST

²² Because {some works like healing would occur on the day for rest}, **Moses** gave you **a law about circumcision**. {That law states that you must circumcise your sons exactly seven days after they are born.} {Circumcision} did not actually begin with **Moses**, but {this rite} began with your forefathers, {Abraham, Isaac, and Jacob.} {Because of that law,} sometimes you must work on **the day for rest by circumcising** your male babies.

Translation Words - ULT

- Moses
- Moses
- circumcision
- you circumcise
- fathers
- the Sabbath

Translation Words - UST

- Moses
- Circumcision} did not actually begin with Moses
- a law about circumcision...That law states that you must circumcise your sons exactly seven days after they are born
- Because of that law,} sometimes you must work...by circumcising
- this rite} began with your forefathers...Abraham, Isaac, and Jacob
- the day for rest

John 7:23

If a man receives circumcision on the Sabbath (ULT)

Since you sometimes circumcise someone on the day for rest (UST)

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 a man receives circumcision on the Sabbath" (See: [Connect — Factual Conditions](#))

a man receives (ULT)

you sometimes...someone (UST)

See how you translated **man** in the previous verse. Alternate translation: "men receive" (See: [Generic Noun Phrases](#))

the law (ULT)

the law (UST)

See how you translated **the law** in 1:17. (See: [Collective Nouns](#))

the law of Moses might not be broken (ULT)

avoid disobeying the law of Moses (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you might not break the law of Moses" (See: [Active or Passive](#))

the law of Moses might not be broken (ULT)

avoid disobeying the law of Moses (UST)

Here, Jesus uses **broken** figuratively to refer to disobeying the regulations that God gave in **the law of Moses**. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "the regulations of the law of Moses might not be disobeyed" (See: [Idiom](#))

why are you angry with me because I made a man completely healthy on the Sabbath (ULT)

you shouldn't be angry with me for {doing a good work like} healing someone on that day (UST)

Jesus is using the question form for emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you should not be angry with me because I made a man completely well on the Sabbath!" (See: [Rhetorical Question](#))

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](#)?

UST

²³ Since [you sometimes circumcise](#) someone on [the day for rest](#) in order to avoid disobeying the [law of Moses](#), you shouldn't be angry with me for {[doing a good work like](#)} [healing someone](#) on [that day](#)!

Translation Words - ULT

- receives
- circumcision
- the Sabbath
- the Sabbath (2)
- law of Moses
- I made...healthy

Translation Words - UST

- you sometimes
- circumcise
- the day for rest
- that day (2)
- law of Moses
- doing a good work like} healing someone

John 7:24

Do not judge according to appearance, but judge righteous judgment (ULT)
Stop judging me according to what you have seen! Rather, judge me according to what God says is right (UST)

Jesus implies that the people should not decide what is right based only on what they can see. A person does something for a reason and that reason cannot be seen. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Do not judge people according to appearance! Instead, decide what is right according to what God says is right" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁴ Do not [judge](#) according to appearance, but [judge righteous judgment](#)."

UST

²⁴ Stop [judging me](#) according to what you have seen! Rather, [judge me according to what God says is right](#)."

according to appearance (ULT)
according to what you have seen (UST)

If your language does not use an abstract noun for the idea of **appearance**, you could express the same idea in another way. Alternate translation: "according to what you see" (See: [Abstract Nouns](#))

judge righteous judgment (ULT)
judge me according to what God says is right (UST)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "judge righteously" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Do...judge](#)
- [judgment](#)
- [judge](#) (2)
- [righteous](#)

Translation Words - UST

- [judging me](#)
- [judge me according to what God says is right](#)
- [judge me according to what God says is right](#) (2)
- [judge me according to what God says is right](#)

John 7:25

Is not this the one they seek to kill (ULT)

Here, **the Jerusalemites** are using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This is the one they are seeking to kill!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jerusalemites](#)
- [they seek](#)

Translation Words - UST

- [the people in the crowd who dwelled in Jerusalem](#)
- [that our leaders are trying](#)

ULT

²⁵ Then some from the [Jerusalemites](#) said, "Is not this the one [they seek](#) to kill?"

UST

²⁵ Some of [the people in the crowd who dwelled in Jerusalem](#) then said, "This is the man [that our leaders are trying](#) to kill!"

John 7:26

they say nothing to him (ULT)
our leaders are not saying anything to oppose him (UST)

The Jerusalemites use this phrase in order to imply 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)
Can it be that our leaders really know that he is the Messiah (UST)

Here, the Jerusalemites ask this question in a way that expects a negative response, but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: “Could it be possible that the rulers really know this is the Christ?” (See: [Assumed Knowledge and Implicit Information](#))

The rulers (ULT)
our leaders (UST)

This phrase refers to 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 state this explicitly. Alternate translation: “The members of the Jewish ruling council” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- rulers
- truly
- do...know
- Christ

Translation Words - UST

- our leaders
- really
- know
- Messiah

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?

UST

²⁶ Look! He is saying these things publicly, but our leaders are not saying anything to oppose him. Can it be that our leaders really know that he is the Messiah?

John 7:27

this one (ULT)

this man (UST)

Here, John records the Jerusalemites saying **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: “this so-and-so” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [we know](#)
- [knows](#)
- [Christ](#)

Translation Words - UST

- [We know](#)
- [will know](#)
- [Messiah](#)

ULT

²⁷ But [we know](#) where this one is from. But when the [Christ](#) would come, no one [knows](#) where he is from.”

UST

²⁷ But {this man cannot be the Messiah!} [We know](#) where this man came from, but when the [Messiah](#) comes, no one [will know](#) where he is from.”

John 7:28

Then Jesus cried out in the temple, teaching and saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "Then Jesus cried out in the temple. While he was teaching, he said" (See: [Quotations and Quote Margins](#))

cried out (ULT) spoke loudly (UST)

Alternate translation: "spoke in a loud voice"

in the temple (ULT) in the temple {courtyard} (UST)

Jesus and the people were actually in the courtyard of the **temple**. See how you translated **temple** in [verse 14](#). Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

from myself (ULT) on my own authority (UST)

See how you translated **from myself** in [verse 17](#). (See: [Assumed Knowledge and Implicit Information](#))

the one who sent me (ULT) the one who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in [verse 16](#). (See: [Assumed Knowledge and Implicit Information](#))

the one who sent me is true (ULT) the one who sent me is the real God (UST)

Here, **true** could mean: (1) real, in contrast to a false god. In this case, Jesus would be saying that the Father is the only real God. Alternate translation: "the one who sent me is the real God" (2) truthful, in contrast to a liar. In this case, Jesus would be saying that Father who sent him always tells the truth. Alternate translation: "the one who sent me can be trusted" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- cried out
- temple
- teaching
- You...know
- know (2)
- do...know (3)
- who sent
- true

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."

UST

²⁸ Jesus then spoke loudly while he was teaching in the temple {courtyard}. He said, "Yes, you know me, and you know where I have come from. But I have not come here on my own authority. Rather, the one who sent me is the real God, and you do not know him."

Translation Words - UST

- Jesus
- spoke loudly
- while he was teaching
- temple {courtyard
- Yes, you know
- you know (2)
- do...know (3)
- one who sent
- the real God

John 7:29

(There are no notes for this verse.)

Translation Words - ULT

- know
- sent

Translation Words - UST

- know
- sent

ULT

²⁹ I know him because I am from him,
and he sent me.”

UST

²⁹ I know him because I have come
from him. He is the one who sent me.”

John 7:30

Therefore (ULT)

Because {Jesus said these things (UST)

Therefore indicates that this verse states the result of what had happened in the previous verses. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “As a result of Jesus saying these things” (See: [Connect — Reason-and-Result Relationship](#))

they were seeking (ULT)

the Jewish leaders wanted (UST)

Here, **they** could refer to: (1) the Jewish leaders. Alternate translation: “the Jewish authorities were seeking” (2) the Jerusalemites. Alternate translation: “the people dwelling in Jerusalem were seeking” (See: [Pronouns — When to Use Them](#))

no one laid a hand on him (ULT)

no one could seize him (UST)

To lay **a hand on** someone is an idiom which means to grab someone or hold onto someone. If your readers would misunderstand this, you could use an equivalent idiom or use plain language. Alternate translation: “no one grabbed him” (See: [Idiom](#))

his hour had not yet come (ULT)

it was not yet the right time for him {to die (UST)

Here, the word **hour** is used figuratively to refer to the time God had planned for Jesus to be arrested and killed. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the right time to arrest him had not yet come” (See: [Metonymy](#))

ULT

³⁰ Therefore, [they were seeking to arrest](#) him, but no one [laid a hand](#) on him, because his [hour](#) had not yet come.

UST

³⁰ Because {Jesus said these things}, [the Jewish leaders wanted to arrest](#) him, but no one [could seize him](#), because it was not yet the [right time](#) for him {to die}.

Translation Words - ULT

- [they were seeking](#)
- [to arrest](#)
- [laid a hand on him](#)
- [a hand](#)
- [hour](#)

Translation Words - UST

- [the Jewish leaders wanted](#)
- [to arrest](#)
- [could seize him](#)
- [could seize him](#)
- [right time](#)

John 7:31

from among the crowd (ULT)
in the crowd of people (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

When the Christ may come, he will not do more signs than what this one has done, will he (ULT)

When the Messiah comes, he surely will not be able to do more miraculous signs than this man (UST)

The **crowd** uses the form of a question to add emphasis. If your readers would misunderstand this type of question, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "When the Christ may come, surely he will not do more signs than this one has done!" (See: [Rhetorical Question](#))

signs (ULT)
miraculous signs (UST)

See how you translated this term in 2:11. See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "significant miracles"

Translation Words - ULT

- [believed](#)
- [in him](#)
- [Christ](#)
- [signs](#)

Translation Words - UST

- [trusted](#)
- [in Jesus](#)
- [Messiah](#)
- [miraculous 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?"

UST

³¹ In contrast {to the Jewish leaders}, many in the crowd of people [trusted in Jesus](#). They kept saying, "When the [Messiah](#) comes, he surely will not be able to do more [miraculous signs](#) than this man!"

John 7:32

the crowd (ULT)

them (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

murmuring (ULT)

quietly speaking (UST)

Although the word translated **murmuring** usually refers to grumbling or complaining, here it refers to speaking quietly, without a negative meaning. Some people in **the crowd** were discussing whether or not Jesus was the Messiah and didn't want the religious leaders to hear them. See how you translated this word in verse 12.

Translation Words - ULT

- [Pharisees](#)
- [Pharisees](#) (2)
- [chief priests](#)
- [sent](#)
- [they might arrest](#)

Translation Words - UST

- [Some of...Pharisees](#)
- [they](#) (2)
- [ruling priests](#)
- [sent](#)
- [arrest](#)

ULT

³² The [Pharisees](#) heard the crowd murmuring these things about him, and the [chief priests](#) and the [Pharisees sent](#) officers so that [they might arrest](#) him.

UST

³² [Some of](#) the [Pharisees](#) overheard them quietly speaking these things about Jesus. Then [they](#) and the [ruling priests sent](#) temple guards to [arrest](#) him.

John 7:33

I am still with you for a short time (ULT)
I will only be with you for a little while longer (UST)

Alternate translation: "I will remain with you for only a short period of time"

I go away (ULT)
Soon I will go back (UST)

Here Jesus uses **go away** figuratively to refer to his death and return to heaven. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

the one who sent me (ULT)
God, who sent me (UST)

This phrase refers to God. See how you translated this in verse 16. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- a...time
- who sent

Translation Words - UST

- Jesus
- only...for a little while longer
- God, who sent

ULT

³³ Therefore, Jesus said, "I am still with you for a short time, and then I go away to the one who sent me.

UST

³³ Because {they did this}, Jesus said, "I will only be with you for a little while longer. Soon I will go back to God, 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 be (UST)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “you will not be able to come to the place where I am” (See: [Information Structure](#))

Translation Words - ULT

- You will seek

Translation Words - UST

- You will search

ULT

³⁴ You will seek me, but you will not find me, and where I am, you will not be able to come.”

UST

³⁴ You will search for me, but you will not find me. You will not be able to come to the place where I will be.”

John 7:35

The Jews therefore said among themselves (ULT)

So the Jewish leaders said to each other (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

this one (ULT)

this man (UST)

Here, John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. See how you translated this phrase in verse 15. Alternate translation: "this so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

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?"

UST

³⁵ So the **Jewish leaders** said to each other, "Where can this man go where we cannot find him? Will he actually go to **those Jews who are spread throughout the world outside of Israel**? Will he even teach the **people there who aren't Jews**?"

He is not about to go to the dispersion of the Greeks and to teach the Greeks, is he (ULT)

Will he actually go to those Jews who are spread throughout the world outside of Israel? Will he even teach the people there who aren't Jews (UST)

The Jewish leaders are using the form of a question to add emphasis. If your readers would misunderstand this type of question, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely he is not about to go to the dispersion of the Greeks and to teach the Greeks!" (See: [Rhetorical Question](#))

the dispersion (ULT)

those Jews who are spread throughout (UST)

Here, **dispersion** refers to the Jewish people who were spread across the Greek-speaking world that was outside of the land of Israel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Jews who are dispersed" or "the Jews who are scattered" (See: [Assumed Knowledge and Implicit Information](#))

the dispersion of the Greeks (ULT)

those Jews who are spread throughout the world outside of Israel (UST)

The Jews used the phrase **of the Greeks** to describe the location where the Jews were dispersed. If this use of the possessive form would be confusing in your language, you could use a different expression. Alternate translation: "the Jews who are dispersed among the Greeks" (See: [Possession](#))

Translation Words - ULT

- [Jews](#)
- [dispersion](#)
- [of...Greeks](#)
- [Greeks](#)
- [to teach](#)

Translation Words - UST

- Jewish leaders
- those Jews who are spread throughout
- the world outside of Israel
- people there who aren't Jews
- Will he...teach

John 7:36

What is this word that he said (ULT)

What did he mean when he said (UST)

Here, **word** is used figuratively to refer to the meaning of the message that Jesus had shared. The Jewish leaders had failed to understand that message. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "What was he talking about when he said" (See: [Metonymy](#))

he said, 'You will seek me, but will not find me, and where I am, you will not be able to come (ULT)

he said that we will search for him, but we will not find him, and we will not be able to come to the place where he will be (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, as in the UST. (See: [Quotes within Quotes](#))

See how you translated this in verse [34](#).

Translation Words - ULT

- [You will seek](#)

Translation Words - UST

- [that we will search for](#)

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?'

UST

³⁶ What did he mean when he said [that we will search for](#) him, but we will not find him, and we will not be able to come to the place where he will be?"

John 7:37

General Information:

About three or four days has passed since the events described in verses 14–36. It is now the last day of the Festival of Shelters, and Jesus speaks to the crowd.

cried out, saying (ULT) spoke loudly. He said (UST)

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

cried out (ULT) spoke loudly (UST)

See how you translated this in verse 28.

If anyone may thirst (ULT) Anyone who is thirsty (UST)

Here Jesus uses **thirst** figuratively to refer to a person’s need for God, just as someone would **thirst** for water. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: “If anyone who recognizes their need for God is like a thirsty person who desires water” (See: [Metaphor](#))

let him come to me and drink (ULT) should come to me and drink {what I will give them (UST)

Here Jesus uses **come** and **drink** figuratively to refer together to believing in Jesus. If this might confuse your readers, you could express the meaning plainly or use similes. Alternate translation: “let him believe in me” (See: [Metaphor](#))

Translation Words - ULT

- day
- of...festival
- Jesus
- cried out

Translation Words - UST

- day
- of the...Shelters} celebration
- Jesus
- spoke loudly

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.

UST

³⁷ Now on the final and most important day of the {Shelters} celebration, Jesus stood up {in the temple courtyard} and spoke loudly. He said, “Anyone who is thirsty should come to me and drink {what I will give them}!

John 7:38

The one believing in me, just as the scripture says (ULT)
This is what the prophets wrote in the scripture about anyone who trusts in me (UST)

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: "As the scripture says about anyone who believes in me" (See: [Information Structure](#))

just as the scripture says, 'Rivers of living water will flow from his stomach (ULT)

This is what the prophets wrote in the scripture about...Water that gives eternal life will abundantly flow from that person's innermost being (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "rivers of living water will flow from the stomach of the one believing in me, just as the scripture says" (See: [Quotes within Quotes](#))

the scripture says (ULT)
the prophets wrote in the scripture about (UST)

Here Jesus uses **scripture** as if it were a person who could speak. If this might confuse your readers, you could express this meaning in a non-figurative way. Alternate translation: "the prophets spoke in the scriptures" (See: [Personification](#))

Rivers...of living water will flow (ULT)
abundantly...Water that gives eternal life will...flow (UST)

Here Jesus uses **rivers** figuratively to refer to a constant and abundant flow of **living water**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "an abundance of living water will flow" (See: [Metaphor](#))

of living water (ULT)
Water that gives eternal life (UST)

Jesus uses **living water** here figuratively to refer to the Holy Spirit who works in a person to save and transform them. However, since John explains this meaning in the next verse, you do not need to explain it further here. See how you translated **living water** in 4:10. (See: [When to Keep Information Implicit](#))

of living water (ULT)
Water that gives eternal life (UST)

Here, **living** is used figuratively to mean "giving eternal life" or "causing people to live forever." If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of water that gives eternal life" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁸ The one **believing in me, just as the scripture** says, 'Rivers of **living water** will flow from his stomach.'

UST

³⁸ **This is what the prophets wrote in the scripture about anyone who trusts in me:** 'Water that gives eternal life will abundantly flow from that person's innermost being.'

his (ULT) **that person's (UST)**

The pronoun **his** could refer to: (1) the person who believes in Jesus. This meaning is used in most Bible translations and assumes that a new sentence begins at the beginning of this verse. Alternate translation, as in the ULT: "his" (2) Jesus. This meaning is used in some ancient church writings and assumes that the sentence at the end of the previous verse continues into through **the one believing in me** in this verse. Alternate translation: "my" (See: [Pronouns — When to Use Them](#))

from his stomach (ULT) **from that person's innermost being (UST)**

Here the **stomach** is used figuratively to refer to the non-physical part of a person. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "from inside of him" or "from his heart" (See: [Metonymy](#))

Translation Words - ULT

- [believing](#)
- [in me](#)
- [just as](#)
- [scripture](#)
- [living](#)
- [of...water](#)

Translation Words - UST

- [This is what](#)
- [the prophets wrote in the scripture about](#)
- [anyone who trusts](#)
- [in me](#)
- [Water](#)
- [that gives eternal life](#)

John 7:39

General Information:

In this verse John gives information to clarify what Jesus was talking about in the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

not yet...the Spirit was (ULT)
He said this} because {at that time God had not yet sent} the Holy Spirit {to dwell within those who trusted in him...He said this} because...that time God had not yet sent} the Holy Spirit...to dwell within those who trusted in him (UST)

John implies here that **the Spirit** would later come to dwell in those who trusted in Jesus. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “the Spirit had not yet come to dwell in the believers” (See: [Assumed Knowledge and Implicit Information](#))

had not yet been glorified (ULT)
had not yet received honor {by his death, resurrection, and return to heaven (UST)

Here the word **glorified** could refer to: (1) the time when Jesus would die on the cross and rise from the dead (see John 12:23). Alternate translation: “had not yet been crucified and resurrected” (2) the time when Jesus would ascend to his Father in heaven. [Acts 1–2](#) records the Holy Spirit coming after Jesus went up to heaven. Alternate translation: “had not yet returned to God in glory” (3) both the crucifixion, resurrection, and ascension of Jesus. Alternate translation: “had not yet been glorified by his death, resurrection, and return to heaven” See the discussion of double meaning in Part 3 of the Introduction to the Gospel of John. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Spirit
- the Spirit
- who had believed
- in him
- to receive
- Jesus
- had...been glorified

Translation Words - UST

- Holy Spirit
- He said this} because...that time God had not yet sent} the Holy Spirit...to dwell within those who trusted in him
- to give

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.)

UST

³⁹ (Now Jesus said this about the Holy Spirit, whom God was going to give to those who trusted in Jesus. {He said this} because {at that time God had not yet sent} the Holy Spirit {to dwell within those who trusted in him}, because Jesus had not yet received honor {by his death, resurrection, and return to heaven}.)

- to those who trusted
- in Jesus
- Jesus
- had...received honor {by his death, resurrection, and return to heaven

John 7:40

Then (ULT)

After (UST)

Then here indicates that what follows is the continuation of the narrative from [verse 38](#), which John had interrupted with background information in [verse 39](#). If your readers would misunderstand this reference to earlier events, you could show this relationship by using a fuller phrase. Alternate translation: “After Jesus had said this about the Holy Spirit,” (See: [Connect — Sequential Time Relationship](#))

some from the crowd (ULT)

some people among the crowd (UST)

See how you translated **crowd** in [5:13](#). (See: [Collective Nouns](#))

these words (ULT)

what Jesus had said (UST)

John uses the term **words** figuratively to describe the content of what Jesus had said by referring to something associated with it, the **words** he used to communicate it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “these things he was saying” (See: [Metonymy](#))

the prophet (ULT)

the Prophet {whom God had said would come (UST)

See how you translated **the prophet** in [1:21](#). Alternate translation: “the prophet whom God promised to send to us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- truly
- prophet

Translation Words - UST

- truly
- Prophet {whom God had said would come

ULT

⁴⁰ Then some from the crowd, having heard these words, said, “This is [truly](#) the [prophet](#).”

UST

⁴⁰ After some people among the crowd heard what Jesus had said, they said, “He is [truly](#) the [Prophet {whom God had said would come}](#)!”

John 7:41

Indeed, the Christ does not come from Galilee, does he (ULT)

But the Messiah cannot possibly come from the region of Galilee (UST)

These people are using the form of a question to add emphasis. If your readers would misunderstand this type of question, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Indeed, the Christ surely does not come from Galilee!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Christ](#)
- [Christ](#)
- [Galilee](#)

Translation Words - UST

- [Messiah](#)
- [Messiah](#)
- [the region of Galilee](#)

ULT

⁴¹ Others said, "This is the [Christ](#)." But some said, "Indeed, the [Christ](#) does not come from [Galilee](#), does he?"

UST

⁴¹ Some other people in the crowd said, "He is the [Messiah](#)!" However, others {who mistakenly thought that Jesus was born in Galilee,} said, "But the [Messiah](#) cannot possibly come from [the region of 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)

The people are using the form of a question to add emphasis. This group of people does not believe Jesus is the Messiah, because they do not think he came from Bethlehem. If your readers would misunderstand this type of question, you could translate the words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "The scriptures surely say that the Christ will come from the seed of David and from Bethlehem, the village where David was!" (See: [Rhetorical Question](#))

Has the Scripture not said (ULT)

Scripture here is referred to as though it were a person who could speak. If this use of **said** might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "Have the prophets not said in the scriptures" (See: [Personification](#))

Translation Words - ULT

- [Scripture](#)
- [Christ](#)
- [of David](#)
- [David](#) (2)
- [Bethlehem](#)

Translation Words - UST

- [scriptures](#)
- [Messiah](#)
- [of King David](#)
- [David](#) (2)
- [of Bethlehem](#)

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?"

UST

⁴² The prophets wrote in the [scriptures](#) that the [Messiah](#) must come from the descendants [of King David](#) and {that he must come} from the village [of Bethlehem](#), where [David](#) came from!"

John 7:43

a division...happened in the crowd (ULT)
Thus...divided {into opposing groups...Thus...}
the people in the crowd...divided...into
opposing groups (UST)

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: "the crowd was divided" (See: [Abstract Nouns](#))

in the crowd (ULT)
the people in the crowd (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

ULT

⁴³ So a division happened in the crowd because of him.

UST

⁴³ Thus the people in the crowd divided {into opposing groups} on account of Jesus.

John 7:44

some...of them (ULT)

Some...of the people in the crowd (UST)

Here, **them** refers to the people in the crowd with whom Jesus had just spoken, particularly those who were opposed to him. If it would be more natural in your language, you could state this explicitly. Alternate translation: “some of his opponents in the crowd” (See: [Pronouns — When to Use Them](#))

no one laid hands on him (ULT)

no one seized him (UST)

See how you translated this phrase in [verse 30](#). (See: [Idiom](#))

Translation Words - ULT

- [to arrest](#)
- [laid hands on him](#)
- [hands](#)

Translation Words - UST

- [to arrest](#)
- [seized him](#)
- [seized him](#)

ULT

⁴⁴ (Now some of them wanted [to arrest](#) him, but no one [laid hands](#) on him.)

UST

⁴⁴ (Some of the people in the crowd wanted [to arrest](#) him. However, no one [seized him](#).)

John 7:45

(There are no notes for this verse.)

Translation Words - ULT

- chief priests
- Pharisees

Translation Words - UST

- ruling priests
- Pharisees

ULT

⁴⁵ Then the officers came back to the chief priests and Pharisees, and those ones said to them, “Why did you not bring him?”

UST

⁴⁵ The temple guards then returned to the ruling priests and Pharisees, who asked them, “Why did you not arrest him and bring him here?”

John 7:46

(There are no notes for this verse.)

ULT

⁴⁶ The officers answered, "Never has a man spoken like this."

UST

⁴⁶ The temple guards replied, "No one has ever spoken like this man has!"

John 7:47

You have not also been deceived, have you (ULT)

Can it be that he has deceived you as well (UST)

The Pharisees ask this question in a way that expects a negative response but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: "Could it be possible that you have also been deceived?" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁷ So the [Pharisees](#) replied to them, "You have not also [been deceived](#), have you?"

UST

⁴⁷ Because {the guards said that,} the [Pharisees](#) replied by asking, "Can it be [that he has deceived](#) you as well?"

You have not also been deceived, have you (ULT)

Can it be that he has deceived you as well (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "He has not also deceived you, has he?" (See: [Active or Passive](#))

Translation Words - ULT

- [Pharisees](#)
- [have...been deceived](#)

Translation Words - UST

- [Pharisees](#)
- [that he has deceived](#)

John 7:48

**None from the rulers have believed in him, or from the Pharisees, have they (ULT)
Surely, none of the members of our highest governing council or us Pharisees have trusted in him (UST)**

Here, **the Pharisees** are using the form of a question to add emphasis. If your readers would misunderstand this type of question, you could translate these words as a statement or an exclamation and communicate the emphasis in another way.

Alternate translation: "Surely none from the rulers have believed in him, or from the Pharisees!" (See: [Rhetorical Question](#))

ULT

⁴⁸ None from the [rulers have believed in him](#), or from the [Pharisees](#), have they?

UST

⁴⁸ Surely, none of the members of [our highest governing council](#) or [us Pharisees have trusted in him!](#)

**the rulers (ULT)
the members of our highest governing council (UST)**

Here, **rulers** refers to the Jewish religious leadership, specifically the Jewish council called the Sanhedrin, which made decisions about Jewish law. (See: [council](#)) See how you translated this in [3:1](#). Alternate translation: "a member of the Jewish ruling council" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [rulers](#)
- [have believed](#)
- [in him](#)
- [Pharisees](#)

Translation Words - UST

- [our highest governing council](#)
- [us Pharisees](#)
- [have trusted](#)
- [in him](#)

John 7:49

crowd (ULT)

crowd of people (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

the law (ULT)

God's laws (UST)

See how you translated **the law** in 1:17. (See: [Collective Nouns](#))

they are accursed (ULT)

and God has cursed them (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God has cursed them" (See: [Active or Passive](#))

ULT

⁴⁹ But this crowd that does not [know](#) the [law](#), they are [accursed](#)."

UST

⁴⁹ However, this crowd of people [does not know God's laws](#), and God has [cursed](#) them!"

Translation Words - ULT

- [does...know](#)
- [law](#)
- [accursed](#)

Translation Words - UST

- [does not know](#)
- [God's laws](#)
- [and God has cursed](#)

John 7:50

the one who came to him earlier, being one from them (ULT)

He was the man who had come to Jesus {at night to speak with him} in the past. {He had done this} even though he was one of the Pharisees, {which was a group that usually opposed Jesus (UST)}

John provides this information to remind us of who Nicodemus is and the conversation he had with Jesus that is recorded in [chapter 3](#). Use the natural form in your language for expressing background information. Alternate translation: “this man was a Pharisee who had spoken with Jesus at an earlier time” (See: [Background Information](#))

ULT

⁵⁰ Nicodemus (the one who came to him earlier, being one from them) says to them,

UST

⁵⁰ Then Nicodemus spoke. (He was the man who had come to Jesus {at night to speak with him} in the past. {He had done this} even though he was one of the Pharisees, {which was a group that usually opposed Jesus}.) He told the Jewish religious leaders,

being one from them (ULT)

He had done this} even though he was one of the Pharisees, {which was a group that usually opposed Jesus (UST)}

Alternate translation: “although he was one of them” or “despite being one of them”

says (ULT)

He told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

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)

Our Jewish laws surely do not allow us to condemn someone without first listening to him and learning about what he has done (UST)

Nicodemus is using the form of a question to add emphasis. If your readers would misunderstand this type of question, you could translate his words as a statement or an exclamation and

communicate the emphasis in another way. Alternate translation: "Our law certainly does not judge a man unless it might first hear from him and might know 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?"

UST

⁵¹ "Our [Jewish laws](#) surely do not [allow us to condemn](#) someone without first listening to him and [learning](#) about what he has done."

Our law does not judge a man unless it might first hear from him and might know...does it (ULT)

Our Jewish laws surely do not allow us to condemn someone without first listening to him and learning (UST)

Nicodemus speaks of the **law** figuratively as if it were a person. If this use of **law** is not natural in your language, you could express this meaning in a non-figurative way. Alternate translation: "It is not written in our law that we may judge a man unless we might first hear from him and might know ... is it" (See: [Personification](#))

a man (ULT)

someone (UST)

Here, **a man** does not refer to a specific man. It refers to any man in general. Alternate translation: "any man" (See: [Generic Noun Phrases](#))

Translation Words - ULT

- [law](#)
- [does...judge](#)
- [might know](#)

Translation Words - UST

- [Jewish laws](#)
- [do...allow us to condemn](#)
- [learning](#)

John 7:52

You are not also from Galilee, are you (ULT) Surely, you are not from the region of Galilee as well! Are you (UST)

The Jewish leaders know that Nicodemus is not **from Galilee**. They ask this question as a way of scoffing at him. If your language does not use questions in this way, use another way to express the emphasis. Alternate translation: "You must also be one of those people from Galilee!" (See: [Rhetorical Question](#))

Search, and see (ULT)

Here, John records the Jewish leaders leaving out some of the words that a sentence would need in many languages to be complete. If your readers would misunderstand this sentence, you could supply the missing words from the context. Alternate translation: "Look carefully and read what is written in the Scriptures to learn" (See: [Ellipsis](#))

no prophet rises up from Galilee (ULT)

The Jewish leaders believed that Jesus came **from Galilee** and that no **prophet** in the scriptures came **from Galilee**. Therefore, based on their reasoning, Jesus could not be a **prophet**. However, what they believed was incorrect. Jesus did not originally come from Galilee, but Bethlehem in Judea. Also, the prophet Jonah came **from Galilee** ([2 Kings 14:25](#)) and [Isaiah 9:1-7](#) said that the Messiah would be a great light rising from Galilee. If your readers might not understand what the Jewish leaders are implying, you could state it explicitly. Alternate translation: "no prophet rises up from Galilee, so this man cannot be a true prophet" (See: [Assumed Knowledge and Implicit Information](#))

rises up (ULT) comes (UST)

Here, **rises up** means to appear. Alternate translation: "appears"

Translation Words - ULT

- [Galilee](#)
- [Galilee](#) (2)
- [prophet](#)
- [rises up](#)

Translation Words - UST

- [the region of Galilee](#)
- [Galilee](#) (2)
- [prophet](#)
- [comes](#)

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](#)."

UST

⁵² They replied to him insultingly, "Surely, you are not from [the region of Galilee](#) as well! Are you? Read through the scriptures carefully! {If you do that,} you will see that no [prophet comes](#) from [Galilee](#)."

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. See the discussion of this textual issue in the General Notes to this chapter. (See: [Textual Variants](#))

ULT

[53](#)^[1] [Then each went to his {own} house.

UST

[53](#)^[1] [Then they all left and went to their own homes.

John 8

John 8 General Notes

Structure and Formatting

Jesus forgives the adulterous woman [8:1–11](#)

Jesus says he is the light of the world (8:12–20)

Jesus says he came from above (8:21–30)

Jesus says he frees people from sin (8:31–36)

Jesus describes the true children of Abraham and the children of Satan (8:37–47)

Jesus is greater than Abraham (8:48–59)

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](#). [Verses 7:53–8:11](#) are not in the best and oldest ancient manuscripts. Those ancient texts which do have these verses also have many differences between them, which are additional evidence that these verses were not originally in the Gospel of John. If the translators have chosen to translate these verses, then they will want to either put them in a footnote outside of the main text or mark them in some way, such as square brackets ([]), to indicate that the passage may not have originally been in John's Gospel. (See: [Textual Variants](#))

Special Concepts in this Chapter

Light and darkness

Generally in John's Gospel, light represents what is true and good and darkness represents what is false and evil. Similar to the discussion of light in [1:4–9](#), in [8:12](#) Jesus applies the light metaphor to himself in order to show that he is the embodiment of God's truth and goodness. Jesus calls himself the Light of the World because he is the one who enables people to know God's truth and goodness. (See: [light](#), [luminary](#), [shine](#), [brighten](#), [enlighten](#))

I AM

John records Jesus saying these words as an independent phrase three times in this chapter ([8:24](#), [28](#), [58](#)). They stand alone as a complete sentence, and they literally translate the Hebrew expression "I AM," by which Yahweh identified himself to Moses in [Exodus 3:14](#). 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 ([8:28](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. See the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 8:1

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. See the discussion of this textual issue in the General Notes to this chapter. (See: [Textual Variants](#))

ULT

^{1[1]} Now Jesus went to the Mount of Olives.

UST

^{1[1]} Jesus went to the Mount of Olives {and stayed near there that night}.

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.

UST

² At dawn the next morning, Jesus returned to the temple {courtyard} and many 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 adultery, and they placed her in the middle.

UST

³ Some of the teachers of the law and the Pharisees brought a woman to him. They had apprehended her while she was committing adultery. They made her stand up in the midst of this group.

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.

UST

⁴ The priests wanted to test Jesus in order to be able to accuse him {of breaking the law of Moses before the highest Jewish governing council}. So they said to him, "Teacher, we apprehended this woman while she was committing adultery, the very act itself!

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?"

UST

⁵ Now Moses commanded us in the law that we must kill such women with stones. Nevertheless, what do you say we should do?"

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.

UST

⁶ However, Jesus bent down and wrote something 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."

UST

⁷ While they continued to question him, he got up and told them, "Let the one among you who has never sinned throw the first stone at her {and lead the rest to kill her}!"

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.

UST

⁸ Then Jesus stooped down again and wrote something 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.

UST

⁹ {After he did this,} those Jewish leaders {who were questioning him} started walking away, one by one. The older ones left first and then the younger ones. Then only Jesus was there with the woman in the midst of the people.

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?"

UST

¹⁰ Jesus stood up and asked her, "Where are the men {who were accusing you}? Has no one condemned you {to be punished}?"

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 now sin no longer."]

UST

11 The woman replied, "There is no one,
sir." Then Jesus said, "I do not condemn
you {to be punished} either. Leave, and
from now on do not sin like this
anymore!"]

John 8:12

In this verse Jesus begins speaking to a crowd near the treasury in the temple some time after the events of [John 7:1-52](#). John does not mark the beginning of this new event. (See: [Introduction of a New Event](#))

again...spoke to them...saying (ULT)
again...spoke to the people...He said (UST)

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

I am the light of the world...but will have the light (ULT)
I am the one who gives God's good and true light to the people in the world...will...Rather, that person...have God's good and true light (UST)

Here Jesus uses **light** figuratively to refer to God's truth and goodness that are revealed to the world by Jesus. He is the embodiment of God's truth and goodness. See the discussion of **light** and **darkness** in the General Notes to this chapter. If your readers would misunderstand this, you could use a simile. Alternate translation: "I am the one who reveals God's truth and goodness, that is like a light, to the world ... but will have that truth and goodness" (See: [Metaphor](#))

of the world (ULT)
to the people in the world (UST)

Here, **world** refers figuratively to all the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "of the people of the world" (See: [Metonymy](#))

the one following me (ULT)
Anyone who becomes my disciple (UST)

Here, **following** means to become Jesus' disciple and obey his teachings. See how you translated a similar phrase in [1:43](#). Alternate translation: "the one who becomes my disciple" or "the one who obeys me" (See: [Idiom](#))

may certainly not walk in the darkness (ULT)
never walk in {sinful} darkness {again...will (UST)

Here Jesus uses the phrase **walk in the darkness** figuratively to refer to living a sinful life. If this might confuse your readers, you could use a simile. Alternate translation: "may certainly not live as if he were living in the darkness of sin" (See: [Metaphor](#))

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**."

UST

¹² Jesus spoke to the people again. He said, "I am the **one who gives God's good and true light to the people in the world**. Anyone who becomes my disciple will never **walk** in {**sinful**} **darkness** {again}. Rather, that person will have **God's good and true light that gives eternal life**."

light of life (ULT)**God's good and true light...that gives eternal life (UST)**

Here, John records Jesus using the **of** to describe **light** that gives **life**. If this use of the possessive form is not clear in your language, you could use a different expression. Alternate translation: "light that brings life" (See: [Possession](#))

of life (ULT)**that gives eternal life (UST)**

Here, **life** refers to eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "eternal life" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [light](#)
- [light \(2\)](#)
- [of...world](#)
- [may...walk](#)
- [darkness](#)
- [of life](#)

Translation Words - UST

- [Jesus](#)
- [one who gives God's good and true light](#)
- [God's good and true light \(2\)](#)
- [to the people in the world](#)
- [walk...will](#)
- [sinful} darkness](#)
- [that gives eternal life](#)

John 8:13

You testify about yourself (ULT)

You are the only witness for yourself (UST)

The Pharisees assumed that their listeners understood that they were referring to Jesus testifying about himself without there being any other witnesses to confirm his **testimony**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "You are testifying about yourself without any other witnesses" (See: [Assumed Knowledge and Implicit Information](#))

your testimony is not true (ULT)

Since the law of Moses requires at least two witnesses,} what you say cannot be true (UST)

The Pharisees are implying that the **testimony** of only one person **is not true** because of a rule in the law of Moses. According to [Deuteronomy 19:15](#), a statement had to be confirmed by at least two witnesses in order to be considered true in legal decisions. If your audience is not familiar with the law of Moses in the Old Testament, then you can state this explicitly. Alternate translation: "your testimony about yourself cannot be true because the law of Moses requires at least two witnesses" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ Then the [Pharisees](#) said to him, "You [testify](#) about yourself; your [testimony](#) is not [true](#)."

UST

¹³ The [Pharisees](#) then told him, "You [are the only witness](#) for yourself! {[Since the law of Moses requires at least two witnesses,](#)} [what](#) you [say](#) cannot be [true](#)!"

Translation Words - ULT

- [Pharisees](#)
- [testify](#)
- [testimony](#)
- [true](#)

Translation Words - UST

- [Pharisees](#)
- [are the only witness](#)
- [Since the law of Moses requires at least two witnesses...what...say](#)
- [true](#)

John 8:14

but you do not know (ULT)

Nevertheless, you do not know (UST)

In [verses 14–20](#) Jesus uses the plural form of **you** to indicate that he is speaking to the Pharisees. He is not speaking directly to those who believe in him. If this would confuse your readers, you could state this explicitly. Alternate translation: “but you Pharisees do not know” (See: [Forms of You](#))

Translation Words - ULT

- Jesus
- testify
- testimony
- true
- I know
- do...know

Translation Words - UST

- Jesus replied
- were the only witness
- what...say
- still true
- I know
- do...know

ULT

¹⁴ Jesus answered and said to them, “Even if I [testify](#) about myself, my [testimony](#) 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.

UST

¹⁴ Jesus replied, “Even if I [were the only witness](#) for myself, [what](#) I [say](#) is [still true](#) because I [know](#) where I came from and {I know} where I am going. Nevertheless, you do not [know](#) where I came from and {you do not know} where I am going.

John 8:15

the flesh (ULT) human standards (UST)

Here Jesus uses **the flesh** figuratively to refer to human standards. Such standards are superficial and based on the limitations of sinful human nature. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “standards limited by human nature” or “superficial human standards” (See: [Metaphor](#))

I do not judge anyone (ULT) However,} I have not come to judge anyone {in that manner (UST)

This could mean: (1) Jesus does not judge anyone in the same manner as the Pharisees, that is, **according to the flesh**. Alternate translation: “I do not judge anyone according to the flesh” (2) Jesus is not judging anyone at that time. Alternate translation: “I do not judge anyone at this time” (See: [Ellipsis](#))

Translation Words - ULT

- judge
- do...judge
- flesh

Translation Words - UST

- judge people
- have...come to judge
- human standards

ULT

¹⁵ You judge according to the flesh; I do not judge anyone.

UST

¹⁵ You judge people according to human standards. {However,} I have not come to judge anyone {in that manner}.

John 8:16

my judgment (ULT) I will judge them (UST)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way.

Alternate translation: "I judge" (See: [Abstract Nouns](#))

my judgment is true

Here, Jesus is contrasting the nature of the Pharisees' **judgment** with the nature of his own **judgment**. Alternate translation: "my judgment is right" or "my judgment is according to what is true"

I am not alone (ULT) I do not judge people on my own (UST)

Here, Jesus implies that he is **not alone** when he judges people. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "I am not alone in how I judge" or "I do not judge alone" (See: [Assumed Knowledge and Implicit Information](#))

the Father who sent me (ULT) my Father who sent me, {will judge people together (UST)

Here, this phrase refers to God. See how you translated it in [5:23](#). (See: [Assumed Knowledge and Implicit Information](#))

the...Father (ULT) who...my Father (UST)

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

Translation Words - ULT

- judge
- judgment
- true
- Father
- who sent

Translation Words - UST

- do judge people
- I will judge them
- according to the true standard
- my Father
- 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.

UST

¹⁶ Even when I [do judge people](#), I [will judge them according to the true standard](#), because I do not judge people on my own. Rather, I and [my Father](#) who [sent](#) me, {will judge people together}.

John 8:17

it is written (ULT)

Moses...wrote (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "Moses" did it. Alternate translation: "Moses wrote" (See: [Active or Passive](#))

the testimony of two men is true (ULT) when at least two witnesses say the same thing, then what they say is true (UST)

Here, Jesus is referring to a rule in the law of Moses. According to [Deuteronomy 19:15](#), a statement had to be confirmed by at least two witnesses in order to be considered true in legal decisions. If it would be helpful to your readers, then you can state this explicitly. Alternate translation: "if the testimony of two men agrees, then it is valid" or "if two men say something that agrees, then it should be considered to be true" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- law
- it is written
- testimony
- true

Translation Words - UST

- Moses...wrote
- in...law
- say the same thing
- true

ULT

¹⁷ But even in your law it is written that the testimony of two men is true.

UST

¹⁷ Moses even wrote in your law that when at least two witnesses say the same thing, then what they say is true.

John 8:18

the Father who sent me testifies about me (ULT)

my Father who sent me is...a witness for me. {Therefore, what I say is true (UST)}

In addition to Jesus himself, God **the Father** also **testifies about** Jesus. Jesus thus implies that his testimony is true, because there are two witnesses. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “my Father, who sent me, also brings evidence about me. So you should believe that what we tell you is true” or “my Father, who sent me, also testifies about me. Therefore, my testimony is true” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁸ I am the one [testifying](#) about myself, and the [Father who sent](#) me [testifies](#) about me.”

UST

¹⁸ I am my own [witness](#), but [my Father who sent](#) me is also [a witness](#) for me. {Therefore, what I say is true}.”

the Father who sent me (ULT)
my Father who sent me (UST)

Here, this phrase refers to God. See how you translated it in verse 16. (See: [Assumed Knowledge and Implicit Information](#))

the...Father (ULT)
who sent...my Father (UST)

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

Translation Words - ULT

- [testifying](#)
- [testifies](#)
- [Father](#)
- [who sent](#)

Translation Words - UST

- [witness](#)
- [is...a witness](#)
- [my Father](#)
- [who sent](#)

John 8:19

In this verse, **know** refers to knowing who Jesus and God actually are, not just knowing information about them. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “You know neither who I am nor who my Father is; if you had known who I am, you would have known who my Father is also” (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)

Father (UST)

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

if you had known me, you would have known my Father also (ULT)

If you knew me, you would also know my Father, {but you do not (UST)

Here, Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the Pharisees do not know who he really is and do not really know God. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “you do not know me, because if you did, you would also know my Father” (See: [Connect — Contrary to Fact Conditions](#))

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.”

UST

¹⁹ Because {Jesus said his father was a witness for him,} the Pharisees asked him, “Where is your **father**?” **Jesus** replied, “**You do** not **know** me, and **you do** not **know** my **Father**. If **you knew** me, **you would** also **know** my **Father**, {**but you do not**}.”

Translation Words - ULT

- father
- Jesus
- You know
- you had known
- you would have known (2)
- Father
- Father (2)

Translation Words - UST

- father
- Jesus
- You do...know...you do...know
- you knew
- you would...know...but you do not (2)
- Father
- Father (2)

John 8:20

In this verse John finishes telling about the events in the story by giving background information about where these events happened. Use the natural form in your language for expressing background information. Some languages may require the information about the setting to be placed at the beginning of this part of the story in 8:12. (See: [Background Information](#))

these words (ULT)

these things about himself (UST)

Here, **these words** refers to what Jesus had just spoken in verses 12–19. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “these things about himself” or “these things to the Pharisees” (See: [Metonymy](#))

the treasury (ULT)

the place {in the temple courtyard} where people brought money offerings (UST)

A **treasury** is the place where treasures are stored. In Jesus’ time, the temple **treasury** referred to a place in the courtyard that had containers for receiving money offerings. If your readers would not be familiar with this use of **treasury**, you could give a fuller description. Alternate translation: “the place where people gave money” (See: [Translate Unknowns](#))

his hour had not yet come (ULT)

it was not yet the right time for him to die (UST)

Here, the word **hour** is used figuratively to refer to the time God had planned for Jesus to be arrested and killed. See how you translated this phrase in 7:30. Alternate translation: “the right time to arrest him had not yet come” (See: [Metonymy](#))

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.

UST

²⁰ He said these things about himself **while he was teaching** in the **temple {courtyard}**. {He said them} at the place {in the temple courtyard} where people brought money offerings. Nobody **apprehended** him, because it was not yet **the right time** for him to die.

Translation Words - ULT

- **teaching**
- **temple**
- **arrested**
- **hour**

Translation Words - UST

- **while he was teaching**
- **temple {courtyard}**
- **apprehended**
- **the right time**

John 8:21

Then again he said to them (ULT) Jesus then told the people again (UST)

Then again 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: "At another time he again said to them" (See: [Introduction of a New Event](#))

I go away...Where I go away (ULT) I am going away...to the place where I am going (UST)

Two times in this verse Jesus uses **go away** figuratively to refer to his death and return to God in heaven. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

in your sin (ULT)

Here, **sin** is singular. This could refer to one: (1) the specific sin of rejecting Jesus as the Messiah. Alternate translation: "in your sin of unbelief" (2) sinfulness in general. Alternate translation: "in your state of sinfulness" (See: [Generic Noun Phrases](#))

Where I go away, you are not able to come (ULT) You will not be able to come to the place where I am going (UST)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "You are not able to come to where I go" (See: [Information Structure](#))

Translation Words - ULT

- you will seek
- you will die
- sin

Translation Words - UST

- you will search for
- since you sinfully reject me...you
- you will die without God forgiving

ULT

²¹ Then again he said to them, "I go away, and **you will seek** me, and **you will die** in your **sin**. Where I go away, you are not able to come."

UST

²¹ Jesus then told the people again, "I am going away, and **you will search for** me, but **since you sinfully reject me, you will die without God forgiving you**. You will not be able to come to the place where I am going."

John 8:22

the Jews (ULT)

The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

He will not kill himself, will he (ULT)

Perhaps he plans to kill himself (UST)

John records the Jewish leaders using the form of a question in a way that expects a negative response but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: "Could it be possible that he will kill himself?" (See: [Assumed Knowledge and Implicit Information](#))

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?'"

UST

²² The [Jewish leaders](#) then said {among themselves}, "Perhaps he plans to kill himself, and that is {what he means} when he says that we will not be able to come to the place where he is going."

Is that why he says, 'Where I go, you are not able to come (ULT)

and that is {what he means} when he says that we will not be able to come to the place where he is going (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "Is that why he says that where he goes, we will not be able to come" (See: [Quotes within Quotes](#))

Where I go, you are not able to come (ULT)

we will not be able to come to the place where he is going (UST)

See how you translated this clause in the previous verse.

Translation Words - ULT

- [Jews](#)

Translation Words - UST

- [Jewish leaders](#)

John 8:23

You are from the things below (ULT)

You are from this earth below (UST)

In [verses 23–30](#) Jesus uses the plural form of **you** to indicate that he is speaking to the Jewish leaders. He is not speaking directly to those who believe in him. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “You Jewish authorities are from below” (See: [Forms of You](#))

You are from the things below (ULT)

You are from this earth below (UST)

The phrase **from below** could refer to: (1) the origin of the subject. Alternate translation: “You came from the things below” (2) the place where the subject belongs. Alternate translation: “You belong to the things below” (See: [Assumed Knowledge and Implicit Information](#))

the things below (ULT)

this earth below (UST)

Here, John records Jesus using **the things below** figuratively to refer to **this world**. It does not refer to hell. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “You are from this lower world” (See: [Assumed Knowledge and Implicit Information](#))

I am from the things above (ULT)

but I am from heaven above (UST)

The phrase **from the things above** could refer to: (1) the origin of the subject. Alternate translation: “I came from the things above” (2) the place where the subject belongs, which is heaven. Alternate translation: “I belong to the things above” (See: [Assumed Knowledge and Implicit Information](#))

the things above (ULT)

heaven above (UST)

Here, John records Jesus using **the things above** figuratively to refer to heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “I am from heaven” (See: [Assumed Knowledge and Implicit Information](#))

You are from this world; I am not from this world (ULT)

You belong to this sinful world. I do not belong to this world (UST)

The phrase **from this world** could refer to: (1) the origin of the subject. Alternate translation: “You come from this world; I do not come from this world” (2) the place where the subject belongs. Alternate translation: “You belong to this world; I do not belong to this world” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ And he said to them, “You are from the things below; I am from the things above. You are from this [world](#); I am not from this [world](#).”

UST

²³ Jesus told them, “You are from this earth below, but I am from heaven above. You [belong to this sinful world](#). I do not belong to this [world](#).”

this world...this world (ULT)

belong to this sinful world...this world (UST)

Here, **this world** refers to everything in the universe that has been corrupted by sin and is hostile to God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “this sinful world ... this sinful world” or “this world that opposes God ... this world that opposes God” (See: [Metonymy](#))

Translation Words - ULT

- [world](#)
- [world](#) (2)

Translation Words - UST

- [belong to this sinful world](#)
- [world](#) (2)

John 8:24

you will die in your sins...you will die in your sins...I am (ULT)

you will die without God forgiving you for all the sins that you have committed...you will die without God forgiving you for all the sins that you have committed...I am {God, as I say I am (UST)

This phrase **you will die in your sins** is different from the similar statement in verse 21 because **sins** is plural in this verse but singular in that verse. Therefore, make sure that you translate **sins** differently than how you translated "sin" in verse 21.

that I am (ULT)

that I am {God, as I say I am (UST)

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM" in [Exodus 3:14](#). Alternate translation: "that I am the I AM" (2) Jesus expects the people to understand that he is referring to what he already has already said about himself in the previous verse: "that I am from above" See the discussion of this phrase in the General Notes for this chapter. (See: [Assumed Knowledge and Implicit Information](#))

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](#)."

UST

²⁴ Because of this I told you that [you will die without God forgiving you for all the sins that you have committed](#). [This will certainly happen](#) unless [you trust](#) that I am {God, as I say I am}."

Translation Words - ULT

- [you will die](#)
- [you will die](#) (2)
- [sins](#)
- [sins](#) (2)
- [you would believe](#)

Translation Words - UST

- [you will die](#)
- [This will certainly happen](#) (2)
- [without God forgiving you for all the sins that you have committed](#)
- [This will certainly happen](#) (2)
- [you trust](#)

John 8:25

they said (ULT) they asked (UST)

Here, **they** refers to the Jewish leaders. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the Jewish authorities said" (See: [Pronouns — When to Use Them](#))

What have I even been saying to you from the beginning (ULT)

Jesus is using a rhetorical question here to emphasize that he has already told the Jewish leaders who he is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I am who I have been telling you I am since the beginning!" (See: [Rhetorical Question](#))

ULT

²⁵ Therefore, they said to him, "Who are you?" [Jesus](#) said to them, "What have I even been saying to you from the beginning?"

UST

²⁵ Because {he said that}, they asked him, "Who are you?" [Jesus](#) replied, "That is what I have been telling you ever since the beginning!"

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

John 8:26

But the one who sent me is true; and the things that I heard from him, these things I say to the world (ULT)

If it would be more natural in your language, you could change the order of these phrases and make a new sentence. Alternate translation: "But I will say to the world the things that I heard from him who sent me. He is true." (See: [Information Structure](#))

the one who sent me...from him (ULT) the one who sent me...from (UST)

These phrases refer to God. However, since the Jewish leaders did not understand what Jesus meant when he used these phrases, you do not need to explain their meaning further here. (See: [When to Keep Information Implicit](#))

the one who sent me is true (ULT) the one who sent me. He always says the truth (UST)

Here, **true** means to be truthful or to speak only the truth. If this use of **true** would be confusing in your language, you could express the meaning plainly. Alternate translation: "the one who sent me is truthful" or "the one who sent me tells the truth"

and the things that I heard from him, these things (ULT)

Jesus says that **the one who sent him is true** in order to imply that **these things** he **heard** and spoke are **true**. If it would be more natural in your language, you could state this explicitly. Alternate translation: "and the true things that I heard from him, these true things" (See: [Assumed Knowledge and Implicit Information](#))

these things I say to the world (ULT)

Here, John records Jesus using **the world** figuratively to refer to the people who live in **the world**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "these things I say to everyone" (See: [Metonymy](#))

Translation Words - ULT

- to judge
- who sent
- true
- world

Translation Words - UST

- judge you, {but I won't do those things at this time
- the people in the world
- one who sent
- the truth

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."

UST

²⁶ I could say many things about you and judge you, {but I won't do those things at this time}. Rather, I will tell the people in the world only what I have heard from the one who sent me. He always says the truth."

John 8:27

General Information:

In this verse John gives information about the Jewish leaders to explain their reaction to Jesus' teaching. Use the natural form in your language for expressing background information. (See: [Background Information](#))

about the Father (ULT) about his Father {in heaven (UST)}

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

Translation Words - ULT

- They did...understand
- about...Father

Translation Words - UST

- They did...understand
- about his Father...in heaven

ULT

²⁷ (They did not understand that he was speaking to them about the Father.)

UST

²⁷ (They did not understand that Jesus was telling them about his Father {in heaven}.)

John 8:28

When you have lifted up (ULT) When you have lifted me up to kill me (UST)

Here, John records Jesus referring to when he would be **lifted up** on the cross to be killed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “When you have lifted me up on a cross to kill me” (See: [Assumed Knowledge and Implicit Information](#))

When you have lifted up the Son of Man (ULT) When you have lifted me up to kill me, the Son of Man (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this clause in the first person, as in the UST. (See: [First, Second or Third Person](#))

the Son of Man (ULT) the Son of Man (UST)

See how you translated **the Son of Man** in 1:51. (See: [Assumed Knowledge and Implicit Information](#))

I am (ULT) I am {God} (UST)

See how you translated this in verse 24 and also see the discussion of this phrase in the General Notes for this chapter. (See: [Assumed Knowledge and Implicit Information](#))

from myself (ULT) on my own authority (UST)

See how you translated this phrase, **from myself**, in 5:30. Alternate translation: “on my own authority” (See: [Assumed Knowledge and Implicit Information](#))

just as the Father taught me, I speak these things (ULT) I only say what my Father has taught me to say (UST)

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.

UST

²⁸ So Jesus told them, “When you have lifted me up to kill me, the Son of Man, you will know that I am {God}, and {you will know} that I do not do anything on my own authority. Rather, I only say what my Father has taught me to say.

Translation Words - UST

- Jesus
- Son of Man
- you will know
- only
- my Father
- has taught...to say

John 8:29

the one who sent me (ULT) My Father, who sent me (UST)

Here, this phrase refers to God. See how you translated it in [4:34](#).
(See: [Assumed Knowledge and Implicit Information](#))

with me (ULT) with me (UST)

Here Jesus uses **with me** figuratively to refer to God's help. If this might confuse your readers, you could express the meaning plainly.
Alternate translation: "helping me" (See: [Metaphor](#))

Translation Words - ULT

- [who sent](#)

Translation Words - UST

- [My Father, 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."

UST

²⁹ [My Father, who sent](#) me, is always
with me. He has never abandoned me,
because I always do only the things that
delight him."

John 8:30

As he is speaking these things (ULT) While Jesus was saying these things (UST)

Here, John is describing something that happened at the same time as the other clause in the sentence. If this might confuse your readers, you could make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "At the time Jesus was saying these things" (See: [Connect — Simultaneous Time Relationship](#))

Translation Words - ULT

- [believed](#)
- [in him](#)

Translation Words - UST

- [believed](#)
- [that he was the Messiah](#)

ULT

³⁰ As he is speaking these things, many [believed in him](#).

UST

³⁰ While Jesus was saying these things, many more people [believed that he was the Messiah](#).

John 8:31

those...Jews (ULT)

the...Jews (UST)

In [verses 31–59](#) **those Jews** could refer to: (1) some Jewish people from Judea who were in the temple courtyard with Jesus. Alternate translation: “those Judeans” (2) some of the Jewish leaders. Alternate translation: “those Jewish authorities” (See: [Synecdoche](#))

you (ULT)

you (UST)

In [verses 31–59](#) Jesus uses the plural form of **you** to indicate that he could be speaking to: (1) some Jewish people from Judea who were in the temple courtyard with Jesus. Alternate translation: “you Judeans” (2) some of the Jewish leaders. Alternate translation: “you Jewish authorities” (See: [Forms of You](#))

remain in my word (ULT)

obey what I teach you (UST)

The phrase **remain in my word** means to obey what **Jesus** said. If this might confuse your readers, you can express the meaning plainly. Alternate translation: “obey what I have said” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [Jews](#)
- [who had believed](#)
- [word](#)
- [truly](#)
- [disciples](#)

Translation Words - UST

- [Jesus](#)
- [Jews](#)
- [who now believed](#)
- [obey what I teach you](#)
- [genuine](#)
- [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](#);

UST

³¹ [Jesus](#) then told the [Jews who now believed](#) that he was the Messiah, “If you [obey what I teach you](#), then you are my [genuine disciples](#).

John 8:32

the truth will free you (ULT)
believing that} truth will free you {from what
has enslaved you (UST)

Jesus speaks of **truth** figuratively as though it were a person who could **free** someone. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "knowing the truth will cause you to be free" or "if you obey the truth, God will set you free" (See: [Personification](#))

the truth...the truth (ULT)
God's truth...believing that} truth (UST)

Here, **the truth** refers to what Jesus reveals about God, which would include his plan for forgiving sinful people through Jesus' death on the cross. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "what is true about God ... those true things" (See: [Abstract Nouns](#)).

Translation Words - ULT

- [you will know](#)
- [truth](#)
- [truth](#)
- [will free](#)

Translation Words - UST

- [you will know](#)
- [God's truth](#)
- [believing...truth](#)
- [will free...from what has enslaved you](#)

ULT

³² and [you will know](#) the [truth](#), and the [truth will free](#) you."

UST

³² {Furthermore,} [you will know God's truth](#), and {[believing that](#)} [truth will free](#) you {[from what has enslaved you](#)}.

John 8:33

how can you say, 'You will be set free'?

The Jews are using the question form here to emphasize their shock at what Jesus has said. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We do not need to be set free!" (See: [Rhetorical Question](#))

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "how can you say that we will be free" (See: [Quotes within Quotes](#))

Translation Words - ULT

- the seed
- of Abraham
- have...been slaves
- free

Translation Words - UST

- the descendants
- of Abraham
- We 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](#)'?"

UST

³³ They answered him, "We are [the descendants of Abraham](#). [We have](#) never [been](#) anyone's [slaves](#)! Why do you say that we need to be [free](#)?"

John 8:34

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

is a slave of sin (ULT) is controlled by his sinful desires like} a slave {is controlled by his master (UST)

Here Jesus uses the word **slave** figuratively to refer to someone who cannot stop sinning. This implies that **sin** is like a master for the person who sins. If this might confuse your readers, you could use a simile instead. 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.

UST

³⁴ Jesus replied, “I am telling you the truth: Anyone who sins {is controlled by his sinful desires like} a slave {is controlled by his master}.

Translation Words - ULT

- Jesus
- Truly
- truly (2)
- sin
- of sin
- a slave

Translation Words - UST

- Jesus
- the truth
- the truth (2)
- who sins
- is controlled by his sinful desires like} a slave...is controlled by his master
- is controlled by his sinful desires like} a slave {is controlled by his master

John 8:35

the...slave does not remain...the son remains (ULT)

Jesus is speaking of slaves and sons in general, not of one particular **slave** and **son**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "slaves do not remain ... sons remain" (See: [Generic Noun Phrases](#))

in the house (ULT) as {members of their master's} family (UST)

Here, Jesus uses **house** figuratively to refer to the family that lives inside the **house**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "as a permanent member of a family" (See: [Metonymy](#))

the son remains into eternity (ULT) However,} a son is a member of the family forever (UST)

This clause is in contrast to the previous clause. Although slaves do not remain permanent members of the family who owns them, sons are permanent family members. Use a natural way in your language for introducing a contrast. Alternate translation: "but the son remains into eternity" (See: [Connect — Contrast Relationship](#))

the son remains into eternity (ULT) However,} a son is a member of the family forever (UST)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous clause. Alternate translation: "the son remains in the house into eternity" (See: [Ellipsis](#))

Translation Words - ULT

- [slave](#)
- [house](#)
- [son](#)
- [eternity](#) (2)

Translation Words - UST

- [Slaves](#)
- [their master's} family](#)
- [However...a son](#)
- [forever](#) (2)

ULT

³⁵ Now the [slave](#) does not remain in the [house](#) into eternity; the [son](#) remains into [eternity](#).

UST

³⁵ [Slaves](#) do not remain as {members of [their master's} family](#) forever, {but may be freed or sold}. {[However,](#)} [a son](#) is a member of the family [forever](#).

John 8:36

if...the Son frees you, you will be truly free (ULT)

if...the Son frees you {from being slaves to sin}, you will absolutely be able to refrain {from sinning} (UST)

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](#).

UST

³⁶ So if the [Son frees](#) you {[from being slaves to sin](#)}, you will absolutely be [able to refrain {from sinning}](#).

if...the Son frees you (ULT)

if...the Son frees you {from being slaves to sin} (UST)

Unlike the generic use of **son** in the previous verse, here Jesus uses **the Son** to refer to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "if I, the Son, free you" (See: [First, Second or Third Person](#))

if...the Son frees you (ULT)

if...the Son frees you {from being slaves to sin} (UST)

Here Jesus uses **frees** figuratively to refer to stopping people from being controlled by their sinful desires. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: "if the Son frees you from being controlled by sin" (See: [Metaphor](#))

the Son (ULT)

the Son (UST)

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

you will be truly free (ULT)

you will absolutely be able to refrain {from sinning} (UST)

Here Jesus uses **free** figuratively to refer to people no longer being controlled by their sinful desires and thus able to avoid sinning. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: "you will truly no longer be controlled by sin" or "you will truly be able to refrain from sin" (See: [Metaphor](#))

Translation Words - ULT

- [Son](#)
- [frees](#)
- [free](#)

Translation Words - UST

- [Son](#)
- [frees...from being slaves to sin](#)

- able to refrain {from sinning

John 8:37

of Abraham (ULT)

Abraham's (UST)

Abraham is the name of a man, the most important ancestor of the Jewish people. (See: [How to Translate Names](#))

my word has no place in you (ULT) you refuse to trust what I say (UST)

This phrase **has no place in you** is an idiom that means to truly accept or believe something. If this might confuse your readers, you could use a similar idiom in your language or express the meaning plainly. Alternate translation: "you do not receive my words in your hearts" or "you reject my words" (See: [Idiom](#))

my word (ULT) what I say (UST)

Here, **word** refers to the message or teachings of Jesus. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "my message" (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.

UST

³⁷ I know that you are Abraham's physical descendants. However, you are trying to kill me because you refuse to trust what I say.

Translation Words - ULT

- I know
- the seed
- of Abraham
- you seek

Translation Words - UST

- I know
- Abraham's
- physical descendants
- you are trying

John 8:38

the Father (ULT)

my Father (UST)

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

and...you...what...heard from the father, you do (ULT)

In this clause, Jesus uses the phrase **the father** to refer to the devil. Despite using the same words as in the previous clause, here Jesus is not referring to God. However, since Jesus did not yet reveal what he meant when he used this phrase, but was speaking ambiguously, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

ULT

³⁸ What I have seen with the [Father](#), I say; and therefore, what you heard from the [father](#), you do."

UST

³⁸ I am telling you about the things that [my Father](#) has shown me. Therefore, {I say that} you do what [your father](#) has told you to do."

Translation Words - ULT

- [Father](#)
- [father](#)

Translation Words - UST

- [my Father](#)
- [your father](#)

John 8:39

father (ULT) ancestor (UST)

Here the people use **father** figuratively to refer to their ancestor. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Our forefather" (See: [Metaphor](#))

says (ULT) said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

children of Abraham (ULT) Abraham's descendants (UST)

Here Jesus uses **children** figuratively to mean "descendants." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "descendants of Abraham" (See: [Metaphor](#))

the works of Abraham (ULT) the same things he did (UST)

Jesus is using **of** to describe **works** that were done by **Abraham**. If this is not clear in your language, you could use a different expression. Alternate translation: "the works done by Abraham" (See: [Possession](#))

Translation Words - ULT

- father
- Abraham
- of Abraham (2)
- of Abraham
- Jesus
- children
- works

Translation Words - UST

- Abraham
- Abraham's (2)
- he
- ancestor
- Jesus
- descendants
- same things...did

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**."

UST

³⁹ They replied to him, "**Abraham** is our **ancestor**." **Jesus** said to them, "If you were **Abraham's descendants**, you would be doing the **same things he did**."

John 8:40

Abraham did not do this (ULT)

Abraham did not do something like that (UST)

Here, **this** refers to what Jesus said earlier in the verse about what the Jews were trying to do to him. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Abraham did not seek to kill someone who told him the truth from God" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [you seek](#)
- [truth](#)
- [God](#)
- [Abraham](#)

Translation Words - UST

- [true things](#)
- [God told me](#)
- [you are trying](#)
- [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.

UST

⁴⁰ I have been telling you the [true things](#) that [God told me](#), but [you are trying](#) to kill me. [Abraham](#) did not do something like that.

John 8:41

You do the works of your father (ULT)
You are doing the same things that your real father did (UST)

Jesus uses the phrase **your father** to refer to the devil. However, since the Jews did not understand what Jesus meant when he used this phrase, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

We have not been born from sexual immorality (ULT)
We are not illegitimate children, {like you are} (UST)

Here, the Jews imply that Jesus does not know who his real father is and that his birth is the result of an immoral sexual relationship. If it would be helpful to your readers, you could express the meaning explicitly. 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](#))

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](#)."

UST

⁴¹ You are doing the [same things](#) that your [real father](#) did." They told him, "We [are not illegitimate children](#), {[like you are](#)}! We have only one [Father](#), [and that is God](#)."

Translation Words - ULT

- [works](#)
- [of...father](#)
- [sexual immorality](#)
- [Father](#)
- [God](#)

Translation Words - UST

- [same things](#)
- [real father](#)
- [are not illegitimate children...like you are](#)
- [Father](#)
- [and that is God](#)

John 8:42

If God were your Father, you would have loved me (ULT)

If God were your Father, which he is not, you would love me (UST)

Jesus is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. Jesus knows that the Jews speaking to him here do not love him and are not true followers of God. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "God is surely not your father, because if he were, you would love me" (See: [Connect — Contrary to Fact Conditions](#))

have I come from myself (ULT)

I did...come on my own authority (UST)

Here, **from** is used to indicate Jesus' origin. He could only have authority if he came from God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "have I come on my own authority" (See: [Assumed Knowledge and Implicit Information](#))

that one (ULT)

God (UST)

Here, **that one** refers to God the Father. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "God" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [God](#)
- [God](#)
- [Father](#)
- [you would have loved](#)
- [sent](#)

Translation Words - UST

- [Jesus](#)
- [God](#)
- [him](#)
- [Father, which he is not](#)
- [you would love](#)
- [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.

UST

⁴² [Jesus](#) told them, "If [God](#) were your [Father, which he is not, you would love](#) me because I came from [him](#) and have come to this world. {This is true} because I did not come on my own authority. Rather, I came because God [sent](#) me.

John 8:43

Because of what do you not understand my speech (ULT)

Do you know why you do not understand what I say (UST)

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. 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.

UST

⁴³ Do you know why [you do](#) not [understand](#) what I say? It is because you do not accept {and obey} what I have told you!

you are not able to hear my words (ULT)

you do not accept {and obey} what I have told you (UST)

Here, **hear** means to listen to something with the intent to heed it and respond appropriately. It does not mean simply to hear what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you are not able to heed my words" (See: [Metaphor](#))

my words (ULT)

what I have told you (UST)

Here, Jesus uses **words** figuratively to refer to his teachings. See how you translated this phrase in [5:47](#). Alternate translation: "my teachings." (See: [Metonymy](#))

Translation Words - ULT

- [do you...understand](#)

Translation Words - UST

- [you do...understand](#)

John 8:44

You are from {your} father, the devil (ULT) You belong to your father, the devil (UST)

The phrase **from your father** could refer to: (1) the person to whom the subject belongs, as in the UST. (2) the origin of the subject. Alternate translation: “You came from your father, the devil” (See: [Assumed Knowledge and Implicit Information](#))

That one (ULT) He (UST)

Here, **that one** refers to **the devil**. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “The devil” (See: [Pronouns — When to Use Them](#))

was a murderer from the beginning (ULT) has been murdering people since the time people first {sinned} (UST)

Here, **the beginning** refers to the time when the first humans, Adam and Eve, sinned. It does not refer to the very beginning of time. The devil tempted Eve to sin and Adam sinned as well. Because they sinned, all living things die as part of the punishment for sin. Therefore, Jesus calls **the devil** a **murderer** for starting the process that brought death to the world. You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: “was a murderer from the time when he tempted the first people to sin” (See: [Assumed Knowledge and Implicit Information](#))

does not stand in the truth (ULT) He has rejected what is true (UST)

The phrase **does not stand in the truth** is an idiom that means to not accept or approve of what is true. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: “does not approve of the truth” (See: [Idiom](#))

there is no truth in him (ULT) he never speaks those true things (UST)

Here Jesus speaks figuratively of **truth** as if it were an object that could exist inside someone. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “he never speaks the truth” (See: [Metaphor](#))

from...he speaks...his} own {nature (ULT) belong to your father, the devil...he is doing...what is natural for him to do (UST)

Alternate translation: “he speaks according to his character” or “he speaks what is most natural for him to speak”

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.

UST

⁴⁴ You **belong to your father, the devil**, and you desire to do **what he desires**. He has been murdering people since the time people first {sinned}. He has rejected **what is true**, because **he never speaks those true things**. Whenever he lies, he is doing what is natural for him to do, because he is a liar. **He is even the origin of lying**.

the father of it (ULT)**He is...the origin of lying (UST)**

Here Jesus uses **father** figuratively to refer to the one who originated the act of lying. Since **the devil** is the first being to tell a lie, he is called the **father** of lying. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the first one to lie" (See: [Metaphor](#))

the father of it (ULT)**He is...the origin of lying (UST)**

Here, **it** refers to the act of lying. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the father of lying" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [father](#)
- [of...father](#) (2)
- [father](#)
- [devil](#)
- [desires](#)
- [truth](#)
- [truth](#)

Translation Words - UST

- [belong to your father, the devil](#)
- [he](#) (2)
- [He is...the origin of lying](#)
- [belong to your father, the devil](#)
- [what...desires](#)
- [what is true](#)
- [he never speaks those true things](#)

John 8:45

(There are no notes for this verse.)

Translation Words - ULT

- truth
- you do...believe

Translation Words - UST

- do...believe...you
- what is true

ULT

⁴⁵ But because I speak the truth, you do not believe me.

UST

⁴⁵ Yet you do not believe me, because I tell you what is true!

John 8:46

Which one of you convicts me concerning sin (ULT)

Since I have never sinned,} none of you can prove that I have (UST)

Jesus is using a rhetorical question here to emphasize that he has never sinned. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "None of you can convict me concerning sin!" (See: [Rhetorical Question](#))

ULT

⁴⁶ Which one of you convicts me concerning [sin](#)? If I speak [the truth](#), why do you not [believe](#) me?

UST

⁴⁶ {Since I have never sinned,} none of you can prove [that I have](#). Since I tell you [what is true](#), there is no good reason for you to not [believe](#) what I say!

If I speak the truth (ULT)

Since I tell you what is true (UST)

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 John is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Since I speak the truth" (See: [Connect — Factual Conditions](#))

why do you not believe me (ULT)

there is no good reason for you to not believe what I say (UST)

Jesus is using a rhetorical question here to scold the Jews for their unbelief. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you have no reason for not believing me!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [sin](#)
- [the truth](#)
- [do...believe](#)

Translation Words - UST

- [that I have](#)
- [what is true](#)
- [to...believe](#)

John 8:47

He who is from God...you are not from God (ULT)

Those who belong to God...you do not belong to God (UST)

The phrase **from God** could refer to: (1) the person to whom the subject belongs, as in the UST. (2) the origin of the subject. Alternate translation: "He who came from God ... you did not come from God" (See: [Assumed Knowledge and Implicit Information](#))

He who is from God (ULT)
Those who belong to God (UST)

Although **He** is masculine, Jesus is using the word here in a generic sense that includes both men and women. Alternate translation: "A person who is from God" (See: [When Masculine Words Include Women](#))

hears...you do not hear (ULT)
accept {and obey}...you do not accept {and obey} what God has said (UST)

Here, **hear** means to listen to something with the intent to heed it and respond appropriately. See how you translated **hear** in verse [43](#). Alternate translation: "heeds ... you do not heed" (See: [Metaphor](#))

the words of God (ULT)
what he has said (UST)

Here, Jesus uses **words** figuratively to refer to what God has said. See how you translated **words** in [5:47](#). Alternate translation: "the things that God has said" (See: [Metonymy](#))

Translation Words - ULT

- [God](#)
- [God](#) (3)
- [words of God](#)

Translation Words - UST

- [Those who belong to God](#)
- [do...belong to God](#) (3)
- [what...he...has said](#)

ULT

⁴⁷ He who is from [God](#) hears the [words of God](#); because of this you do not hear, because you are not from [God](#)."

UST

⁴⁷ [Those who belong to God](#) accept {and obey} [what he has said](#). Since {this is true,} you do not accept {and obey} what God has said, because you do not [belong to God](#)."

John 8:48

The Jews (ULT)

The Jews opposing Jesus (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

Do we not rightly say that you are a Samaritan and have a demon (ULT)

We are certainly correct when we say that you are one of the Samaritans, {whom we hate,} and that a demon is controlling you (UST)

The Jews are using a rhetorical question here to accuse Jesus and to dishonor him. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We certainly say rightly that you are a Samaritan and have a demon!" (See: [Rhetorical Question](#))

you are a Samaritan (ULT)

you are one of the Samaritans, {whom we hate (UST)

Most Jewish people in Jesus' time hated and despised Samaritans, so his Jewish opponents here called Jesus a **Samaritan** in order to insult him. Use the natural form in your language to indicate that this is an insult. Alternate translation: "you are one of those accused Samaritans" or "you are an enemy Samaritan" (See: [Assumed Knowledge and Implicit Information](#))

have a demon (ULT)

a demon is controlling you (UST)

See how you translated this phrase in 7:20. Alternate translation: "a demon is inside of you!" or "you must be under the control of 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](#)?"

UST

⁴⁸ The [Jews opposing Jesus](#) replied to him, "We are certainly correct when we say that you are [one of the Samaritans, {whom we hate,}](#) and that [a demon is controlling you!](#)"

Translation Words - ULT

- [Jews](#)
- [a Samaritan](#)
- [have a demon](#)
- [a demon](#)

Translation Words - UST

- [Jews opposing Jesus](#)
- [one of the Samaritans, {whom we hate](#)
- [a demon](#)
- [a demon is controlling you](#)

John 8:49

I do not have a demon (ULT)

A demon is not controlling me (UST)

See how you translated the similar phrase in the previous verse.
Alternate translation: "a demon is not inside of me" or "I am not under the control of a demon"

Translation Words - ULT

- Jesus
- a demon
- I honor
- Father

Translation Words - UST

- Jesus
- A demon
- I honor
- Father...in heaven

ULT

⁴⁹ Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

UST

⁴⁹ Jesus replied, "A demon is not controlling me! On the contrary, I honor my Father {in heaven}, and you dishonor me!

John 8:50

do...seek my glory (ULT)

do...desire to persuade people to praise me (UST)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: “seek to glorify myself” (See: [Abstract Nouns](#))

there is one seeking and judging (ULT)

There is someone else who desires to do that and judges {whether you or I am telling the truth (UST)}

Here, **one** refers to God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “God is the one seeking and judging” (See: [Assumed Knowledge and Implicit Information](#))

one seeking (ULT)

someone else who desires to do that (UST)

Here, Jesus is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “one seeking my glory” (See: [Ellipsis](#))

judging (ULT)

judges {whether you or I am telling the truth (UST)}

Jesus is leaving out some of the words that a clause would need in many languages to be complete. Here, **judging** could refer to: (1) God **judging** between what Jesus said about himself and what his Jewish opponents were saying about him. Alternate translation: “judging between your testimony and mine” (2) God condemning those who dishonor Jesus. Alternate translation: “judging those who dishonor me” (See: [Ellipsis](#))

Translation Words - ULT

- [do...seek](#)
- [seeking](#)
- [glory](#)
- [judging](#)

Translation Words - UST

- [do...desire to persuade people](#)
- [someone else who desires to do that](#)
- [to praise](#)
- [judges {whether you or I am telling the truth](#)

ULT

⁵⁰ Now I do not [seek](#) my [glory](#); there is one [seeking](#) and [judging](#).

UST

⁵⁰ I do not [desire to persuade people to praise](#) me. There is [someone else who desires to do that](#) and [judges {whether you or I am telling the truth}](#).

John 8:51

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

my word (ULT) my teaching (UST)

Here, **word** refers to the message or teachings of Jesus. See how you translated this phrase in [5:24](#). Alternate translation: "my message" or "what I say" (See: [Metonymy](#))

he will certainly not see death (ULT) will surely never die (UST)

Here Jesus uses **see** figuratively to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he will certainly not experience death" (See: [Metaphor](#))

he will certainly not see death into eternity (ULT) will surely never die (UST)

Jesus uses **death** to refer to spiritual **death**, which is eternal punishment in hell that occurs after physical **death**. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. Alternate translation: "he will certainly not die" (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- Truly
- truly (2)
- keeps
- death

Translation Words - UST

- the truth
- the truth (2)
- obeys
- will surely never die

ULT

⁵¹ Truly, truly, I say to you, if anyone [keeps](#) my word, he will certainly not see [death](#) into eternity."

UST

⁵¹ I am telling you [the truth](#): Anyone who [obeys](#) my teaching [will surely never die](#)!"

John 8:52

The Jews (ULT)**The Jews opposing Jesus (UST)**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

you have a demon (ULT)**a demon is controlling you (UST)**

Alternate translation: “a demon is inside of you” or “you must be under the control of a demon”

Abraham (ULT)**Abraham (UST)**

See how you translated **Abraham** in [verse 37](#). (See: [How to Translate Names](#))

you say, ‘If anyone keeps my word (ULT)**you say that anyone who obeys your teaching (UST)**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “you say that if anyone keeps your word” (See: [Quotes within Quotes](#))

If anyone keeps my word (ULT)**that anyone who obeys your teaching (UST)**

See how you translated this in the previous verse.

he will certainly not taste death into eternity (ULT)**will surely never die (UST)**

The Jews say here that Jesus used **taste** figuratively to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “he will certainly not experience death” (See: [Metaphor](#))

death (ULT)**will surely never die (UST)**

See how you translated **death** in the previous verse. (See: [Metaphor](#))

Translation Words - ULT

- [Jews](#)
- [we know](#)
- [you have a demon](#)
- [a demon](#)

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.’

UST

⁵² The [Jews opposing Jesus](#) said to him, “Now [we are sure](#) that [a demon is controlling you](#)! [Abraham](#) and the [prophets died long ago](#)! Yet you say that anyone [who obeys](#) your teaching [will surely never die](#)!

- Abraham
- prophets
- died
- death
- keeps

Translation Words - UST

- Jews opposing Jesus
- we are sure
- a demon
- a demon is controlling you
- Abraham
- prophets
- died long ago
- will surely never die
- who obeys

John 8:53

You are not greater than our father Abraham who died, are you (ULT)

The Jews are using this question to emphasize that they do not think that Jesus is **greater than Abraham**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly not greater than our father Abraham who died!" (See: [Rhetorical Question](#))

our father (ULT) than our ancestor (UST)

See how you translated this phrase in verse 39. (See: [Metaphor](#))

Who do you make yourself out to be (ULT) So} who do you think you are (UST)

The Jews are using this question to rebuke Jesus for thinking that he is more important than Abraham. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not think that you are so important!" (See: [Rhetorical Question](#))

Translation Words - ULT

- father
- Abraham
- died
- died
- prophets

Translation Words - UST

- ancestor
- Abraham
- He died
- also 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?"

UST

⁵³ You are surely not greater than our [ancestor Abraham](#)! [He died](#) and all the [prophets](#) also [died](#). {So} who do you think you are?"

John 8:54

Father (ULT)

Father (UST)

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

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “about whom you say that he is your God” (See: [Quotes within Quotes](#))

Translation Words - ULT

- Jesus
- glorify
- glory
- who glorifies
- Father
- God

Translation Words - UST

- Jesus
- persuade people to praise
- persuade people to praise
- praises
- 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, ‘He is our [God](#).’

UST

⁵⁴ Jesus replied, “If I [persuade people to praise](#) me, that praise would be worthless. My [Father](#) is the one who [praises](#) me. He is the one whom you say is your [God](#).”

John 8:55

his word (ULT) what he says (UST)

Here Jesus uses **word** figuratively to refer what God has said. If this would be confusing in your language, you could express the meaning plainly. Alternate translation: “what God says” (See: [Metonymy](#))

Translation Words - ULT

- [you have...known](#)
- [know](#)
- [I do...know](#) (2)
- [I know](#) (3)
- [like](#)
- [keep](#)
- [word](#)

Translation Words - UST

- [you do...know](#)
- [do know](#)
- [I did...know](#) (2)
- [I know](#) (3)
- [like](#)
- [I always obey](#)
- [what...says](#)

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](#).

UST

⁵⁵ Although [you do](#) not [know](#) God, I [do know](#) him. If I said that [I did](#) not [know](#) him, I would be a liar [like](#) each of you. In contrast to you, [I know](#) him, and [I always obey what](#) he [says](#).

John 8:56

Your father (ULT)

Your ancestor (UST)

See how you translated this phrase in verse 39. (See: [Metaphor](#))

he might see...he saw (ULT)

he could see...God allowed him} to see me come (UST)

Here Jesus uses **see** figuratively to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he might experience ... he experienced it" (See: [Metaphor](#))

my day (ULT)

me come to the world (UST)

Here Jesus uses **my day** figuratively to refer to the time when Jesus came to earth. If this would be confusing in your language, you could express the meaning plainly. Alternate translation: "my coming" or "the time when I would come to earth" (See: [Metonymy](#))

he saw and was glad (ULT)

God allowed him} to see me come, and he was happy (UST)

This phrase could mean: (1) Abraham literally **saw** a prophetic vision of Jesus coming to earth. Alternate translation: "he foresaw my coming through revelation from God and was glad" (2) when his son Isaac was born, Abraham metaphorically **saw** that God was beginning to fulfill the covenant that would culminate in Jesus coming to earth. Alternate translation: "he perceived my coming when God gave him a son, and he was glad" (See: [Metaphor](#))

Translation Words - ULT

- father
- Abraham
- rejoiced
- day
- was glad

Translation Words - UST

- ancestor
- Abraham
- was overjoyed
- me come to the world
- he was happy

ULT

⁵⁶ Your father Abraham rejoiced that he might see my day, and he saw and was glad."

UST

⁵⁶ Your ancestor Abraham was overjoyed {to think} that he could see me come to the world. {God allowed him} to see me come, and he was happy."

John 8:57

the Jews (ULT)

the Jews opposing him (UST)

See how you translated **the Jews** in [verse 31](#). Alternate translation: “the Judeans” or “the Jewish leaders” (See: [Synecdoche](#))

You do not yet have 50 years, and you have seen Abraham (ULT)

Here, **the Jews** opposing Jesus are using this question to express their shock that Jesus claims to have seen Abraham. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You are less than fifty years old! You could not possibly have seen Abraham!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jews](#)
- [years](#)
- [Abraham](#)

Translation Words - UST

- [Jews opposing him](#)
- [years old](#)
- [Abraham](#)

ULT

⁵⁷ Therefore the [Jews](#) said to him, “You do not yet have 50 [years](#), and you have seen [Abraham](#)?”

UST

⁵⁷ Because {Jesus said this}, the [Jews opposing him](#) told him, “{Abraham died a long time ago, and} you are not even fifty [years old](#)! How can you have seen [Abraham](#)?”

John 8:58

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

I am (ULT)

I was {God} (UST)

See how you translated **I am** verse 24 and also see the discussion of this phrase in the General Notes for this chapter. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [Abraham](#)

Translation Words - UST

- [Jesus](#)
- [the truth](#)
- [the truth](#) (2)
- [Abraham](#)

ULT

⁵⁸ [Jesus](#) said to them, “[Truly](#), [truly](#), I say to you, before [Abraham](#) came into existence, I am.”

UST

⁵⁸ [Jesus](#) told them, “I am telling you [the truth](#): I was {God} before [Abraham](#) was born!”

John 8:59

they picked up...stones in order to throw at him (ULT)

the Jews opposing Jesus picked up...rocks to throw at him {to kill him (UST)}

The Jews opposing **Jesus** are outraged at what **Jesus** said in the previous verse. Here, John implies that they **picked up stones** in order to kill him by stoning because he had made himself equal to God (See: [stone, stoning](#)). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “they picked up stones in order to kill him, because he claimed to be equal with God” (See: [Assumed Knowledge and Implicit Information](#))

the temple (ULT)

the...temple {courtyard (UST)}

Jesus and his Jewish opponents were in the courtyard of **the temple**. See how you translated **temple** in [verse 14](#). (See: [Synecdoche](#))

Translation Words - ULT

- to throw at him
- Jesus
- temple

Translation Words - UST

- throw at him {to kill him
- Jesus
- temple {courtyard

ULT

⁵⁹ Therefore, they picked up stones in order to throw at him, but Jesus hid himself and went out from the temple. 8:1 ^[1]

UST

⁵⁹ Because {he was claiming to be God,} the Jews opposing Jesus picked up rocks to throw at him {to kill him}. But Jesus hid {in the crowd} and left the temple {courtyard}. 8:1 ^[1]

John 9

John 9 General Notes

Structure and Formatting

Jesus' sixth sign: he heals a blind man (9:1–12)

The Pharisees question the formerly blind man whom Jesus healed (9:13–34)

Jesus speaks with the formerly blind man and some Pharisees (9:35–41)

Special Concepts in this Chapter

“Who sinned?”

Many of the Jews in Jesus' time believed that if a person was blind or deaf or crippled, it was because he, his parents, or someone else in his family had sinned. The rabbis even taught that it was possible for a baby to sin while still in the womb. 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](#))

“A sinner”

The Pharisees call some people in this chapter “sinners.” The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Irony](#))

“He does not keep the Sabbath”

The Pharisees thought that Jesus was working, and so breaking the Sabbath, by healing the blind man. (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 uses the healing of the blind man as a metaphor for spiritual blindness. Just as a blind man cannot see the physical world, a man who is spiritually blind does not recognize God's truth, which includes his sinfulness and need for salvation. The blind man in this story is first healed from his physical blindness (9:6–7), then from his spiritual blindness (9:38). By contrast, the Pharisees are not physically blind but are spiritually blind. Jesus calls the Pharisees blind because they have seen him do great miracles that only someone sent from God could do, but they still refuse to believe that God sent him or that they are sinners who need to repent (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 ([9:35](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. See the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

John 9:1

And (ULT)

And here shows that John intended for the events in this chapter to be directly connected to what Jesus said in the previous chapter. In [chapter 8](#), Jesus said that he is the Light of the World. In this chapter, Jesus demonstrates that he is the Light of the World by giving physical sight and spiritual light to a blind man. (See: [Connecting Words and Phrases](#))

ULT

¹ And passing by, he saw a man blind from birth.

UST

¹ While Jesus was walking along the path, he saw a man who had been blind since the day he was born.

John 9:2

asked him...saying (ULT)

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

who sinned, this one or his parents, so that he might be born blind (ULT)
whose sin caused this man to be blind when he was born? Did this man or his parents sin (UST)

This question reflects the ancient Jewish belief that sin caused illnesses and other deformities. See the discussion of this in the General Notes for this chapter. 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](#))

so that he might be born blind (ULT)
caused this man to be blind when he was born (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “so that he might be blind when his mother bore him” (See: [Active or Passive](#))

Translation Words - ULT

- [disciples](#)
- [Rabbi](#)
- [sinned](#)

Translation Words - UST

- [disciples](#)
- [Teacher](#)
- [sin](#)

ULT

² And his [disciples](#) asked him, saying, “[Rabbi](#), who [sinned](#), this one or his parents, so that he might be born blind?”

UST

² His [disciples](#) asked him, “[Teacher](#), whose [sin](#) caused this man to be blind when he was born? Did this man or his parents sin?”

John 9:3

so that the works of God might be revealed in him (ULT)

he was blind when he was born} so that I might show people the miraculous works God will do in him (UST)

Here, John records Jesus leaving out some information that a sentence would need in many languages to be complete. If your readers would misunderstand this, you could supply these words from the previous verse. Alternate translation: "he was born blind so that the works of God might be revealed in him" (See: [Ellipsis](#))

the works of God (ULT)

the miraculous works God will do (UST)

Jesus is using **of** to describe **works** that are performed by **God**. If this is not clear in your language, you could use a different expression. Alternate translation: "the works done by God" (See: [Possession](#))

the works of God might be revealed (ULT)

I might show people the miraculous works God will do (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I might reveal the works of God" (See: [Active or Passive](#))

in him (ULT)

in him (UST)

Here, **him** could refer to: (1) the man's body, especially his blind eyes. Alternate translation: "in his body" (2) the man's body and spirit. Alternate translation: "in his body and spirit" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [did...sin](#)
- [works](#)
- [of God](#)
- [might be revealed](#)

Translation Words - UST

- [Jesus](#)
- [the sin of this man nor the sin of his parents...that caused him to be blind when he was born](#)
- [I might show people](#)
- [miraculous works...will do](#)
- [God](#)

ULT

³ [Jesus](#) answered, "Neither did this one [sin](#), nor his parents, but so that the [works of God might be revealed](#) in him.

UST

³ [Jesus](#) replied, "It was neither [the sin of this man nor the sin of his parents {that caused him to be blind when he was born}](#). Rather, {he was blind when he was born} so that [I might show people the miraculous works God will do](#) in him.

John 9:4

us (ULT) we (UST)

When Jesus says **us** here, he is including himself and the disciples who are with him. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

the works of the one who sent me (ULT) the miraculous works that my Father who sent me wants us to do (UST)

Here, Jesus is using **of** to describe **works** that God wants Jesus and his disciples to do. If this is not clear in your language, you could use a different expression. Alternate translation: "the works that the one who sent me demands" (See: [Possession](#))

of the one who sent me (ULT) that my Father who sent me wants us to do (UST)

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#). (See: [Assumed Knowledge and Implicit Information](#))

while it is day. Night is coming (ULT) While I am still with you...Just like day is followed by night, when people cannot work (UST)

Here, **day** and **night** could mean: (1) the time when Jesus was on the earth with his disciples and the time when he was no longer on earth, respectively. Alternate translation: "while I am still with you. The time when I will leave you is coming" (2) a person's lifetime and the time that person dies, respectively. Alternate translation: "while we are still alive. The time when we will die is coming" (See: [Assumed Knowledge and Implicit Information](#))

while it is day (ULT) While I am still with you (UST)

Here Jesus uses **day** figuratively. He compares the time when he and his disciples can do God's work to the daytime, which is the time when people normally work. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "while it is the time like the daylight hours when people usually work" (See: [Metaphor](#))

Night is coming (ULT) Just like day is followed by night, when people cannot work (UST)

Here Jesus uses **Night** figuratively. He compares the time when he and his disciples cannot do God's work to the nighttime, which is the time when people normally cannot work because it is too dark to see. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "The time like the night hours is coming when people cannot 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**.

UST

⁴ While **I am still with you**, we must **do** the **miraculous works that my Father who sent** me wants us to do. Just like day is followed by night, when people cannot work, a time will come when it is too late for us to do **what God wants us to do**.

Translation Words - ULT

- to work
- to work (2)
- works
- who sent
- day

Translation Words - UST

- I am still with you
- do
- what God wants us to do (2)
- miraculous works
- that my Father who sent

John 9:5

in the world (ULT)

in this world (UST)

Here Jesus uses **world** to refer 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](#))

I am the light of the world (ULT)

I am the one who gives God’s good and true light to the people in the world (UST)

See how you translated this clause in [8:12](#). Alternate translation: “I am the one who is like a light and who reveals God’s truth and goodness to the world” (See: [Metaphor](#))

Translation Words - ULT

- world
- of...world
- the light

Translation Words - UST

- world
- to the people in the world
- the one who gives God’s good and true light

ULT

⁵ While I am in the world, I am the light of the world.”

UST

⁵ While I am still living in this world, I am the one who gives God’s good and true light to the people in the world.”

John 9:6

made mud from the saliva (ULT)
made mud by mixing his saliva {with the dirt
(UST)

Jesus used his fingers to mix the dirt and **saliva** into **mud**. If it would be more natural in your language, you could state this explicitly.
 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 on him the mud on {his} eyes.

UST

⁶ When he said this, he spat on the dirt and made mud by mixing his saliva {with the dirt}. Then he spread that mud on the blind man's eyes.

John 9:7

wash...washed (ULT) **and wash {the mud off...washed {the mud off** **in that pool (UST)**

Here, Jesus wanted the blind man to **wash** the mud off of his eyes in the pool and that is what the man did. Jesus did not want him to bathe or **wash** his whole body. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and wash your eyes ... washed his eyes" (See: [Assumed Knowledge and Implicit Information](#))

the pool of Siloam (ULT) **the pool of Siloam (UST)**

Jesus is using **of** to describe a **pool** that is called **Siloam**. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the pool named Siloam" (See: [Possession](#))

which is translated "Sent (ULT) **Siloam' means 'sent' {in Aramaic (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which means 'Sent'" (See: [Active or Passive](#))

which is translated "Sent (ULT) **Siloam' means 'sent' {in Aramaic (UST)**

In this clause John provides a brief break in the storyline in order to explain to his readers what **Siloam** means. Use the natural form in your language for expressing background information. Alternate translation: "which means 'Sent'" (See: [Background Information](#))

which is translated "Sent (ULT) **Siloam' means 'sent' {in Aramaic (UST)**

John assumes that his readers will know that he is saying what the name **Siloam** means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "which is the Aramaic word for 'Sent'" (See: [Assumed Knowledge and Implicit Information](#))

came back (ULT) **he went {home (UST)**

As the next verse suggests, the man **came back** to his home, not to Jesus. Your language may state "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "went back" (See: [Go and Come](#))

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.

UST

⁷ Then Jesus said to the blind man, "Go and wash {the mud off} in the pool of Siloam!" ('Siloam' means 'sent' {in Aramaic}). So the man left and washed {the mud off in that pool}. Then he went {home} when he was able to see.

seeing (ULT)

when he was able to see (UST)

Here, **seeing** means that the man became able to see before coming back. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “after becoming able to see” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Sent](#)

Translation Words - UST

- [sent'](#) {in Aramaic

John 9:8

that he was a beggar (ULT) and knew that he was a beggar (UST)

This clause is missing some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “those who had seen that he was a beggar” (See: [Ellipsis](#))

Is not this the one sitting and begging (ULT) This is surely the man who used to sit here and beg (UST)

The people here are using a rhetorical question to express their surprise at seeing the blind man who has been healed. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “This man is the one who used to sit and beg!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [neighbors](#)
- [a beggar](#)
- [begging](#)

Translation Words - UST

- [man's neighbors](#)
- [a beggar](#)
- [beg](#)

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](#)?”

UST

⁸ The [man's neighbors](#) and others who had seen him in the past and knew that he was [a beggar](#) said, “This is surely the man who used to sit here and [beg](#)!”

John 9:9

(There are no notes for this verse.)

Translation Words - ULT

- like

Translation Words - UST

- 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."

UST

⁹ Some people said, "Yes, he is that man." Other people said, "No, but he just looks like that man." However, the man himself said, "Yes, I am the man who was blind!"

John 9:10

How were your eyes opened (ULT) How is it that you can see now (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "How did your eyes become opened?" (See: [Active or Passive](#))

How were your eyes opened (ULT) How is it that you can see now (UST)

Here, **eyes opened** figuratively describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "How are you able to see?" (See: [Metonymy](#))

ULT

¹⁰ Therefore, they said to him, "How were your eyes opened?"

UST

¹⁰ So they asked him, "How is it that you can see now?"

John 9:11

who is called Jesus (ULT) people call Jesus (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “whom we call Jesus” (See: [Active or Passive](#))

made mud (ULT) made mud {with dirt and his saliva (UST)

See how you translated a similar phrase in [verse 6](#). Alternate translation: “used his fingers to mix the dirt with saliva to make mud” (See: [Assumed Knowledge and Implicit Information](#))

wash...and...having washed (ULT) wash {the mud off...and...washed {the mud off (UST)

See how you translated **wash** in [verse 7](#). Alternate translation: “wash your eyes ... and having washed my eyes” (See: [Assumed Knowledge and Implicit Information](#))

I received my sight (ULT) Then I was able to see {for the first time (UST)

If your language does not use an abstract noun for the idea of **sight**, you could express the same idea in another way. Alternate translation: “I could see” (See: [Abstract Nouns](#))

Translation Words - ULT

- [who is called](#)
- [Jesus](#)

Translation Words - UST

- [people call](#)
- [Jesus](#)

ULT

¹¹ That one answered, “The man [who is called Jesus](#) made mud and smeared {it} on my eyes and said to me, ‘Go to Siloam and wash.’ So having gone and having washed, I received my sight.”

UST

¹¹ He replied, “The man [people call Jesus](#) made mud {with dirt and his saliva} and spread it on my eyes. Then he told me to go to the pool of Siloam and wash {the mud off}. So I went there and washed {the mud off}. Then I was able to see {for the first time}.”

John 9:12

(There are no notes for this verse.)

Translation Words - ULT

- I do...know

Translation Words - UST

- I do...know where he is

ULT

¹² And they said to him, "Where is that one?" He said, "I do not know."

UST

¹² They asked him, "Where is that man?" He replied, "I do not know where he is."

John 9:13

They bring (ULT)

Some of the people there} took (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Pharisees](#)

Translation Words - UST

- [Pharisees](#)

ULT

¹³ They bring him, the one who was formerly blind, to the [Pharisees](#).

UST

¹³ {Some of the people there} took the man who used to be blind to some of the [Pharisees](#).

John 9:14

General Information:

In this verse John briefly stops telling about the events in the story in order to give background information about when Jesus healed the man. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Jesus made the mud and opened his eyes (ULT)

Jesus made the mud {with his saliva} and enabled the man to see (UST)

ULT

¹⁴ (Now it was [a Sabbath](#) on the [day](#) [Jesus](#) made the mud and opened his eyes.)

UST

¹⁴ (Now [the day when Jesus](#) made the mud {with his saliva} and enabled the man to see was [the Jewish day for rest](#).)

The negative reaction of the Pharisees described in the following verses is based on their belief that, according to their religious law, Jesus' actions were considered to be work. Therefore, they believed that he was disobeying God's command to rest and not work on the Sabbath. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#) and [work](#), [works](#), [deeds](#) and [Sabbath](#)). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus made the mud and opened his eyes. These were two deeds the Pharisees considered to be work." (See: [Assumed Knowledge and Implicit Information](#))

opened his eyes (ULT)

enabled the man to see (UST)

Here, **opened eyes** figuratively describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "caused him to see" (See: [Metonymy](#))

Translation Words - ULT

- [a Sabbath](#)
- [day](#)
- [Jesus](#)

Translation Words - UST

- [the day when](#)
- [Jesus](#)
- [the Jewish day for rest](#)

John 9:15

Then again the Pharisees also began asking him (ULT)

Then the Pharisees questioned the man for a second time. {This time} as well, they asked him about (UST)

Here, **again** means that this is the second time people questioned the blind man whom Jesus had healed. It does not mean that this is the second time **the Pharisees** questioned him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Then, in addition to his neighbors questioning him, the Pharisees also began asking him" (See: [Assumed Knowledge and Implicit Information](#))

he had received his sight (ULT)
he was now able to see (UST)

See how you translated a similar phrase in [verse 11](#). Alternate translation: "he could see" (See: [Abstract Nouns](#))

I washed (ULT)

I washed {it off} (UST)

See how you translated **washed** in [verse 11](#). Alternate translation: "I washed my eyes" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pharisees](#)

Translation Words - UST

- [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."

UST

¹⁵ Then the [Pharisees](#) questioned the man for a second time. {This time} as well, they asked him about how he was now able to see. He told them, "The man placed mud on my eyes, and I washed {it off}, and now I {am able to} see {for the first time}."

John 9:16

he does not keep the Sabbath (ULT)
he does not follow the rules for the Jewish day for rest (UST)

The phrase **he does not keep the Sabbath** means he disobeys the regulations for the Sabbath that God gave in the law of Moses. The Pharisees added many regulations which they considered to be equal with those that God had given. It was these additional regulations that Jesus was disobeying, thereby making the Pharisees very angry with him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “he does not obeying our Sabbath regulations” (See: [Assumed Knowledge and Implicit Information](#))

This man is not from God (ULT)
We know that} this man has not come from God (UST)

Here, **from** is used to indicate Jesus’ origin. He could only have authority if he came **from God**. Since Jesus was not obeying the Pharisees’ rules, they refused to believe that God had given him authority. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “This man does not have God’s authority” (See: [Assumed Knowledge and Implicit Information](#))

How is a man, a sinner, able to do such signs (ULT)
Surely a sinful man could not do the kinds of miraculous signs that this man does (UST)

Some people are using a rhetorical question here to emphasize that Jesus’ signs prove he is not a sinner. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “A sinner cannot possibly do such signs!” (See: [Rhetorical Question](#))

signs (ULT)
Surely a sinful man could not do the kinds of miraculous signs that this man does (UST)

See how you translated this term in [2:11](#). See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles”

there was a division among them (ULT)
the Pharisees disagreed with each other {regarding who Jesus was (UST)}

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: “they divided themselves against each other” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Pharisees](#)

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.

UST

¹⁶ Some of the [Pharisees](#) then said, “{We know that} this man has not come from [God](#), because [he does not follow the rules for](#) the [Jewish day for rest](#).” Some other Pharisees said, “[Surely a sinful man could not do the kinds of miraculous signs that this man does!](#)” So the Pharisees disagreed with each other {regarding who Jesus was}.

- God
- he does...keep
- Sabbath
- a sinner
- signs

Translation Words - UST

- Pharisees
- God
- he does...follow the rules for
- Jewish day for rest
- Surely a sinful man could not do the kinds of miraculous signs that this man does
- Surely a sinful man could not do the kinds of miraculous signs that this man does

John 9:17

they ask (ULT)

the Pharisees asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

since he opened your eyes (ULT)

since you say that he is the one who enabled you to see (UST)

Because the next verse indicates that the Pharisees did not believe that the man used to be blind, here, **since** does not mean that they thought the man had really been healed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "since you claim that he opened your eyes" (See: [Assumed Knowledge and Implicit Information](#))

he opened your eyes (ULT)

he is the one who enabled you to see (UST)

Here, **he opened your eyes** figuratively describes the newly gained ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. See how you translated a similar phrase in [verse 14](#). Alternate translation: "he caused you to see" (See: [Metonymy](#))

Translation Words - ULT

- [a prophet](#)

Translation Words - UST

- [a prophet](#)

ULT

¹⁷ Therefore, they ask the blind man again, "What do you say about him, since he opened your eyes?" And he said, "He is [a prophet](#)."

UST

¹⁷ So the Pharisees asked the blind man again, "What do you say about this man, since you say that he is the one who enabled you to see?" The man said, "He must be [a prophet](#)."

John 9:18

Therefore (ULT)

Because {the man believed that Jesus was a prophet (UST)

Therefore here indicates that what follows is the result of what the man said about Jesus in the previous verse. Because the formerly blind man believed Jesus was a prophet, **the Jews** who opposed Jesus refused to believe that the man had really been blind. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "Since the man said that Jesus was a prophet" (See: [Connect — Reason-and-Result Relationship](#))

the Jews (ULT)

the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders, which in this chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

Translation Words - ULT

- Jews
- did...believe
- they called

Translation Words - UST

- Jewish leaders
- did...believe
- they summoned

ULT

¹⁸ Therefore, 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.

UST

¹⁸ Because {the man believed that Jesus was a prophet}, the [Jewish leaders](#) did not [believe](#) that the man had been blind and then became able to see until after [they summoned](#) the man's parents {in order to question them}.

John 9:19

they asked them, saying (ULT)

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

was born blind (ULT)

he was blind when he was born (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he was blind when you bore him" (See: [Active or Passive](#))

Translation Words - ULT

- [son](#)

Translation Words - UST

- [son](#)

ULT

¹⁹ And they asked them, saying, "Is this your [son](#), whom you say was born blind? How then does he now see?"

UST

¹⁹ They asked his parents, "Is this man your [son](#)? Do you say that he was blind when he was born? {If that is so,} then how is he able to see at this time?"

John 9:20

he was born blind (ULT)

he was blind when he was born (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he was blind when his mother bore him" (See: [Active or Passive](#))

Translation Words - ULT

- [We know](#)
- [son](#)

Translation Words - UST

- [We are certain](#)
- [son](#)

ULT

²⁰ So his parents answered and said, "[We know](#) that this is our [son](#) and that he was born blind.

UST

²⁰ His parents replied, "[We are certain](#) that this man is our [son](#). We are also certain that he was blind when he was born.

John 9:21

has full maturity (ULT) is old enough (UST)

The phrase **full maturity** describes a person who is an adult and is legally responsible for himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "is an adult" or "is a full-grown man" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [we do...know](#)
- [do...know](#) (2)

Translation Words - UST

- [we do...know](#)
- [also 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."

UST

²¹ Nevertheless, [we do](#) not [know](#) how he is able to see at this time. We [also do](#) not [know](#) who enabled him to see. Ask him. He is old enough to speak on his own behalf."

John 9:22

General Information:

In this verse John briefly stops telling about the events in the story in order to give background information about the man's parents being afraid of the Jewish leaders. Use the natural form in your language for expressing background information. (See: [Background Information](#))

of the Jews...the Jews (ULT) them...The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders, which in this chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

he would be put out of the synagogue (ULT) that they would ban...from entering the Jewish meeting place (UST)

Here John uses **put out of the synagogue** figuratively to refer to no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. When people were **put out of the synagogue**, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he would not be allowed to enter the synagogue" or "he would no longer belong to the synagogue community" (See: [Metaphor](#))

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.

UST

²² (The [Jewish leaders](#) had previously agreed among themselves that they would ban anyone who [declared that](#) Jesus [was the Messiah](#) from entering the Jewish meeting place. Because of this, the man's parents [were afraid of them](#) and told them those things.)

Translation Words - ULT

- [they were afraid](#)
- [of...Jews](#)
- [Jews](#)
- [would confess...as](#)
- [the Christ](#)

Translation Words - UST

- [them](#)
- [Jewish leaders](#)
- [declared that](#)
- [was the Messiah](#)
- [were afraid of](#)

John 9:23

He has full maturity (ULT)

He is old enough (UST)

See how you translated this phrase in [verse 21](#). (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ Because of this, his parents said, "He has full maturity; ask him."

UST

²³ That is also why they said to the Jewish leaders, "Ask him. He is old enough."

John 9:24

they called...the man (ULT)

the Jewish leaders summoned...the man (UST)

Here, **they** refers to the Jewish leaders introduced in (verse 18)

Give glory to God (ULT)

Glorify God {by speaking only the truth (UST)

This is an idiom that Jewish people used when commanding someone to take an oath. It first appears in [Joshua 7:19](#) when Joshua orders Achan to confess his sin. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: "Speak the truth before God" (See: [Idiom](#))

this man (ULT)

this man {who you say healed you (UST)

Here, John records the Jewish leaders saying **this man** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [they called](#)
- [glory](#)
- [to God](#)
- [know](#)
- [a sinner](#)

Translation Words - UST

- [the Jewish leaders summoned](#)
- [Glorify God...by speaking only the truth](#)
- [Glorify God...by speaking only the truth](#)
- [are certain](#)
- [sinful](#)

ULT

²⁴ Therefore, 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](#)."

UST

²⁴ So [the Jewish leaders summoned](#) for a second time the man who had been blind. They told him, "[Glorify God {by speaking only the truth}](#)! We ourselves [are certain](#) that this man {who you say healed you} is [sinful](#)."

John 9:25

that one (ULT)

The man whom Jesus healed (UST)

Here, **that one** refers to the man who had been blind. If your readers would misunderstand this, you could state this explicitly. Alternate translation: “the man who had been blind” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [I do...know](#)
- [I know](#) (2)
- [a sinner](#)

Translation Words - UST

- [I do...know](#)
- [I do know](#) (2)
- [sinful](#)

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.”

UST

²⁵ The man whom Jesus healed replied, “[I do](#) not [know](#) if he is [sinful](#) or not. One thing [I do know](#) is that I used to be blind, but now I can see.”

John 9:26

How did he open your eyes (ULT)

How did he enable you to see (UST)

Here, **open eyes** figuratively describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "How did he cause you to see?" (See: [Metonymy](#))

ULT

²⁶ Then they said to him, "What did he do to you? How did he open your eyes?"

UST

²⁶ They then asked him, "What did he do to you {in order to heal you}? How did he enable you to see?"

John 9:27

Why do you want to listen again (ULT) Why do you want me to tell you again (UST)

The man is using a rhetorical question here to emphasize his amazement that the Jewish leaders have asked him to tell them again what happened. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I am surprised that you want to listen again to what happened to me!" (See: [Rhetorical Question](#))

You do not want to become his disciples also, do you (ULT) Could it be that you also desire to become his disciples (UST)

Here the formerly blind man actually means to communicate the opposite of the literal meaning of his words. He knows that the Jewish leaders do not want to follow Jesus, but asks this question to ridicule them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "It sounds like you also want to become his disciples!" (See: [Irony](#))

ULT

²⁷ He answered them, "I have told you already, and you did not listen! Why do you want to listen again? You do not want to become his [disciples](#) also, do you?"

UST

²⁷ He replied, "I have already told you the answers to those questions, but you did not listen to what I said. Why do you want me to tell you again? Could it be that you also desire to become his [disciples](#)?"

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

John 9:28

of that one (ULT) that man's (UST)

Here John records the Jewish leaders saying **that one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "of that so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

but we are disciples of Moses (ULT) As for us, we are Moses's disciples (UST)

Here, the pronoun **we** is exclusive. The Jewish leaders are speaking only of themselves. Your language may require you to mark this form. Alternate translation: "but we true Jews are disciples of Moses" (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- a disciple
- disciples
- of Moses

Translation Words - UST

- disciple
- disciples
- Moses's

ULT

²⁸ And they reviled him and said, "You are a [disciple](#) of that one, but we are [disciples of Moses](#)."

UST

²⁸ Then they spoke insultingly to him: "You are that man's [disciple](#)! As for us, we are [Moses's disciples](#)!"

John 9:29

this one (ULT)

this man (UST)

Here John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

this one...where...is from (ULT)

this man...where he came from (UST)

Here, the Jewish leaders use **from** to indicate Jesus' origin. He could only have authority if he came **from** God, but they say that they do not know where he came **from**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "where this one 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."

UST

²⁹ We [are certain](#) that [God](#) spoke [to Moses {long ago}](#). As for this man, [we do](#) not even [know](#) where he came from!"

Translation Words - ULT

- [know](#)
- [we do...know](#) (2)
- [God](#)
- [to Moses](#)

Translation Words - UST

- [are certain](#)
- [we do...know](#) (2)
- [God](#)
- [to Moses {long ago}](#)

John 9:30

Now this is a remarkable thing, that you do not know (ULT)

If the plain statement form for this seems unnatural, you could translate this as an exclamation and you may need to make a new sentence. Alternate translation: "This is amazing! You do not know" or "How remarkable! You do not know" (See: [Exclamations](#))

where he is from (ULT) where he came from (UST)

See how you translated **from** in the previous verse. Alternate translation: "where he gets his authority" (See: [Assumed Knowledge and Implicit Information](#))

he opened my eyes (ULT) he is the one who enabled me to see (UST)

See how you translated a similar phrase in [verse 14](#). Alternate translation: "he caused me to see" (See: [Metonymy](#))

Translation Words - ULT

- a remarkable thing
- do...know

Translation Words - UST

- I am amazed
- do...even 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.

UST

³⁰ The man replied, "I am amazed! You do not even know where he came from, but he is the one who enabled me to see!

John 9:31

**sinners...does not hear...he hears this one
(ULT)**

**the prayers of} sinful people...does not
respond to...he responds to {the prayers of}
people (UST)**

Here, **hear** and **hears** mean paying attention to or listening to something with the intent to heed it and respond appropriately. It does not mean simply to **hear** what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “does not heed sinners ... he heeds this one” (See: [Metaphor](#))

Translation Words - ULT

- [We know](#)
- [God](#)
- [sinners](#)
- [his...will](#)

Translation Words - UST

- [We are certain](#)
- [God](#)
- [the prayers of} sinful people](#)
- [what...he...wants them to do](#)

ULT

³¹ [We know](#) that [God](#) does not hear [sinners](#), but if someone is devout and does [his will](#), he hears this one.

UST

³¹ [We are certain](#) that [God](#) does not respond to {[the prayers of} sinful people](#). Rather, he responds to {the prayers of} people who worship him and who do [what he wants them to do](#).

John 9:32

it has never been heard (ULT)
Never...has anyone...heard (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “no one has ever heard” (See: [Active or Passive](#))

opened...the eyes of one having been born blind (ULT)

someone enabled...to see...someone enabled...a man...to see...who was blind when he was born (UST)

See how you translated a similar phrase in [verse 14](#). Alternate translation: “caused one having been born blind to see” (See: [Metonymy](#))

of one having been born blind (ULT)
a man...who was blind when he was born (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “of one who was blind when his mother bore him” (See: [Active or Passive](#))

ULT

³² From eternity it has never been heard that anyone opened the eyes of one having been born blind.

UST

³² Never before has anyone ever heard that someone enabled a man to see who was blind when he was born!

John 9:33

If this one were not from God, he would not be able to do anything (ULT)

If this man had not come from God, he could not have done even one {miracle like that (UST)}

Here, the formerly blind man uses a double negative sentence pattern to emphasize the positive fact that Jesus must be **from God**. If this double-negative pattern would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "Only a man from God would be able to do anything like that!" (See: [Double Negatives](#))

ULT

³³ If this one were not from [God](#), he would not be able to do anything."

UST

³³ If this man had not come from [God](#), he could not have done even one {miracle like that}!"

If this one were not from God (ULT)

If this man had not come from God (UST)

The formerly blind man is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that Jesus must have come **from God** because he healed him. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If this one were not from God, but he is" (See: [Connect — Contrary to Fact Conditions](#))

were not...from God (ULT)

had not come...from God (UST)

See how you translated **from God** in [verse 16](#). Alternate translation: "did not have God's authority" (See: [Assumed Knowledge and Implicit Information](#))

anything (ULT)

even one {miracle like that (UST)}

Here, **anything** does not mean "anything at all." It means **anything** like the miraculous signs that Jesus was performing, particularly his healing of this man who was born blind. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "anything like healing a man blind from birth" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

John 9:34

You were completely born in sins, and you are teaching us (ULT)

The Jewish leaders are using a question to emphasize their belief that this man was not qualified to question their opinion. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You were completely born in sins, and you are not qualified to teach us!" (See: [Rhetorical Question](#))

You were completely born in sins (ULT) You were born blind entirely as a result of {your parents'} sins (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Your mother bore you completely in sins" (See: [Active or Passive](#))

You were completely born in sins (ULT) You were born blind entirely as a result of {your parents'} sins (UST)

The Jewish leaders mention the formerly blind man being **born in sins** to imply that the **sins** of his parents had caused his blindness. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "You were born blind completely because of your parents' sins" (See: [Assumed Knowledge and Implicit Information](#))

they threw him out (ULT) they banned him from the Jewish meeting place (UST)

Here John uses **threw him out** figuratively to refer to him no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. When people were thrown out of the synagogue, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he was forbidden to enter the synagogue" or "he was forbidden to belong to the synagogue community" (See: [Metaphor](#))

Translation Words - ULT

- sins
- are teaching
- they threw

Translation Words - UST

- sins
- How dare...teach
- they banned

ULT

³⁴ They answered and said to him, "You were completely born in [sins](#), and you [are teaching](#) us?" And [they threw](#) him out.

UST

³⁴ The Jewish leaders replied to him, "You were born blind entirely as a result of {your parents'} [sins](#)! [How dare](#) you [teach](#) us!" Then [they banned](#) him from the Jewish meeting place.

John 9:35

General Information:

Jesus finds the man whom he healed in ([verses 1–7](#)) and begins to speak to him and the crowd.

they had thrown him out (ULT)
the Jewish leaders had banned the man he had healed from the Jewish meeting place... him (UST)

See how you translated a similar phrase in the previous verse.
 Alternate translation: “they had forbidden him from entering the synagogue” or “they had forbidden him from belonging to the synagogue community” (See: [Metaphor](#))

having found him (ULT)
When he {searched for...and} found him (UST)

Here, **found** implies that **Jesus** had first searched for the man. It does not mean that Jesus unintentionally or accidentally met the man at another time. If it would be more natural in your language, you could state this explicitly. Alternate translation: “having looked for him and found him” (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man (ULT)
the Son...of Man (UST)

Here Jesus refers to himself as the “Son of Man”. However, the formerly blind man did not realize that Jesus was speaking of himself, and Jesus does not explain the metaphor to him until verse [37](#). Therefore, you do not need to explain that Jesus is speaking about himself here. (See: [When to Keep Information Implicit](#))

the Son of Man (ULT)
the Son...of Man (UST)

See how you translated this phrase in [1:51](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [they had thrown](#)
- [Do...believe](#)
- [Son of Man](#)

Translation Words - UST

- [Jesus](#)
- [the Jewish leaders had banned](#)
- [Do...trust](#)
- [the 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](#)?”

UST

³⁵ [Jesus](#) heard that [the Jewish leaders had banned](#) the man he had healed from the Jewish meeting place. When he {searched for him and} found him, he asked him, “Do you [trust the Son of Man](#)?”

John 9:36

sir (ULT)

Sir (UST)

The formerly blind man calls Jesus **Sir** in order to show respect or politeness. He does not yet know that Jesus is the Lord. (See: [lord](#), [Lord](#), [master](#), [sir](#))

Translation Words - ULT

- [sir](#)
- [I might believe](#)
- [in him](#)

Translation Words - UST

- [Sir](#)
- [I may trust](#)
- [him](#)

ULT

³⁶ That one replied and said, "And who is he, [sir](#), so that [I might believe in him](#)?"

UST

³⁶ The man answered, "[Sir](#), who is he? {Please tell me,} so that [I may trust him](#)."

John 9:37

and that one is the one speaking with you (ULT)

Here, Jesus is referring to himself in third person. If this is confusing in your language, you can use the first person form. Alternate translation: "and I, the one who is speaking with you, am that one" (See: [First, Second or Third Person](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

³⁷ [Jesus](#) said to him, "You have both seen him, and that one is the one speaking with you."

UST

³⁷ [Jesus](#) told him, "You have already seen him. I am that very person who is talking to you now."

John 9:38

Lord (ULT)

Lord (UST)

Now that the formerly blind man knows that Jesus is the **Lord**, he calls Jesus **Lord**. (See: [lord](#), [Lord](#), [master](#), [sir](#))

I believe (ULT)

I trust {that you are the Son of Man (UST)

Here, the formerly blind man is leaving out some words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from [verse 36](#). Alternate translation: "I believe that you are the Son of Man" (See: [Ellipsis](#))

ULT

³⁸ Now he said, "[Lord](#), [I believe](#)" and [he worshiped](#) him.

UST

³⁸ The man said, "[Lord](#), [I trust {that you are the Son of Man}](#)." Then [he went down on his knees and worshiped](#) Jesus.

Translation Words - ULT

- [Lord](#)
- [I believe](#)
- [he worshiped](#)

Translation Words - UST

- [Lord](#)
- [I trust {that you are the Son of Man](#)
- [he went down on his knees and worshiped](#)

John 9:39

For judgment (ULT) in order to judge its people (UST)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way.
Alternate translation: "In order to judge" (See: [Abstract Nouns](#))

so that those not seeing might see and those seeing might become blind (ULT)
The result will be} that the people who realize they do not perceive God's truth may perceive it, like a blind person becoming able to see. {Another result will be that} the people who think they perceive God's truth will not perceive it, like a person who sees and becomes blind (UST)

Here, **not seeing**, **see**, **seeing**, and **become blind** are metaphors. See the discussion of these metaphors in the General Notes for this chapter. If these uses of these words would confuse your readers, you could use similes or express the meaning plainly. Alternate translation: "so that those who know they are spiritually blind might receive spiritual sight, and those who falsely think they have spiritual sight might remain spiritually blind" or "so that those who recognize that they don't know God might know him, and those who falsely think they know God might continue not knowing him" (See: [Metaphor](#))

so that those not seeing might see and those seeing might become blind (ULT)

The result will be} that the people who realize they do not perceive God's truth may perceive it, like a blind person becoming able to see. {Another result will be that} the people who think they perceive God's truth will not perceive it, like a person who sees and becomes blind (UST)

Here, **so that** could indicate that: (1) the rest of the verse is the result of Jesus' **judgment**, which may require starting a new sentence. Alternate translation: "The result of my judgment will be that those not seeing might see and those seeing might become blind" (2) the rest of the verse is an explanation of the **judgment** Jesus mentioned at the beginning of the verse, which may also require starting a new sentence. Alternate translation: "That judgment is that those not seeing might see and those seeing might become blind" (See: [Connect — Reason-and-Result Relationship](#))

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."

UST

³⁹ [Jesus](#) said, "I have come into this [world](#) in order to [judge its people](#). {The result will be} that the people who realize they do not perceive God's truth may perceive it, like a blind person becoming able to see. {Another result will be that} the people who think they perceive God's truth will not perceive it, like a person who sees and becomes blind."

Translation Words - UST

- Jesus
- world
- judge its people

John 9:40

We are not also blind, are we (ULT)
Do you think that we also cannot perceive
God's truth, like blind people (UST)

Several **Pharisees** are using a rhetorical question here to emphasize that they do not think that they are spiritually blind. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We surely are not also blind!" (See: [Rhetorical Question](#))

We are not also blind, are we (ULT)
Do you think that we also cannot perceive
God's truth, like blind people (UST)

Here the Pharisees use **blind** figuratively to refer to not knowing God's truth. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "We are not also ignorant of God's truth, are we?" (See: [Metaphor](#))

Translation Words - ULT

- [Pharisees](#)

Translation Words - UST

- [Pharisees](#)

ULT

⁴⁰ {Some} of the [Pharisees](#) who were with him heard these things and asked him, "We are not also blind, are we?"

UST

⁴⁰ When some of the [Pharisees](#) who were near Jesus heard him say this, they asked him, "Do you think that we also cannot perceive God's truth, like blind people?"

John 9:41

If you were blind, you would have no sin (ULT)

See how you translated **blind** in [verses 39–40](#). Alternate translation: “If you did not know God’s truth, you would have no sin” (See: [Metaphor](#))

you would have no sin...Your sin remains (ULT)

In these two phrases, Jesus speaks figuratively of **sin** as if it were an object that a person could possess or that could remain with a person. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “you would not be sinful ... You are still sinful” (See: [Metaphor](#))

See how you translated **see** in [verse 39](#). Alternate translation: “you say, ‘We know God’s truth.’ Your sin remains” (See: [Metaphor](#))

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “you say that you see” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [Jesus](#)
- [sin](#)
- [sin](#)

Translation Words - UST

- [Jesus](#)
- [guilty of sin](#)
- [guilty of...sin](#)

ULT

⁴¹ [Jesus](#) said to them, “If you were blind, you would have no [sin](#), but now you say, ‘We see.’ Your [sin](#) remains.”

UST

⁴¹ [Jesus](#) replied, “If you recognized that you are spiritually blind, you would not be [guilty of sin](#). However, because you claim to perceive God’s truth, like someone who sees, you are still [guilty of your sin](#).”

John 10

John 10 General Notes

Structure and Formatting

Jesus tells the Parable of the Sheep Pen (10:1–6)

Jesus says he is the gate of the sheep pen (10:7–10)

Jesus says he is the Good Shepherd (10:11–18)

The Jewish leaders disagree about who Jesus is (10:19–21)

Jesus says he is God at the Festival of Dedication (10:22–42)

Special Concepts in this Chapter

Blasphemy

Blasphemy is when a person claims that he is God or claims that God has told him to speak when God has not told him to speak. The law of Moses commanded the Israelites to kill blasphemers by throwing stones at them until they died. When Jesus said, “I and the Father are one,” the Jews thought he was blaspheming, so they picked up stones to kill him. (See: [blasphemy](#), [blaspheme](#), [blasphemous](#) and [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#))

Important Figures of Speech in this Chapter

Parables

Parables were short stories that Jesus told so that people who wanted to believe in him could easily understand the lesson he was trying to teach them. People who did not want to believe in him would not be able to understand the message ([10:1–6](#)).

Sheep

Jesus spoke metaphorically of people as sheep because sheep do not see well, do not think well, often walk away from those who care for them, and cannot defend themselves when other animals attack them. God’s people are similar to sheep in that they also are weak and do foolish things like rebelling against God. (See: [ewe](#), [ram](#), [sheep](#), [sheepfold](#), [sheepshearers](#), [sheepskins](#))

Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep for periods of time, such as over night. There were large sheep pens in which multiple flocks were kept, and also smaller sheep pens for a single flock. 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. In [10:1–5](#), Jesus uses the sheep pen as a metaphor for the people of Israel. Out of the “sheep pen” of the Jewish people, Jesus calls his first “sheep.”

Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could: (1) lay down on the ground, which is a metaphor for dying, or (2) pick up again, which is a metaphor for becoming alive again.

John 10:1

General Information:

In [verses 1–5](#), Jesus speaks a parable, which he then uses for teaching purposes in [verses 7–18](#). Here, the “shepherd” is a metaphor for Jesus and “sheep” is a metaphor for people. “His own sheep” are the people who follow Jesus, and the **thief**, **robber**, and “strangers” are the Jewish leaders, including the Pharisees, who try to deceive the people. Since Jesus does not explain the meaning of this parable here, you should not explain the metaphors within the parable itself. (See: [Parables](#))

Connecting Statement:

In [verses 1–21](#), Jesus continues to speak to the Pharisees whom he was speaking with at the end of the last chapter. This section continues the story which began in [9:35](#).

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

sheep pen (ULT)

sheep pen (UST)

A **sheep pen** is an enclosed or fenced area where a shepherd keeps his sheep. See the discussion of this term in the General Notes for this chapter. If your readers would not be familiar with this way of protecting livestock, you could use a general expression for a roofless space surrounded by walls or a fence. Alternate translation: “the walled area for protecting the sheep” or “the place where sheep are kept” (See: [Translate Unknowns](#))

a thief...and a robber (ULT)

a thief...or bandit {who has come to steal the sheep} (UST)

The words translated **thief** and **robber** describe two different kinds of criminals. A **thief** is a person who steals by stealth, but a **robber** is a person who steals by force or violence. For this reason, you may want to use “or” instead of **and** between these two terms. Alternate translation: “a thief or a robber” (See: [Assumed Knowledge and Implicit Information](#))

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](#).”

UST

¹ “I am telling you [the truth](#): Anyone who enters into the [sheep](#) pen by any way other than the [pen's gate](#) is [a thief](#) or [bandit {who has come to steal the sheep}](#).”

Translation Words - UST

- the truth
- the truth (2)
- sheep
- pen's gate
- a thief
- bandit {who has come to steal the sheep

John 10:2

the shepherd...of the sheep (ULT)
the shepherd {who takes care} of...the sheep (UST)

Jesus is using **of** to describe a **shepherd** who takes care of **the sheep**. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the shepherd who cares for the sheep" or "the shepherd in charge of the sheep" (See: [Possession](#))

Translation Words - ULT

- [gate](#)
- [the shepherd](#)
- [of...sheep](#)

Translation Words - UST

- [gate](#)
- [the shepherd {who takes care} of](#)
- [the sheep](#)

ULT

² But the one entering through the [gate](#) is [the shepherd](#) of the [sheep](#).

UST

² The man who enters the sheep pen through the [gate](#) is [the shepherd {who takes care} of the sheep](#).

John 10:3

The gatekeeper (ULT)**The man who guards the gate {when the shepherd is away (UST)**

A **gatekeeper** is a person who guards the sheep pen and opens the gate for the shepherd. If your readers would not be familiar with this way of protecting livestock, you could use a general expression for a person who guards an entrance. Alternate translation: "The gate guard" or "The person guarding the gate" (See: [Translate Unknowns](#))

The gatekeeper opens (ULT)**The man who guards the gate {when the shepherd is away} opens the gate (UST)**

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous verse. Alternate translation: "The gatekeeper opens the gate" (See: [Ellipsis](#))

for this one...his voice...he calls {his} own sheep (ULT)**for the shepherd {when he comes...the sound of the shepherd's voice...He summons...the sheep that belong to him (UST)**

In this verse, **this one**, **his**, and **he** refer to the shepherd mentioned in the previous verse. If it would be more natural in your language, you could state this explicitly. Alternate translation: "for this shepherd ... the shepherd's voice ... the shepherd calls his own sheep" (See: [Pronouns — When to Use Them](#))

the sheep hear his voice (ULT)**The sheep hear the sound of the shepherd's voice (UST)**

Here, **hear** could mean: (1) all the sheep in the pen **hear** the shepherd's **voice**, but not all of them respond to it, as in the ULT. This meaning implies that there are multiple flocks in the sheep pen. (2) the sheep that belong to the shepherd heed or obey his **voice**. This implies that **the sheep** are identical with **his own sheep**. Alternate translation: "the sheep heed his voice" (See: [Metaphor](#))

he calls {his} own sheep by name (ULT)**He summons by name {each of} the sheep that belong to him (UST)**

Here, **his own sheep** are designated as a separate group among **the sheep** of the previous clause. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he calls his own sheep by name out from among all the sheep" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [gatekeeper](#)
- [sheep](#)
- [sheep](#) (2)
- [voice](#)
- [he calls](#)

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.

UST

³ [The man who guards the gate {when the shepherd is away}](#) opens the gate for the shepherd {when he comes}. The [sheep](#) hear [the sound of the shepherd's voice](#). [He summons by name {each of}](#) the [sheep](#) that belong to him and leads them out of the pen.

- name

Translation Words - UST

- The man who guards the gate...when the shepherd is away
- sheep
- sheep (2)
- the sound of the...voice
- He summons
- by name...each of

John 10:4

he goes ahead of them (ULT) he walks in front of them (UST)

Shepherds in Jesus' culture led their sheep by walking in front of them. If people who take care of livestock in your culture do not do this, you might need to state this explicitly. Alternate translation: "he leads them to pasture by walking in front of them" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [sheep](#)
- [they know](#)
- [voice](#)

Translation Words - UST

- [sheep](#)
- [they recognize](#)
- [the sound of...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](#).

UST

⁴ After the shepherd has brought out of the pen all of the sheep that belong to him, he walks in front of them. His [sheep](#) follow him {from behind} because [they recognize the sound of](#) his [voice](#).

John 10:5

the voice of strangers (ULT)

the voices of people they do not know (UST)

Here, the word **voice** is singular in form, but it refers to all of the strangers' voices as a group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "the voices of strangers" (See: [Collective Nouns](#))

Translation Words - ULT

- [they do...know](#)
- [voice](#)

Translation Words - UST

- [they do...recognize](#)
- [the voices of](#)

ULT

⁵ Now they will certainly not follow a stranger, but they will flee from him, for [they do not know](#) the [voice](#) of strangers."

UST

⁵ His sheep will never follow someone whom they do not know. Rather, they will run away from him because [they do not recognize the voices of](#) people they do not know."

John 10:6

this parable (ULT)
**this illustration {from the work that
shepherds do (UST)**

This **parable** is an illustration from the work of shepherds that uses metaphors. See the discussion of parables in the General Notes for this chapter. Alternate translation: “this analogy” (See: [Parables](#))

to them (ULT)
to the Pharisees (UST)

In this verse, **them**, **those ones**, and **they** refer to the Pharisees, whom Jesus was speaking with in [9:40–41](#). If it would be more natural in your language, you could state this explicitly, as the UST does. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [parable](#)
- [did...understand](#)

Translation Words - UST

- [Jesus](#)
- [illustration...from the work that shepherds do](#)
- [did...understand](#)

ULT

⁶ [Jesus](#) spoke this [parable](#) to them, but those ones did not [understand](#) what it was that he was saying to them.

UST

⁶ [Jesus](#) told this [illustration {from the work that shepherds do}](#) to the Pharisees. Nevertheless, they did not [understand](#) what the illustration meant.

John 10:7

Connecting Statement:

In [verses 7–18](#), Jesus uses ideas from the parable he told in [verses 1–5](#) in order to teach about himself, those who believe in him, and those who deceive the people.

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

ULT

⁷ Therefore, [Jesus](#) said to them again, “[Truly, truly](#), I say to you, I am the [gate](#) of the [sheep](#).”

UST

⁷ So [Jesus](#) spoke to them again, “I am telling you [the truth](#): I am the [gate](#) through which the sheep enter into the sheep pen.”

I am the gate of the sheep (ULT)

I am the gate through which the sheep enter into the sheep pen (UST)

Here Jesus uses the word **gate** differently than he did in [verse 1–2](#). Here, Jesus uses **gate** figuratively to say that he provides access into heaven, where God dwells. If this might confuse your readers, you could use a simile. Alternate translation: “I am like the gate” (See: [Metaphor](#))

I am the gate of the sheep (ULT)

I am the gate through which the sheep enter into the sheep pen (UST)

Jesus is using **of** to describe himself as a **gate** that is for **the sheep** to use. If this is not clear in your language, you could use a different expression. Alternate translation: “I am the gate for the sheep” (See: [Possession](#))

of the sheep (ULT)

the sheep (UST)

Here, Jesus uses **sheep** figuratively to refer to people who believe in him. If this might confuse your readers, you could use a simile. Alternate translation: “of those who follow me like sheep” (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [gate](#)
- [of...sheep](#)

Translation Words - UST

- [Jesus](#)
- [the truth](#)
- [the truth](#) (2)
- [gate through which...enter into the sheep pen](#)
- [the sheep](#)

John 10:8

Everyone who came before me (ULT) All the leaders who came before me {without God's authority (UST)

Everyone here is an exaggeration that refers to the majority of Israel's leaders, including the Pharisees and other Jewish leaders. Not every leader of Israel throughout history was wicked, but most were. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "Most leaders who came before me" (See: [Hyperbole](#))

a thief...and a robber (ULT) thieves...and bandits (UST)

Here Jesus uses **thief** and **robber** figuratively to refer to the Jewish leaders who were deceiving the people. If this might confuse your readers, you could use a simile. Alternate translation: "like a thief and a robber" (See: [Metaphor](#))

a thief...and a robber (ULT) thieves...and bandits (UST)

The words translated **thief** and **robber** describe two different kinds of criminals. See how you translated this expression in [verse 1](#). Alternate translation: "a thief or a robber" (See: [Assumed Knowledge and Implicit Information](#))

the sheep (ULT) the true sheep (UST)

In this verse, Jesus uses **sheep** figuratively to refer specifically to the Jewish people who believed in him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the sheep who follow me" or "the sheep, my disciples" (See: [Metaphor](#))

did not hear them (ULT) did not obey them (UST)

Here, **hear** means listening to something with the intent to heed it and respond appropriately. It does not mean simply to **hear** what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "did not heed them" (See: [Metaphor](#))

Translation Words - ULT

- a thief
- a robber
- sheep

Translation Words - UST

- thieves

ULT

⁸ Everyone who came before me is a thief and a robber, but the sheep did not hear them.

UST

⁸ All the leaders who came before me {without God's authority} were thieves and bandits. However, the true sheep did not obey them.

- bandits
- true sheep

John 10:9

I am the gate (ULT)

I myself am the gate {to heaven} (UST)

Here Jesus uses the word **gate** figuratively to say that he provides access into heaven, where God dwells. See how you translated this phrase in [verse 7](#). Alternate translation: “I am like the gate” (See: [Metaphor](#))

If anyone enters through me (ULT)

anyone who comes to him by trusting in me (UST)

Here Jesus uses **enters through me** figuratively to refer to trusting in him for salvation. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “If anyone believes in me for salvation” (See: [Metaphor](#))

he will be saved (ULT)

God will save {from eternal punishment} (UST)

Here, **saved** refers to being **saved** from the eternal punishment in hell that all people deserve because of their sins. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “he will be saved from hell” (See: [Metaphor](#))

he will be saved (ULT)

God will save {from eternal punishment} (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God will save him” or “I will save him” (See: [Active or Passive](#))

he will go in and go out (ULT)

Whoever trusts in me} will be like a sheep who walks around safely (UST)

The phrase **go in and go out** is a common Old Testament idiom meaning to travel and move around freely in a safe environment. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: “he will move about freely” or “he will go around in a safe environment” (See: [Idiom](#))

will find pasture (ULT)

finds food (UST)

Jesus uses the phrase **find pasture** figuratively to refer to having one’s needs provided for. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “will find sustenance” or “will receive everything that he needs” (See: [Metaphor](#))

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.

UST

⁹ I myself am the [gate {to heaven}](#). [God will save {from eternal punishment}](#) anyone who comes to him by trusting in me. {Whoever trusts in me} will be like a sheep who walks around safely and finds food.

Translation Words - UST

- gate {to heaven
- God will save {from eternal punishment

John 10:10

The thief (ULT)**Your leaders are like thieves (UST)**

Jesus is speaking of thieves in general, not of one particular **thief**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "A thief" (See: [Generic Noun Phrases](#))

The thief (ULT)**Your leaders are like thieves (UST)**

Jesus uses **thief** figuratively to refer to the Jewish leaders who were deceiving the people. See how you translated the similar use of this word in [verse 8](#). Alternate translation: "Every leader is like a thief who" (See: [Metaphor](#))

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.

UST

¹⁰ **Your leaders are like thieves** who come only to steal, kill, and destroy the sheep. I have come to **give the sheep eternal life, which will be full {of blessings}**.

does not come except in order that he might steal (ULT)**who come only to steal (UST)**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "comes only in order that he might steal" (See: [Double Negatives](#))

he might steal and kill and destroy (ULT)

Here, Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "he might steal and kill and destroy the sheep" (See: [Ellipsis](#))

they might have (ULT)**give the sheep eternal life, which will be full...of blessings (UST)**

Here, **they** refers to the sheep, which is a metaphor for God's people. If it would be clearer in your language, you could express the meaning explicitly. Alternate translation: "the sheep might have" (See: [Pronouns — When to Use Them](#))

so that they might have life (ULT)**to give the sheep eternal life, which will be full {of blessings (UST)**

Here, **life** refers to eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "so that they might have eternal life" (See: [Assumed Knowledge and Implicit Information](#))

and might have it abundantly (ULT)**give the sheep eternal life, which will be full...of blessings (UST)**

Here, **abundantly** implies that the eternal **life** Jesus' followers will receive has more blessings than anyone could expect. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and might have it with abundant blessings" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- thief
- life

Translation Words - UST

- Your leaders are like thieves
- give the sheep eternal life, which will be full {of blessings

John 10:11

Connecting Statement:

In [verses 11–18](#), Jesus uses ideas from the parable he told in [verses 1–5](#) to proclaim that he is the good shepherd who leads his sheep to heaven and takes care of them.

I am the good shepherd (ULT)

I myself am like a good shepherd (UST)

Jesus uses the phrase **good shepherd** figuratively to refer to himself. Just as a **good shepherd** takes care of his **sheep**, Jesus takes care of his followers. If this might confuse your readers, you could use a simile. Alternate translation: “I am like a good shepherd” (See: [Metaphor](#))

lays down his life (ULT)

is willing to die (UST)

Here Jesus uses **lays down his life** to refer to voluntarily dying. This is a polite way of referring to something unpleasant. If this might confuse your readers, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: “voluntarily dies” (See: [Euphemism](#))

the sheep (ULT)

his sheep, {and so am I willing to die for my disciples (UST)

See how you translated **sheep** in the [verse 8](#). (See: [Metaphor](#))

Translation Words - ULT

- [good](#)
- [good](#)
- [shepherd](#)
- [shepherd](#) (2)
- [life](#)
- [sheep](#)

Translation Words - UST

- [good](#)
- [good](#)
- [shepherd](#)
- [shepherd](#) (2)
- [is willing to die](#)
- [his sheep...and so am I willing to die for my disciples](#)

ULT

¹¹ I am the [good shepherd](#). The [good shepherd](#) lays down his [life](#) for the [sheep](#).

UST

¹¹ I myself am like a [good shepherd](#). The [good shepherd is willing to die](#) {in order to protect and to save} [his sheep](#), {and so am I willing to die for my [disciples](#)}.

John 10:12

the hired man (ULT)

Suppose that} someone hires a man...to protect (UST)

Jesus uses the phrase **hired servant** figuratively to refer to the Jewish leaders and teachers. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "each of your leaders is like a hired servant" (See: [Metaphor](#))

the hired man (ULT)

Suppose that} someone hires a man...to protect (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the man whom someone hired" (See: [Active or Passive](#))

the wolf...the wolf (ULT)

a wolf...the wolf (UST)

A **wolf** is a fierce wild dog that is known for attacking and devouring livestock. If your readers would not be familiar with this animal, you could use the name of a fierce predator or wild dog in your area that commonly eats farmers' livestock, or you could use a general expression. Alternate translation: "the fierce predator ... that predator" (See: [Translate Unknowns](#))

the sheep...the sheep (ULT)

sheep that do not belong to that man...the sheep (UST)

See how you translated **sheep** in the [verse 8](#). (See: [Metaphor](#))

the wolf seizes and scatters them (ULT)

the wolf snatches some of them and causes some others to scatter (UST)

This clause describes two events. The first event causes the second event. When **the wolf** attacks and **seizes** a sheep, the other sheep scatter. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: "the wolf seizes a sheep, and the rest of the sheep scatter" (See: [Connect — Sequential Time Relationship](#))

Translation Words - ULT

- [hired man](#)
- [a shepherd](#)
- [sheep](#)
- [sheep](#) (2)
- [wolf](#)
- [wolf](#)
- [seizes](#)

ULT

¹² And the [hired man](#), 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,

UST

¹² {[Suppose that](#)} someone hires a man who is not a [shepherd to protect sheep that do not belong to that man](#). When he sees a [wolf](#) coming {to kill the sheep}, he leaves the [sheep](#) and runs away, so the [wolf snatches](#) some of them and causes some others to scatter.

Translation Words - UST

- Suppose that} someone hires a man...to protect
- a shepherd
- sheep that do not belong to that man
- sheep (2)
- a wolf
- wolf
- snatches

John 10:13

a hired man (ULT)

he was {only protecting the sheep} in order to receive money (UST)

See how you translated a similar phrase in the previous verse. (See: [Active or Passive](#))

it is not a concern to him about the sheep (ULT)

He does not care about what happens to the sheep (UST)

Jesus compares a **hired man** who abandons **the sheep** to the Jewish leaders and teachers who do not care for God's people. See how you translated **sheep** in the [verse 8](#). Alternate translation: "he is not concerned about the sheep, just like your leaders are not concerned about God's people" (See: [Metaphor](#))

Translation Words - ULT

- [a hired man](#)
- [sheep](#)

Translation Words - UST

- [he was {only protecting the sheep} in order to receive money](#)
- [He does...care about what happens to the sheep](#)

ULT

¹³ because he is [a hired man](#), and it is not a concern to him about the [sheep](#).

UST

¹³ {The hired man runs away} because [he was {only protecting the sheep} in order to receive money](#). [He does](#) not care about what happens to the [sheep](#).

John 10:14

I am the good shepherd (ULT)

I myself am like a good shepherd (UST)

See how you translated this in [verse 11](#). Alternate translation: "I am like a good shepherd" (See: [Metaphor](#))

Translation Words - ULT

- good
- shepherd
- I know
- know

Translation Words - UST

- good
- shepherd
- Just like a good shepherd knows his sheep and his sheep know him,} I know
- know

ULT

¹⁴ I am the [good shepherd](#), and I [know](#) those of mine, and those of mine [know](#) me,

UST

¹⁴ I myself am like a [good shepherd](#).
{[Just like a good shepherd knows his sheep and his sheep know him,](#)} I know those who belong to me, and they [know](#) me.

John 10:15

the Father...the Father (ULT)
my Father and I know each other...my Father
and I know each other (UST)

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

I lay down my life (ULT)
I am willing to die (UST)

See how you translated the similar phrase in [verse 11](#). Alternate translation: "I voluntarily die" (See: [Euphemism](#))

the sheep (ULT)
those sheep {who belong to me (UST)}

See how you translated this phrase in the [verse 8](#). (See: [Metaphor](#))

Translation Words - ULT

- [just as](#)
- [Father](#)
- [Father](#)
- [knows](#)
- [know](#)
- [life](#)
- [sheep](#)

Translation Words - UST

- [We know each other} in the same way that](#)
- [my Father and I know each other](#)
- [my Father and I know each other](#)
- [my Father and I know each other](#)
- [my Father and I know each other](#)
- [I am willing to die](#)
- [those sheep...who belong to me](#)

ULT

¹⁵ [just as](#) the [Father knows](#) me, and I [know](#) the [Father](#); and I lay down my [life](#) for the [sheep](#).

UST

¹⁵ [{We know each other} in the same way that my Father and I know each other. I am willing to die for the benefit of those sheep {who belong to me}.](#)

John 10:16

I have other sheep that are not from this sheep pen (ULT)

Jesus uses **other sheep** figuratively to refer to his followers who are not Jews. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "I have disciples who are not from the Jews" (See: [Metaphor](#))

this sheep pen (ULT) and are from a different sheep pen...They are people who are not Jews (UST)

Jesus uses **sheep pen** figuratively to refer to the people of Israel. See the discussion of this in the General Notes for this chapter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the Jewish people" (See: [Metaphor](#))

them also...to bring (ULT) also...them...bring...to myself (UST)

Jesus is leaving out some of the words that this phrase would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. This could mean: (1) Jesus will bring them to himself, as in the UST. (2) Jesus will bring them to God. Alternate translation: "to bring them also to God"(See: [Ellipsis](#))

they will hear my voice (ULT) They will respond to what I say (UST)

Here, **hear** refers to listening to something with the intent to heed it and respond appropriately. See how you translated this word in [verse 8](#). Alternate translation: "they will heed my voice" (See: [Metaphor](#))

one flock (ULT) as one flock (UST)

Jesus uses **flock** figuratively to refer to all of his followers, including Jews and non-Jews, as if they are one group, like a **flock** of **sheep**. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "one group" (See: [Metaphor](#))

one shepherd (ULT) and I will be their one shepherd (UST)

Jesus uses **shepherd** figuratively to refer to himself. See the discussion of this in the General Notes for the chapter. See also how you translated **shepherd** in [verse 11](#). Alternate translation: "one united group" (See: [Metaphor](#))

Translation Words - ULT

- [sheep](#)
- [voice](#)

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](#).

UST

¹⁶ [There are](#) also [sheep](#) that belong to me and are from a different sheep pen. {They are people who are not Jews.} I must also bring them to myself. They will respond [to what I say](#), and all those who belong to me will be united as one [flock](#), and I will be their one [shepherd](#).

- flock
- shepherd

Translation Words - UST

- There are...sheep
- to what I say
- as...flock
- shepherd

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

Because of this the Father loves me, because I lay down my life so that I might take it up again (ULT)

Here, **this** refers to all the information in the second clause. If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "Because I lay down my life so that I might take it up again, the Father loves me" (See: [Information Structure](#))

Father (ULT)

My Father (UST)

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

I lay down my life (ULT)

I will willingly die (UST)

See how you translated the similar phrase in [verse 11](#). Alternate translation: "I voluntarily die" (See: [Euphemism](#))

so that I might take it up again (ULT)

in order that I may make myself alive again (UST)

Jesus figuratively refers to becoming alive again as if life were an object that he could **take up**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "so that I might cause myself to be alive again" (See: [Metaphor](#))

Translation Words - ULT

- [Father](#)
- [loves](#)
- [life](#)

Translation Words - UST

- [My Father](#)
- [loves](#)
- [will willingly die](#)

ULT

¹⁷ Because of this the [Father loves](#) me, because I lay down my [life](#) so that I might take it up again.

UST

¹⁷ [My Father loves](#) me because I [will willingly die](#) in order that I may make myself alive again.

John 10:18

No one takes it away from me (ULT) Nobody is forcing me to die (UST)

Here Jesus refers to his life figuratively as if it were an object that someone could take away. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "No one is causing me to die" (See: [Metaphor](#))

it...I lay...down...to lay it down (ULT) is forcing me to die...I...choose to die...to willfully die (UST)

See how you translated the similar phrase in the previous verse. Alternate translation: "I voluntarily die ... to voluntarily die" (See: [Euphemism](#))

I lay it down from myself (ULT) I myself choose to die (UST)

The reflexive pronoun **myself** is used here to emphasize that Jesus voluntarily lays down his own life. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I myself lay it down" (See: [Reflexive Pronouns](#))

to take it up again (ULT) to make myself alive again (UST)

See how you translated this phrase in the previous verse. Alternate translation: "to cause myself to be alive again" (See: [Metaphor](#))

my Father (ULT) my...Father (UST)

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

Translation Words - ULT

- [authority](#)
- [authority](#) (2)
- [I received](#)
- [command](#)
- [Father](#)

Translation Words - UST

- [authority](#)
- [authority](#) (2)
- [Father](#)
- [has commanded](#)

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](#)."

UST

¹⁸ Nobody is forcing me to die. Rather, I myself choose to die. I have [authority](#) to willfully die and I have [authority](#) to make myself alive again. That is the work my [Father has commanded me to do](#)."

- [me to do](#)

John 10:19

A division again occurred among the Jews (ULT)

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: "The Jews divided themselves against each other again" (See: [Abstract Nouns](#))

the Jews (ULT)

The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders, which in this chapter and the previous chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

because of these words (ULT) on account of what Jesus had said (UST)

Here, **these words** refers to what Jesus has just said to **the Jews** in the previous verses. It wasn't the words themselves that caused division, but the meaning of what Jesus said. If this would be misunderstood in your language, you could express the meaning plainly. Alternate translation: "because of the things he said" (See: [Metonymy](#))

Translation Words - ULT

- [Jews](#)

Translation Words - UST

- [Jewish leaders](#)

ULT

¹⁹ A division again occurred among the [Jews](#) because of these words.

UST

¹⁹ The [Jewish leaders](#) divided {into opposing groups} again on account of what Jesus had said.

John 10:20

He has a demon (ULT)

A demon is controlling him (UST)

See how you translated a similar phrase in [7:20](#). Alternate translation: "A demon is inside of him!" or "He must be under the control of a demon!"

Why do you listen to him (ULT)

Do not listen to him (UST)

Jesus' opponents are using the form of a question to emphasize that the people should not listen to Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should certainly not listen to him!" (See: [Rhetorical Question](#))

ULT

²⁰ Now many of them were saying, "He [has a demon](#) and is insane. Why do you listen to him?"

UST

²⁰ Many of the Jewish leaders said, "[A demon is controlling him](#), and he is crazy! Do not listen to him!"

Translation Words - ULT

- [He has a demon](#)
- [a demon](#)

Translation Words - UST

- [A demon](#)
- [A demon is controlling him](#)

John 10:21

These are not the words of a demon-possessed man (ULT)

What he is saying is not something a man controlled by a demon would ever say (UST)

Here, **words** refers to what a **demon-possessed man** would say. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "These things are not what a demon-possessed man would say" (See: [Metonymy](#))

A demon is not able to open the eyes of the blind, is he (ULT)

Surely a demon cannot possibly enable a blind person to see (UST)

The people are using the form of a question to emphasize that they do not believe that a **demon** could heal a **blind** person. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. 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](#))

to open the eyes of the blind (ULT)

Surely a demon cannot possibly enable a blind person to see (UST)

Here, **open the eyes** figuratively describes the ability to see by referring to something associated with vision coming into action, specifically, **the eyes**. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "to cause the blind to see" (See: [Metonymy](#))

Translation Words - ULT

- of a demon-possessed man
- A demon

Translation Words - UST

- something a man controlled by a demon would ever say
- Surely a demon cannot possibly enable a blind person to see

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?"

UST

²¹ Some other people said, "What he is saying is not something a man controlled by a demon would ever say. Surely a demon cannot possibly enable a blind person to see!"

John 10:22

General Information:

Some Jews begin to question Jesus during **the Festival of Dedication**. This verse gives background information about the time when the events of [verses 24–39](#) took place. The next verse gives background information about the place where those events took place. Use the natural form in your language for expressing background information. (See: [Background Information](#))

the Festival of Dedication (ULT) the feast to celebrate (UST)

The **Festival of Dedication** is an eight-day holiday that Jews celebrate in the **winter** to remember when they dedicated the Jewish temple to God after it had been defiled by the Syrians. If your readers would not be familiar with this holiday, you could use a general expression to explain it. Alternate translation: “the Jewish temple dedication festival” or “the Jewish festival for remembering the dedication of their temple” (See: [Translate Unknowns](#))

Translation Words - ULT

- [Festival of Dedication](#)
- [Jerusalem](#)

Translation Words - UST

- [the feast to celebrate](#)
- [Jerusalem](#)

ULT

²² Then the [Festival of Dedication](#) in [Jerusalem](#) happened. It was winter, ^[1]

UST

²² Then [the feast to celebrate](#) the temple dedication in [Jerusalem](#) took place.

John 10:23

Jesus was walking in the temple (ULT) Jesus was walking in the temple courtyard (UST)

Jesus was walking in the courtyard of **the temple**. See how you translated **temple** in [8:14](#). Alternate translation: “Jesus was walking in the temple courtyard” (See: [Synecdoche](#))

the porch of Solomon (ULT) the place called Solomon’s Porch (UST)

Here, the possessive form describes **the porch** that was associated with King **Solomon** in some way. It may have been the only remaining part of the temple built during the time of **Solomon**. If this is not clear in your language, you could use a different expression. Alternate translation: “the porch associated with Solomon” (See: [Possession](#))

of Solomon (ULT) Solomon’s (UST)

Solomon is the name of a man, the king who oversaw the building of the first Jewish temple. (See: [How to Translate Names](#))

porch (ULT) place called...Porch (UST)

A **porch** was a structure with a roof; it had at least one wall missing and was attached to the side of a building. See how you translated this word in [5:2](#). (See: [Translate Unknowns](#))

Translation Words - ULT

- Jesus
- was walking
- temple
- of Solomon

Translation Words - UST

- Jesus
- was walking
- temple courtyard
- Solomon’s

ULT

^{23[2]} and Jesus was walking in the temple on the porch of Solomon.

UST

²³ Jesus was walking in the temple courtyard in the place called Solomon’s Porch.

John 10:24

the Jews (ULT)

The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

are you taking away our life (ULT)

will you keep us wondering about who you are (UST)

Here, **taking away our life** is an idiom that means to keep people in suspense by not telling them something. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: "will you keep us from knowing for sure?" (See: [Idiom](#))

Translation Words - ULT

- [Jews](#)
- [Christ](#)

Translation Words - UST

- [Jewish leaders](#)
- [Messiah](#)

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."

UST

²⁴ The [Jewish leaders](#) gathered around Jesus and said, "How long will you keep us wondering about who you are? If you are the [Messiah](#), then tell us plainly {so that we can know}."

John 10:25

The works (ULT)

The miraculous deeds (UST)

Here, **works** could refer to: (1) the miracles that Jesus did. Alternate translation: "The miracles" (2) Jesus' miracles and teaching. Alternate translation: "The miracles and teaching" See how you translated this in 5:36. (See: [Assumed Knowledge and Implicit Information](#))

in the name of my Father (ULT)

by my Father's authority (UST)

Here, **name** could mean: (1) Jesus performed miracles by means of God's authority. Alternate translation: "through my Father's authority" (2) Jesus performed miracles as God's representative. Alternate translation: "as my Father's representative" (See: [Metonymy](#))

of my Father (ULT)

my Father's (UST)

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

these testify concerning me (ULT)

Jesus speaks figuratively of his **works** as though they were a person who could testify and offer proof in a court of law. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "these offer proof concerning me" (See: [Personification](#))

Translation Words - ULT

- [Jesus](#)
- [you do...believe](#)
- [works](#)
- [name](#)
- [of...Father](#)
- [testify](#)

Translation Words - UST

- [Jesus](#)
- [you still do...believe me](#)
- [miraculous deeds](#)
- [Father's](#)
- [authority](#)
- [tell you what you need to know](#)

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.

UST

²⁵ [Jesus](#) answered them, "I have told you, but [you still do](#) not [believe me](#). The [miraculous deeds](#) I do by my [Father's authority](#) tell you what you need to [know](#) about me.

John 10:26

not...from my sheep (ULT)
you do not belong to me. You are like sheep
that are not part of my flock...you do not
belong to me. You are like sheep that are not
part of my flock (UST)

Jesus uses **sheep** figuratively to refer to people who believe in him. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: “not my followers” or “not my disciples” (See: [Metaphor](#))

ULT

²⁶ But you do not [believe](#), because you are not from my [sheep](#).

UST

²⁶ However, you people [still do not believe in me](#), because [you do not belong to me. You are like sheep that are not part of my flock](#).

Translation Words - ULT

- [do...believe](#)
- [sheep](#)

Translation Words - UST

- [still do...believe in me](#)
- [you do not belong to me. You are like sheep that are not part of my flock](#)

John 10:27

My sheep (ULT)

Just like sheep obey the voice of their shepherd,} my people (UST)

See how you translated **My sheep** in the previous verse. Alternate translation: "My followers" or "My disciples" (See: [Metaphor](#))

hear my voice (ULT)

respond to what I say (UST)

Here, **hear** means listening to something with the intent to heed it and respond appropriately. See how you translated this word in [verse 16](#). Alternate translation: "heed my voice" (See: [Metaphor](#))

they follow me (ULT)

they are my disciples (UST)

See how you translated a similar phrase in [8:12](#). (See: [Idiom](#))

Translation Words - ULT

- [sheep](#)
- [voice](#)
- [know](#)

Translation Words - UST

- [Just like sheep obey the voice of their shepherd...people](#)
- [what...say](#)
- [know](#)

ULT

²⁷ My [sheep](#) hear my [voice](#), and I [know](#) them, and they follow me.

UST

²⁷ [Just like sheep obey the voice of their shepherd,}](#) my [people](#) respond to [what I say](#). I [know](#) them, and they are my disciples.

John 10:28

**no one will snatch any of them from my hand
(ULT)**

**no one can ever} take them away from me
(UST)**

Here, Jesus uses the word **hand** figuratively to refer to his protective care and **snatch** to refer to removing someone from that care. If this would confuse your readers, you could express the meaning plainly. 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

Translation Words - UST

- to live forever...with God in heaven
- to live forever {with God in heaven
- can...destroy them
- can...take
- away from

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](#).

UST

²⁸ I enable them [to live forever {with God in heaven}](#). No one can ever [destroy them](#), and {no one can ever} [take](#) them [away from](#) me.

John 10:29

My Father, who has given them to me (ULT)

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

no one is able to snatch them from the hand of the Father (ULT) no one is able to take them away from him (UST)

Here, Jesus uses the word **hand** figuratively to refer to God's protective care and **snatch** to refer to removing someone from that care. See how you translated **hand** and **snatch** in the previous verse. Alternate translation: "no one will steal any of them away from my Father" or "they all will remain secure forever in my Father's care" (See: [Metonymy](#))

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**.

UST

²⁹ My **Father** gave them to me. He is greater than anyone, and no one is able **to take them** away from **him**.

Translation Words - ULT

- **Father**
- **of...Father**
- **to snatch them**
- **hand**

Translation Words - UST

- **Father**
- **him**
- **to take them**
- **him**

John 10:30

are one (ULT) are one God (UST)

Here, the word translated **one** means to be one entity. Although this expression implies that Jesus is God, he is not identical to God **the Father**. Therefore, **one** cannot be translated as “one person.” If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “are one entity” (See: [Assumed Knowledge and Implicit Information](#))

the Father (ULT) My father (UST)

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

Translation Words - ULT

- [Father](#)

Translation Words - UST

- [father](#)

ULT

³⁰ I and the [Father](#) are one.”

UST

³⁰ My [father](#) and I are one God.”

John 10:31

The Jews (ULT)

The Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

so that they might stone him (ULT) in order to throw them at him and kill him (UST)

ULT

³¹ The [Jews](#) took up [stones](#) again so that [they might stone](#) him.

UST

³¹ The [Jewish leaders](#) again picked up [stones](#) in order to [throw them at him and kill](#) him.

The Jews opposing Jesus are outraged at what Jesus said in the previous verse. Here, John implies that they wanted to kill him with stones because he had made himself equal to God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “so that they might stone him because he claimed to be equal with God” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jews](#)
- [stones](#)
- [they might stone](#)

Translation Words - UST

- [Jewish leaders](#)
- [stones](#)
- [throw them at him and kill](#)

John 10:32

many good works...of those works (ULT)
me do many miraculous good deeds...of them (UST)

See how you translated **works** in [verse 25](#). Alternate translation: "many good miracles ... of those miracles" (See: [Assumed Knowledge](#) and [Implicit Information](#))

from the Father (ULT)
that my Father told me to do (UST)

This phrase could refer to: (1) the source of the **good works**. Alternate translation: "originating from the Father" (2) the one who enabled the **good works**. Alternate translation: "given to me by the Father"

the Father (ULT)
that my Father told me to do (UST)

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

For which of those works are you stoning me (ULT)
For which one of them are you going to kill me with stones (UST)

Here Jesus is using irony. Jesus knows the Jewish leaders do not want to stone him because he has done **good works**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your certainly are not stoning me because of those works" (See: [Irony](#))

Translation Words - ULT

- [Jesus](#)
- [good](#)
- [works](#)
- [of...works](#)
- [Father](#)
- [are you stoning](#)

Translation Words - UST

- [Jesus](#)
- [me do...miraculous good deeds](#)
- [me do...miraculous good deeds](#)
- [of them](#)
- [that my Father told me to do](#)
- [are you going to kill...with stones](#)

ULT

³² [Jesus](#) answered them, "I have shown you many [good works](#) from the [Father](#). For which of those [works](#) are you [stoning](#) me?"

UST

³² [Jesus](#) said to them, "You have seen [me do](#) many [miraculous good deeds](#) [that my Father told me to do](#). For which one [of them](#) are you going to kill me [with stones](#)?"

John 10:33

The Jews answered him (ULT)

See how you translated this in [verse 31](#). Alternate translation: "The Jewish authorities answered him" (See: [Synecdoche](#))

for blasphemy (ULT) we want to kill you} because you blaspheme God (UST)

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: "because you are blaspheming" (See: [Abstract Nouns](#))

blasphemy (ULT) you blaspheme God (UST)

Here, the **Jews** use the word **blasphemy** with its technical sense, which refers to a human being claiming to be God. This is what the Jewish leaders felt Jesus was doing in [verse 30](#). Here, **blasphemy** does not have a general sense of "insult." See the discussion of this term in the General Notes for this chapter. Alternate translation: "committing the crime of blasphemy" (See: [Assumed Knowledge and Implicit Information](#))

making yourself God (ULT) by claiming to be God (UST)

This phrase means to claim to be God. It does not mean to try to make oneself into God or become God. Alternate translation: "saying that you are God"

Translation Words - ULT

- [Jews](#)
- [We are...stoning](#)
- [good](#)
- [a...work](#)
- [blasphemy](#)
- [God](#)

Translation Words - UST

- [The Jewish leaders](#)
- [We do...want to kill...with stones](#)
- [you did a good](#)
- [deed](#)
- [you blaspheme God](#)
- [by claiming to be 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](#)."

UST

³³ [The Jewish leaders](#) replied, "[We do](#) not [want to kill](#) you [with stones](#) because [you did a good deed](#). Rather, {we want to kill you} because [you blaspheme God by claiming to be God](#) even though you are just a man!"

John 10:34

Is it not written ... gods”?

Here Jesus uses the form of a question to add emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “It is certainly written in your law, ‘I said, “You are gods”” (See: [Rhetorical Question](#))

Is it not written (ULT) a prophet wrote...God said (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “Did not a prophet write” (See: [Active or Passive](#))

Is it not written in your law (ULT) In the Old Testament a prophet wrote...God said (UST)

Here Jesus uses **written in your law** to introduce a quotation from (Psalm 82:6). Psalms is considered to be part of the Old Testament “wisdom literature.” However, the Jews sometimes used **law** broadly to refer to the entire Old Testament. If your readers would misunderstand this, you could state explicitly that Jesus was quoting from Psalms. Alternate translation: “Has it not been written in the Psalms” (See: [Quotations and Quote Margins](#))

in your law (ULT) In the Old Testament (UST)

Jesus is using the name of the first part of the Hebrew Scriptures, the **law**, to represent the entire Hebrew Scriptures in general. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “in your Scriptures” (See: [Synecdoche](#))

I said, “You are gods (ULT) I have said that you are gods (UST)

Jesus quotes [Psalm 82:6](#) where God calls some humans **gods**. Jesus does this in order to show that God also used the word “god” to refer to people other than himself. In the verse that Jesus quotes, the first person **I** refers to God. If this might be misunderstood by your readers, you could state it explicitly. Alternate translation: “I, God, said, ‘You are gods”” (See: [First, Second or Third Person](#))

I said, “You are gods (ULT) I have said that you are gods (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “I said that you are gods” (See: [Quotes within Quotes](#))

Translation Words - ULT

- Jesus
- written

ULT

³⁴ Jesus answered them, “Is it not written in your law, ‘I said, “You are gods””?

UST

³⁴ Jesus replied to them, “In the Old Testament a prophet wrote that God said, ‘I have said that you are gods.’”

- law
- gods

Translation Words - UST

- Jesus
- the Old Testament
- a prophet wrote...God said
- gods

John 10:35

Verses 35 and 36 are one sentence. In this sentence, Jesus argues by moving from a weaker reason to a stronger reason (an argument from the lesser to the greater). Based on the scripture he quoted in verse 34, Jesus argues that, since God calls humans **gods** in that verse, it is even more appropriate to call him God because he is the Son of God. You may need to change the order of the clauses in order for this idea to be clearer in your language.

If he called them gods (ULT) **Since God called those...gods (UST)**

If indicates a conditional sentence that extends until the end of the next verse. Jesus is 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 John is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Since he called them gods" (See: [Connect — Factual Conditions](#))

the word of God came (ULT) **to whom he spoke (UST)**

Here, Jesus used the term **word** figuratively to describe the message that God said by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "God's message came" (See: [Metonymy](#))

the word of God came (ULT) **to whom he spoke (UST)**

Jesus speaks of **the word of God** figuratively as though it were a person who moved toward those who heard it. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "God spoke his word" (See: [Personification](#))

the Scripture is not able to be broken (ULT) **no one can prove that the Scripture is false (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no one can break the Scripture" (See: [Active or Passive](#))

the Scripture is not able to be broken (ULT) **no one can prove that the Scripture is false (UST)**

This phrase could mean: (1) no one can prove that the Scriptures are false or contain errors. Alternate translation: "the Scriptures are not able to be proven false" (2) the authority of Scripture cannot be ignored. Alternate translation: "the Scriptures are not able to be ignored" (See: [Metaphor](#))

Translation Words - ULT

- [gods](#)
- [word of God](#)
- [Scripture](#)

ULT

³⁵ If he called them [gods](#), to whom the [word of God](#) came (and the [Scripture](#) is not able to be broken),

UST

³⁵ Since God called those [to whom he spoke 'gods'](#) and [no one can prove that the Scripture is false](#),

Translation Words - UST

- to whom he spoke
- no one can prove that the Scripture is false
- gods

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'?

Here Jesus uses the form of a question to rebuke his opponents for accusing him of blasphemy. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you should not say to the one the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God!'" (See: [Rhetorical Question](#))

You are blaspheming

If the direct quotations inside a direct quotation would be confusing in your language, you could translate the two instances of second direct quotations as indirect quotations. Alternate translation: "do you say ... that he is blaspheming because I said that I am the Son of God" (See: [Quotes within Quotes](#))

to the one the Father sanctified and sent into the world (ULT) I am...the...one whom my Father specially selected {to belong to him} and sent into this world (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "to me whom the Father sanctified and sent into the world" (See: [First, Second or Third Person](#))

Father (ULT) my Father (UST)

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

You are blaspheming (ULT) blaspheming God...I...am (UST)

Jesus is leaving a word that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply this word from the context. See how you translated "blasphemy" in [verse 33](#) and also see the discussion of this term in the General Notes for this chapter. Alternate translation: "You have committed the crime of blaspheming God" or "You are guilty of blaspheming God" (See: [Ellipsis](#))

the Son of God (ULT) Son of God...the (UST)

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

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'?

UST

³⁶ why do you say that I am blaspheming God because I said that I am the Son of God? I am the one whom my Father specially selected {to belong to him} and sent into this world.

Translation Words - ULT

- Father
- sanctified
- sent
- world
- You are blaspheming
- the Son of God

Translation Words - UST

- blaspheming God...I...am
- Son of God...the
- my Father
- specially selected {to belong to him
- sent
- world

John 10:37

the works of my Father (ULT) the miraculous works that my Father wants me to do (UST)

Here Jesus is using **of** to describe **works** that God wants him to do. If this is not clear in your language, you could use a different expression. See how you translated a similar phrase in 9:4. Alternate translation: “the works that my Father demands” (See: [Possession](#))

of...Father (ULT) that...Father wants me to do (UST)

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

Translation Words - ULT

- [works](#)
- [of...Father](#)
- [do...believe](#)

Translation Words - UST

- [miraculous works](#)
- [that...Father wants me to do](#)
- [then you should...trust](#)

ULT

³⁷ If I am not doing the [works](#) of my [Father](#), do not [believe](#) me.

UST

³⁷ If I am not doing the [miraculous works](#) that my [Father wants me to do](#), [then you should](#) not [trust](#) me.

John 10:38

But if I am doing them (ULT) However, because I am doing these {miraculous} deeds (UST)

Here, Jesus is 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: “But since I am doing them” (See: [Connect — Factual Conditions](#))

believe in the works (ULT) you should trust {what} these deeds {reveal about me (UST)

Here, **believe in** means to acknowledge that the **works** Jesus does are done with the authority of the Father and prove that he is God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “believe that the works I do are from God” or “believe that the works I do are done with God’s power”(See: [Assumed Knowledge and Implicit Information](#))

the Father is in me, and I in the Father (ULT) my Father and I are completely united (UST)

Here Jesus uses the word **in** to express the close personal relationship between himself and God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “my Father has a close relationship with me, and I have a close relationship with my Father” (See: [Idiom](#))

the Father is in me, and I in the Father (ULT) my Father and I are completely united (UST)

These two phrases mean basically the same thing. The repetition is used to emphasize that the truth of what Jesus is saying. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “my Father and I are completely joined together as one” (See: [Doublet](#))

Translation Words - ULT

- you do...believe
- believe
- in...works
- you might know
- might understand
- Father is
- Father

Translation Words - UST

- you do...trust
- you should trust

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.”

UST

³⁸ However, because I am doing these {miraculous} deeds, you should trust {what} these deeds {reveal about me} even though you do not trust me. {You should do that} in order to learn and comprehend that my Father and I are completely united.”

- what} these deeds...reveal about me
- learn
- comprehend
- my Father and I are completely united
- my Father and I are completely united

John 10:39

he went away out of their hand (ULT) he got away from them (UST)

Here, John used the word **hand** figuratively to refer to the custody or possession of the Jewish leaders. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “he escaped from them” (See: [Metonymy](#))

Translation Words - ULT

- [they were seeking](#)
- [to seize](#)
- [hand](#)

Translation Words - UST

- [the Jewish leaders tried](#)
- [to arrest](#)
- [from](#)

ULT

³⁹ Therefore, [they were seeking to seize](#) him again, but he went away out of their [hand](#).

UST

³⁹ Because {he said these things}, [the Jewish leaders tried](#) again [to arrest](#) Jesus, but he got away [from](#) them.

John 10:40

beyond the Jordan (ULT) over {on the east side of} the Jordan River (UST)

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. See how you translated this expression in [1:28](#). Alternate translation: “on the side of the Jordan River opposite from Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

John (ULT) John the Baptizer (UST)

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. See how you translated this in [1:26](#). Alternate translation: “John the Baptist” or “John the Immerser” (See: [Assumed Knowledge and Implicit Information](#))

John first was baptizing (ULT) John the Baptizer had baptized people at the beginning {of his ministry} (UST)

Here, **first** refers to the beginning of John’s ministry. It does not mean that **John** was the **first** person to baptize people in that location. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “John was baptizing during the first days of his ministry” (See: [Assumed Knowledge and Implicit Information](#))

he stayed there (ULT) Jesus stayed there for a while (UST)

Jesus remained on the east side of **Jordan** for a short period of time. If your language requires a length of time for **stay**, you can use a general expression. Alternate translation: “Jesus stayed there for several days” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jordan
- John
- was baptizing

Translation Words - UST

- Jordan River
- John the Baptizer
- baptized people

ULT

⁴⁰ And he went away again beyond the **Jordan** to the place where **John** first **was baptizing**, and he stayed there.

UST

⁴⁰ Then Jesus went back over {on the east side of} the **Jordan River**. He went to the place where **John the Baptizer** had **baptized people** at the beginning {of his ministry}. Jesus stayed there for a while.

John 10:41

sign (ULT)

a miraculous sign (UST)

See how you translated this term in [2:11](#). See also the discussion of signs in Part 3 of the General Introduction to the Gospel of John.

Alternate translation: "significant miracle"

this one (ULT)

this man (UST)

Here, **this one** refers to Jesus. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "this man, Jesus" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [John](#)
- [John](#) (2)
- [sign](#)
- [true](#)

Translation Words - UST

- [John the Baptizer](#)
- [John](#) (2)
- [a miraculous 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](#)."

UST

⁴¹ Many people came to Jesus there. They said, "[John the Baptizer](#) never performed [a miraculous sign](#), but everything that [John](#) said about this man is [true](#)!"

John 10:42

(There are no notes for this verse.)

Translation Words - ULT

- believed
- in him

Translation Words - UST

- trusted
- 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.

UST

⁴² Many people trusted in him in that place.

John 11

John 11 General Notes

Structure and Formatting

Jesus returns to Judea (11:1–16)

Jesus' seventh sign: Jesus makes Lazarus become alive again (11:17–46)

The Jewish leaders plan to kill Jesus (11:47–57)

Special Concepts in this Chapter

Ancient Jewish burial customs

According to the burial customs of that time, a dead person's family would wrap the dead body with many strips of linen cloth and place it on a table inside a tomb. The tomb was either a cave or a room cut out of the side a large rock. According to Jewish tradition, the body was left to decompose in the tomb for one year. Then the family would place the bones in a stone box. If your readers would be unfamiliar with these burial customs, then you may need to provide explanations in your translation or in a note for [verses 38–44](#).

Passover

After Jesus made Lazarus become alive again, the Jewish leaders were determined to kill Jesus, so he started traveling secretly from place to place. The Pharisees knew that he would come to Jerusalem for the Passover festival because God had commanded all Jewish men to celebrate the Passover in Jerusalem. Thus they planned to catch him and kill him during Passover ([11:55–57](#)). (See: [Passover](#))

Important Figures of Speech in this Chapter

“One man dies for the people”

In the law of Moses, God commanded the priests to kill animals so that God would forgive the people's sins. In this chapter, the high priest Caiaphas says, “It is better for you that one man dies for the people than that the whole nation perishes” ([11:50](#)). He said this because he loved his “place” and “nation” ([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. However, God wanted Jesus to die so that he could forgive all of his people's sins.

“The Jews”

This term is used in three different ways in this chapter. Unlike in other parts of John's Gospel, it is used here primarily to refer to the Jewish people who were living in Judea, especially Judean friends and relatives of Lazarus. Some of these Judeans believed in Jesus and others opposed him ([11:36–37](#)). The term is also used specifically at least once in this chapter to refer to the Jewish leaders who opposed Jesus and were trying to kill him ([11:8](#) and possibly [11:54](#)). Finally, the term is used in [11:55](#) to refer to the Jewish people in general. The translator may wish to use the terms “Judeans,” “Jewish authorities,” and “Jewish people” to clarify these distinctions.

Hypothetical situation

When Martha and Mary said, “If you had been here, my brother would not have died,” they were speaking of a situation that could have happened but did not happen ([11:21](#), [32](#)). Jesus had not come, and their brother did die.

John 11:1

General Information:

Verses 1–2 provide background information about **Lazarus** and his sisters. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Now a certain man was sick, Lazarus from Bethany (ULT)

This verse introduces **Lazarus** as a new character in the story. Use the natural form in your language for introducing a new character.

Alternate translation: “There was a man named Lazarus, who was from Bethany and was sick” (See: [Introduction of New and Old Participants](#))

Lazarus (ULT) named Lazarus (UST)

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

Bethany (ULT) Bethany (UST)

See how you translated **Bethany** in [1:28](#). (See: [How to Translate Names](#))

of Mary...Martha (ULT) Mary...Martha also lived (UST)

Mary and **Martha** are the names of two women. (See: [How to Translate Names](#))

her sister Martha (ULT) his sisters...Martha also lived (UST)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [verse 5](#) suggests that **Martha** was the oldest and **Lazarus** was the youngest of the three siblings. If your language uses different words for **sister** depending on birth order, use the word for an older **sister** here. Alternate translation: “her older sister Martha” (See: [Kinship](#))

Translation Words - ULT

- Lazarus
- Bethany
- of Mary
- sister
- Martha

Translation Words - UST

- named Lazarus

ULT

¹ Now a certain man was sick, Lazarus from Bethany, from the village of Mary and her sister Martha.

UST

¹ A man named Lazarus became very ill. He lived in the village of Bethany where his sisters Mary and Martha also lived.

- Bethany
- sisters
- Mary
- Martha also lived

John 11:2

Now it was Mary who anointed the Lord with myrrh and wiped his feet with her hair (ULT)

Here, John refers to an event that would happen at a time following the events recorded in this chapter (12:1–8). If this might confuse your readers, you could translate this as a future event. Alternate translation: “Now it was Mary who would later anoint the Lord with myrrh and wipe his feet with her hair” (See: [Order of Events](#))

brother Lazarus (ULT) her brother Lazarus (UST)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [verse 5](#) suggests that Martha was the oldest and **Lazarus** was the youngest of the three siblings. If your language uses different words for **brother** depending on birth order, use the word for a younger **brother** here. Alternate translation: “younger brother Lazarus” (See: [Kinship](#))

Translation Words - ULT

- [Mary](#)
- [who anointed](#)
- [Lord](#)
- [brother](#)
- [Lazarus](#)

Translation Words - UST

- [the same Mary](#)
- [who later would pour...on](#)
- [Lord](#)
- [her 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.

UST

² This is [the same Mary who later would pour](#) perfume [on](#) the [Lord](#) and would wipe {the oil off of} his feet with her hair. It was [her brother Lazarus](#) who was ill.

John 11:3

sent...the sisters...to him, saying (ULT)
sent someone...the two sisters...to tell Jesus
about Lazarus. They said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “the sisters sent to him, and they said” (See: [Quotations and Quote Margins](#))

sent...to him (ULT)
sent someone...to tell Jesus about Lazarus
(UST)

Here, John is leaving out a word that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply this word from the context. Alternate translation: “sent messengers to him” or “sent a message to him” (See: [Ellipsis](#))

Sir, behold, he whom you love is sick (ULT)

Here, the **sisters** are using a present statement to make a request indirectly. They tell Jesus that Lazarus is **sick**, because they want Jesus to come and heal him. If this use of a statement is confusing in your language, you can use a more natural form for instruction. Alternate translation: “Sir, behold, he whom you love is sick and needs your help” (See: [Statements — Other Uses](#))

behold (ULT)

Here, **behold** means to take notice of something or pay attention to something. It is used here to emphasize the urgency of the words that follow. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: “take notice” (See: [Metaphor](#))

Translation Words - ULT

- [sisters](#)
- [sent](#)
- [Sir](#)
- [you love](#)

Translation Words - UST

- [two sisters](#)
- [sent someone](#)
- [Lord](#)
- [the one whom you love](#)

ULT

³ Therefore, the [sisters](#) [sent](#) to him, saying, “[Sir](#), behold, he whom [you love](#) is sick.”

UST

³ So the [two sisters](#) [sent someone](#) to tell Jesus about Lazarus. They said, “[Lord](#), [the one whom you love](#) is very ill. {Please come!}”

John 11:4

is not to death (ULT) **will not end in Lazarus' death (UST)**

Here, **not to** indicates that what follows is not the result of the **sickness**. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "This sickness will not result in death" (See: [Connect — Reason-and-Result Relationship](#))

but for the glory of God (ULT) **Rather, the purpose of this illness is to reveal how great God is (UST)**

Jesus is stating the purpose for Lazarus's **sickness**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "but for the purpose of glorifying God" (See: [Connect — Goal \(Purpose\) Relationship](#))

for the glory of God (ULT) **the purpose of this illness is to reveal how great God is (UST)**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "in order to glorify God" (See: [Abstract Nouns](#))

so that the Son of God may be glorified by it (ULT) **Lazarus became ill in order that the illness may reveal how great I, the Son of God, am (UST)**

Jesus is stating the second purpose for Lazarus's **sickness**. Use a natural way in your language for introducing a second purpose clause. Alternate translation: "and for the purpose of glorifying the Son of God" (See: [Connect — Goal \(Purpose\) Relationship](#))

the Son of God (ULT) **I, the Son of God (UST)**

Jesus is referring to himself in third person. If this is confusing in your language, you can use the first person form, as in the UST. (See: [First, Second or Third Person](#))

Son of God (ULT) **I, the Son of God (UST)**

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

Translation Words - ULT

- [Jesus](#)
- [death](#)
- [glory](#)

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."

UST

⁴ When [Jesus](#) heard about Lazarus' illness, he said, "This illness will not end in [Lazarus' death](#). Rather, the purpose of this illness is [to reveal how great God is](#). Lazarus became ill in order that the illness [may reveal how great I, the Son of God, am](#)."

- may be glorified
- of God
- Son of God

Translation Words - UST

- Jesus
- Lazarus' death
- to reveal how great God is
- to reveal how great God is
- may reveal how great...am
- I, the Son of God

John 11:5

In this verse John briefly stops telling about the events in the story in order to give background information about Jesus' relationship with **Lazarus** and his sisters. Use the natural form in your language for expressing background information. (See: [Background Information](#))

sister (ULT) sister Mary (UST)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [verse 5](#) suggests that Martha was the oldest and Lazarus was the youngest of the three siblings. If your language uses different words for **sister** depending on birth order, use the word for a younger **sister** here. Alternate translation: "younger sister" (See: [Kinship](#))

ULT

⁵ (Now [Jesus loved Martha](#) and her [sister](#) and [Lazarus](#).)

UST

⁵ ([Jesus loved Martha](#), her [sister Mary](#), and [Lazarus](#).)

Translation Words - ULT

- [Jesus](#)
- [loved](#)
- [Martha](#)
- [sister](#)
- [Lazarus](#)

Translation Words - UST

- [Jesus](#)
- [loved](#)
- [Martha](#)
- [sister Mary](#)
- [Lazarus](#)

John 11:6

Therefore (ULT)

So (UST)

Therefore connects this verse to the previous verse in order to indicate that Jesus delayed going to Lazarus because he loved him and his sisters. Jesus' delay is not in contrast to his love for them. Although Lazarus's family would suffer for a short time, they would experience a great blessing when Jesus brought Lazarus back to life. Alternate translation: "Because Jesus loved them" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- days

Translation Words - UST

- days

ULT

⁶ Therefore, when he heard that he was sick, he then indeed stayed two **days** in the place where he was.

UST

⁶ So when Jesus heard that Lazarus was ill, he deliberately remained where he was for two more **days**.

John 11:7

he says (ULT)

Jesus said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- to...disciples
- Judea

Translation Words - UST

- his disciples
- the region of Judea

ULT

⁷ Then after this, he says to the [disciples](#), "Let us go to [Judea](#) again."

UST

⁷ Then after {those two days} Jesus said to [his disciples](#), "Let us go back to [the region of Judea](#)."

John 11:8

the Jews (ULT)

the Jewish leaders {in Judea (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#) and the discussion of this term in the General Notes for this chapter. (See: [Synecdoche](#))

you are going back there again (ULT)

You surely should not return there again (UST)

Here the disciples use the form of a question to emphasize that they do not want Jesus to go to Jerusalem. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you surely should not go back there again!" (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?"

UST

⁸ His [disciples](#) said, "[Teacher](#), the [Jewish leaders {in Judea}](#) currently [want to kill](#) you [with stones](#)! You surely should not return there again!"

Translation Words - ULT

- [disciples](#)
- [Rabbi](#)
- [Jews](#)
- [are seeking](#)
- [to stone](#)

Translation Words - UST

- [disciples](#)
- [Teacher](#)
- [Jewish leaders {in Judea](#)
- [want](#)
- [to kill...with stones](#)

John 11:9

Are there not 12 hours in the day (ULT) You know that there are 12 hours of daylight (UST)

Jesus is using the form of a question for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There are surely 12 hours in the day" (See: [Rhetorical Question](#))

If someone walks in the daytime, he does not stumble, because he sees by the light of this world (ULT)

The person who walks during the daytime will walk safely because the light allows him to see where he is going (UST)

Here Jesus speaks figuratively about **someone** walking **in the daytime** in order to comfort his disciples who were worried about going to Judea. In this metaphor Jesus uses **the light of this world** figuratively to refer to himself, who has previously called himself "the Light of the World" in [8:12](#) and [9:5](#). This whole metaphor could mean: (1) if Jesus and his disciples did God's work during the limited time God had given him to work with them (**the daytime**), they would not fail (**stumble**) because Jesus was with them. This interpretation has a similar meaning to Jesus' statement in [9:4](#). Alternate translation: "If you do God's work during the time I am here, you will succeed, because you are with me, the light of this world." (2) someone who acts according to God's will (**walks in the daytime**) does not fail (**stumble**) because Jesus guides that person. Alternate translation: "If someone acts according to God's will, he will succeed, because I, the light of this world, will guide him" (See: [Metaphor](#))

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."

UST

⁹ Jesus replied, "You know that there are 12 hours of daylight. The person who walks during the daytime will walk safely because the light allows him to see where he is going."

Translation Words - ULT

- Jesus
- hours
- in...day
- daytime
- walks
- he does...stumble
- by...light
- of...world

Translation Words - UST

- Jesus
- You know that there are 12 hours of daylight
- You know that there are 12 hours of daylight
- daytime
- walks
- will walk safely
- the light
- the light

John 11:10

**But if someone walks at night, he stumbles because the light is not in him (ULT)
However, when a person walks during the night, he will stumble because there is no light to allow him to see where he is going (UST)**

In this verse Jesus expands the metaphor from the previous verse about a person walking outside. In this metaphor Jesus uses **the light** figuratively to refer to himself, who has previously called himself “the Light of the World” in [8:12](#) and [9:5](#). This whole metaphor could mean: (1) if his disciples tried to do God’s work after the limited time God had given him to be with them (the **night** which comes after “the daytime”), they would fail (**stumble**) because Jesus would not be with them. This interpretation has a similar meaning to Jesus’ statement in [9:4](#). Alternate translation: “If you try to do this work after I have left, you will fail because I, the light, am not with you.” (2) someone who does not act according to God’s will (**walks at night**) is an unbeliever who fails completely (**stumble**) because that person does not know Jesus. Alternate translation: “If someone does not act according to God’s will, he will fail because he does not know me, the light” (See: [Biblical Imagery — Extended Metaphors](#))

ULT

¹⁰ But if someone [walks](#) at night, [he stumbles](#) because the [light](#) is not in him.”

UST

¹⁰ However, when a person [walks](#) during the night, [he will stumble](#) because [there is no light to allow him to see where he is going.](#)”

Translation Words - ULT

- [walks](#)
- [he stumbles](#)
- [light](#)

Translation Words - UST

- [walks](#)
- [he will stumble](#)
- [there is no light to allow him to see where he is going](#)

John 11:11

he says (ULT)

he told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Our friend Lazarus has fallen asleep (ULT)

Our friend Lazarus is sleeping (UST)

Jesus uses **fallen asleep** to refer to being dead. This is a polite way of referring to something unpleasant. Since Jesus explains the meaning in [verse 14](#), you do not need to explain it here. However, If you have an idiom for this idea in your language, you may use it here. (See: [Euphemism](#))

ULT

¹¹ He said these things, and after this, he says to them, "Our friend [Lazarus has fallen asleep](#), but I am going so that I may wake him out of sleep."

UST

¹¹ After saying these things, he told them, "Our friend [Lazarus is sleeping](#), but I will go there to wake him up."

but I am going so that I may wake him out of sleep (ULT)

but I will go there to wake him up (UST)

Here, **wake him out of sleep** refers to Jesus' plan to cause Lazarus to become alive again. If you have an idiom for this idea in your language, you may use it here. Since the disciples do not understand what Jesus is saying here, do not translate this in a non-figurative way. (See: [Idiom](#))

Translation Words - ULT

- [Lazarus](#)
- [has fallen asleep](#)

Translation Words - UST

- [Lazarus](#)
- [is sleeping](#)

John 11:12

if he has fallen asleep (ULT)

if he is sleeping (UST)

See how you translated **fallen asleep** in the previous verse. (See: [Euphemism](#))

Translation Words - ULT

- [disciples](#)
- [Lord](#)
- [he has fallen asleep](#)

Translation Words - UST

- [his disciples](#)
- [Lord](#)
- [he is sleeping](#)

ULT

¹² Therefore, the [disciples](#) said to him, “[Lord](#), if [he has fallen asleep](#), he will recover.”

UST

¹² So [his disciples](#) told him, “[Lord](#), if [he is sleeping](#), then he will get well.”

John 11:13

In this verse John briefly stops telling the events in the story in order to give background information about Jesus' conversation with his disciples. Use the natural form in your language for expressing background information. (See: [Background Information](#))

those ones (ULT) his disciples (UST)

Here, **those ones** refers to Jesus' disciples. If it would be more natural in your language, you could state this explicitly, as in the UST. (See: [Pronouns — When to Use Them](#))

he is speaking (ULT) he was talking (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the sleep of slumber (ULT) actual sleep (UST)

John is using **of** to describe **sleep** that is **slumber**. If this is not clear in your language, you could use a different expression. Alternate translation: "sleep that is actually sleep" or "natural sleep" (See: [Possession](#))

Translation Words - ULT

- [Jesus](#)
- [death](#)
- [of slumber](#)

Translation Words - UST

- [Jesus](#)
- [death](#)
- [actual sleep](#)

ULT

¹³ (Now [Jesus](#) had spoken about his [death](#), but those ones thought that he is speaking about the sleep [of slumber](#).)

UST

¹³ ([Jesus](#) was actually speaking about Lazarus' [death](#), but his disciples thought that he was talking about [actual sleep](#).)

John 11:14

then...Jesus...said to them plainly (ULT)

Here, **plainly** means to say something clearly without using and metaphors or others figures of speech. Because the disciples did not understand the metaphor Jesus told them in [verse 11](#), he told them the meaning in a non-figurative way. Alternate translation: "Jesus then said to them in words that they could understand"

Translation Words - ULT

- [Jesus](#)
- [Lazarus](#)
- [has died](#)

Translation Words - UST

- [Jesus](#)
- [Lazarus](#)
- [is dead](#)

ULT

¹⁴ Therefore, [Jesus](#) then said to them plainly, "[Lazarus has died](#)."

UST

¹⁴ So [Jesus](#) told them clearly, "[Lazarus is dead](#)."

John 11:15

for your sakes (ULT)

This is} for your benefit (UST)

Alternate translation: "for your benefit" or "for your good"

so that you may believe (ULT)

I let this happen} so that you may trust in me (UST)

Here, Jesus is leaving out some words that a clause would need in many languages to be complete. If your readers would misunderstand this, you could supply this word from the context.

You may also need to start a new sentence. Alternate translation: "for

I allowed this to happen so that you may believe in me" or "for I let Lazarus die so that you may believe that I am the Messiah" (See: [Ellipsis](#))

Translation Words - ULT

- I am glad
- you may believe

Translation Words - UST

- I rejoice
- you may trust in me

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."

UST

¹⁵ And I rejoice that I was not there {when he died}. {I let this happen} so that you may trust in me. {This is} for your benefit. Rather than staying here, let us go to where he is."

John 11:16

Thomas (ULT)

Thomas (UST)

Thomas is the name of a man, one of Jesus' disciples. (See: [How to Translate Names](#))

who is called Didymus (ULT) whom they called 'The Twin' (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom some people called Didymus" (See: [Active or Passive](#))

Didymus (ULT)

The Twin (UST)

Didymus is the name of a man. It is a Greek word that means "twin" and is Thomas' other name. (See: [How to Translate Names](#))

Translation Words - ULT

- Thomas, who is called Didymus
- who is called
- to...fellow disciples
- we may die

Translation Words - UST

- Thomas, whom they called 'The Twin
- whom they called
- to the rest of the disciples
- we may die

ULT

¹⁶ Therefore, Thomas, who is called Didymus, said to {his} fellow disciples, "Let us also go, so that we may die with him."

UST

¹⁶ So Thomas, whom they called 'The Twin,' said to the rest of the disciples, "Let us also go with the Teacher in order that we may die with him."

John 11:17

Jesus found him having already been in the tomb for four days (ULT)

Jesus...he learned that people had already put Lazarus' dead body in a tomb four days before then (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Jesus found him; people had put his body in the tomb four days earlier" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [tomb](#)
- [days](#)

Translation Words - UST

- [Jesus](#)
- [tomb](#)
- [days before then](#)

ULT

¹⁷ Therefore, having come, [Jesus](#) found him having already been in the [tomb](#) for four [days](#).

UST

¹⁷ So when [Jesus](#) arrived {in the village of Bethany,} he learned that people had already put Lazarus' dead body in a [tomb](#) four [days before then](#).

John 11:18

Now Bethany was near Jerusalem, about 15 stadia away (ULT)

This verse gives background information about the place where this event took place. Use the natural form in your language for expressing background information. Alternate translation: "This event took place in Bethany, which was near Jerusalem and was about 15 stadia away" (See: [Background Information](#))

15 stadia away (ULT) three kilometers away from (UST)

The word **stadia** is the plural of "stadium," which is a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: "about two miles away" (See: [Biblical Distance](#))

Translation Words - ULT

- [Bethany](#)
- [Jerusalem](#)

Translation Words - UST

- [Jerusalem](#)
- [village of Bethany](#)

ULT

¹⁸ Now [Bethany](#) was near [Jerusalem](#), about 15 stadia away.

UST

¹⁸ ([Jerusalem](#) was only about three kilometers away from the [village of Bethany](#).)

John 11:19

This verse gives background information about the people who were present when this event took place. Use the natural form in your language for expressing background information. (See: [Background Information](#))

the Jews (ULT)

Jewish people (UST)

Here, **the Jews** refers to people living in Judea, particularly the Jewish friends of Lazarus' family. It does not refer to the Jewish leaders or those Jews who opposed Jesus. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly, as in the UST. (See: [Assumed Knowledge and Implicit Information](#))

their} brother (ULT)

their brother Lazarus' death (UST)

See how you translated **brother** in [verse 2](#). (See: [Kinship](#))

Translation Words - ULT

- [Jews](#)
- [Martha](#)
- [Mary](#)
- [they might comfort](#)
- [brother](#)

Translation Words - UST

- [Jewish people](#)
- [Martha](#)
- [Mary {in Bethany}](#)
- [console](#)
- [their brother Lazarus' death](#)

ULT

¹⁹ And many of the [Jews](#) had come to [Martha](#) and [Mary](#) so that [they might comfort](#) them about {their} [brother](#).

UST

¹⁹ Many [Jewish people](#) came to [Martha](#) and [Mary {in Bethany}](#) in order to [console](#) both of them concerning [their brother Lazarus' death](#).

John 11:20

about their brother

If it would be more natural in your language, you could express this statement as an indirect quotation. Alternate translation: “she heard that Jesus was coming” (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- Martha
- Jesus
- Mary
- house

Translation Words - UST

- Martha
- Jesus
- Mary {did not go with her}
- house

ULT

²⁰ Then Martha, when she heard, “Jesus is coming,” went to meet him, but Mary was sitting in the house.

UST

²⁰ When Martha heard {someone say} that Jesus was coming, she went out to meet him. Mary {did not go with her} but stayed in the house.

John 11:21

if you had been here, my brother would not have died (ULT)

if you had only been here sooner, my brother would not be dead (UST)

Martha is making a conditional statement that sounds hypothetical, but she knows that the condition is not true. **Jesus** had not been there and her **brother** had **died**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “if you had been here, but you were not, my brother would not have died, but he did” (See: [Connect — Contrary to Fact Conditions](#))

brother (ULT)

brother (UST)

See how you translated **brother** in [verse 2](#). (See: [Kinship](#))

Translation Words - ULT

- [Martha](#)
- [Jesus](#)
- [Lord](#)
- [brother](#)
- [would...have died](#)

Translation Words - UST

- [Martha](#)
- [him](#)
- [Lord](#)
- [brother](#)
- [would...be dead](#)

ULT

²¹ [Martha](#) then said to [Jesus](#), “[Lord](#), if you had been here, my [brother](#) would not [have died](#).”

UST

²¹ When [Martha](#) met Jesus, she said to [him](#), “[Lord](#), if you had only been here sooner, my [brother](#) would not [be dead](#)!”

John 11:22

(There are no notes for this verse.)

Translation Words - ULT

- I know
- from God
- God

Translation Words - UST

- I am certain
- him to do
- God

ULT

²² But even now, I know that whatever you would ask from God, God will give to you."

UST

²² However, even now {that he is dead} I am certain that God will do for you whatever you ask him to do."

John 11:23

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Your brother will rise again (ULT) Your brother will live again (UST)

Here, **rise again** is an idiom that refers to a died person becoming **alive again**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your brother will become alive again" (See: [Idiom](#))

brother (ULT) brother (UST)

See how you translated **brother** in [verse 2](#). (See: [Kinship](#))

Translation Words - ULT

- [Jesus](#)
- [brother](#)
- [will rise again](#)

Translation Words - UST

- [Jesus](#)
- [brother](#)
- [will live again](#)

ULT

²³ [Jesus](#) says to her, "Your [brother will rise again](#)."

UST

²³ [Jesus](#) told her, "Your [brother will live again](#)."

John 11:24

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he will rise again (ULT) my brother will live again (UST)

See how you translated **rise again** in the previous verse. (See: [Idiom](#))

in the resurrection (ULT) when God raises all dead people (UST)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: “when God resurrects people” or “when God brings people back from the dead” (See: [Abstract Nouns](#))

on the last day (ULT) on the last day {when he judges everyone (UST)

Here, **the last day** refers to “the day of the Lord,” which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: [day of the Lord](#), [day of Yahweh](#)). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “on the day when God judges everyone” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Martha
- I know
- he will rise again
- resurrection
- last day
- day

Translation Words - UST

- Martha
- I am certain
- my brother will live again
- when God raises all dead people
- last day {when he judges everyone
- day {when he judges everyone

ULT

²⁴ Martha says to him, “I know that he will rise again in the resurrection on the last day.”

UST

²⁴ Martha told him, “I am certain that my brother will live again when God raises all dead people on the last day {when he judges everyone}.”

John 11:25

the resurrection (ULT)

the one who causes dead people to live again (UST)

Here, **Jesus** calls himself **the resurrection** in order to say that he is the one who causes dead people to come back to life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the one who resurrects dead people” or “the one who brings dead people back to life” (See: [Assumed Knowledge and Implicit Information](#))

the life (ULT)

I am the one who gives people eternal life (UST)

Here, **Jesus** calls himself **the life** in order to say that he is the one who gives people eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the one who makes people live forever” or “the one who causes people to live forever” (See: [Assumed Knowledge and Implicit Information](#))

even if he dies (ULT)

even if his body dies (UST)

Here, **dies** refers to physical death. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “even if his body dies” (See: [Assumed Knowledge and Implicit Information](#))

will live (ULT)

will live forever (UST)

Here, **live** refers to having eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “will have eternal life” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [resurrection](#)
- [life](#)
- [will live](#)
- [believing](#)
- [in me](#)
- [he dies](#)

Translation Words - UST

- [Jesus](#)
- [the one who causes dead people to live again](#)
- [I am the one who gives people eternal life](#)
- [will live forever](#)
- [Whoever trusts](#)
- [in me](#)
- [his body 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](#);

UST

²⁵ [Jesus](#) told her, “I am [the one who causes dead people to live again](#). I am the one who gives people eternal life. Whoever trusts in me will live forever, even if [his body dies](#).”

John 11:26

everyone living (ULT)

All those who receive eternal life (UST)

Here, **living** refers to having eternal life, as “live” does in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “everyone who has eternal life” (See: [Assumed Knowledge and Implicit Information](#))

may certainly not die into eternity (ULT)

will surely live forever (UST)

Here, **die** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. If your readers would misunderstand this use of **die**, you could state this explicitly. See how you translated a similar phrase in [6:50](#). Alternate translation: “may certainly not not die spiritually into eternity” or “may certainly not experience spiritual death into eternity” (See: [Assumed Knowledge and Implicit Information](#))

may certainly not die into eternity (ULT)

will surely live forever (UST)

Jesus is using 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: “may certainly live into eternity” (See: [Litotes](#))

ULT

²⁶ and everyone [living](#) and [believing in me](#) may certainly not [die](#) into eternity. [Do you believe](#) this?”

UST

²⁶ All [those who receive eternal life](#) and [trust in me will surely live](#) forever. [Do you believe](#) that this is true?”

Translation Words - ULT

- [living](#)
- [believing](#)
- [Do you believe](#)
- [in me](#)
- [may...die](#)

Translation Words - UST

- [those who receive eternal life](#)
- [trust](#)
- [Do you believe](#)
- [in me](#)
- [will surely live](#)

John 11:27

She says (ULT) Martha told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Son of God (ULT) Son of God (UST)

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

who is coming into the world (ULT)

You are} the one whom God promised would come into this world (UST)

This phrase refers to a prophet the Jews were waiting for, based on God's promise to send **into the world** a prophet like Moses, which is recorded in [Deuteronomy 18:15](#). If your readers will not be familiar with this Old Testament reference, you could state this explicitly. Alternate translation: "whom God said he would send into the world" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Lord
- believe
- Christ
- Son of God
- world

Translation Words - UST

- Lord
- do indeed believe
- Messiah
- 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."

UST

²⁷ Martha told him, "Yes, I do, Lord! I do indeed believe that you are the Messiah, the Son of God. {You are} the one whom God promised would come into this world."

John 11:28

sister (ULT)

sister (UST)

See how you translated **sister** in [verse 5](#). (See: [Kinship](#))

Teacher (ULT)

Teacher (UST)

Here, **Teacher** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Teacher, Jesus,” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [called](#)
- [is calling](#)
- [sister](#)
- [Mary](#)
- [Teacher](#)

Translation Words - UST

- [summoned](#)
- [he is summoning](#)
- [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.”

UST

²⁸ After she said that, she returned {to the house} and secretly [summoned](#) her [sister Mary](#). She told Mary, “The [Teacher](#) has arrived, and [he is summoning](#) you.”

John 11:29

(There are no notes for this verse.)

Translation Words - ULT

- she got up

Translation Words - UST

- she rose

ULT

²⁹ Now when she heard this, she got up quickly and went to him.

UST

²⁹ When Mary heard what her sister said, she rose quickly and went out to meet Jesus.

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. Use the natural form in your language for expressing background information. Alternate translation: "At that time Jesus had not yet come into the village" (See: [Background Information](#))

Translation Words - ULT

- [Jesus](#)
- [Martha](#)

Translation Words - UST

- [Jesus](#)
- [Martha](#)

ULT

³⁰ (Now [Jesus](#) had not yet come into the village but was still in the place where [Martha](#) had met him.)

UST

³⁰ (At that time [Jesus](#) had not yet entered the village of Bethany. Rather, he was still at the place where [Martha](#) had met him.)

John 11:31

the...Jews (ULT)

The...Jewish people (UST)

See how you translated **the Jews** in [verse 19](#).

who were with her in the house and

comforting her (ULT)

who were comforting Mary in her house (UST)

This phrase is making a distinction between **the Jews** who were **comforting Mary** in her **house** and those who were not doing so. It is not giving us further information about **the Jews**. If this might confuse your readers, you could make the relationship between these phrases more clear. Alternate translation: “the Jews, that is, those Jews who were with her in the house and comforting her” (See: [Distinguishing Versus Informing or Reminding](#))

Translation Words - ULT

- [Jews](#)
- [house](#)
- [comforting](#)
- [Mary](#)
- [got up](#)
- [tomb](#)

Translation Words - UST

- [Jewish people](#)
- [who were comforting Mary in her house](#)
- [who were comforting Mary in her house](#)
- [her](#)
- [rise](#)
- [tomb {where they had buried Lazarus}](#)

ULT

³¹ Then 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.

UST

³¹ The [Jewish people who were comforting Mary in her house](#) saw [her rise](#) quickly and go outside, so they followed her. They thought that she was going to the [tomb {where they had buried Lazarus}](#) in order to grieve there.

John 11:32

she fell down at his feet (ULT)
she threw herself down on the ground in front of his feet (UST)

Here, **fell down** means that Mary voluntarily threw herself down on the ground in front of Jesus to show the respect that she had for him. The phrase does not mean that **Mary** involuntarily **fell down**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “she prostrated herself at his feet” (See: [Assumed Knowledge and Implicit Information](#))

she fell down at his feet, saying to him (ULT)
she threw herself down on the ground in front of his feet. She told him (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “she fell down at his feet and said to him” (See: [Quotations and Quote Margins](#))

Lord, if you had been here, my brother would not have died (ULT)
Lord, if you had only been here sooner, my brother would not be dead (UST)

See how you translated this sentence in [11:21](#).

Translation Words - ULT

- Mary
- Jesus
- she fell down
- Lord
- brother
- would...have died

Translation Words - UST

- Mary
- Jesus
- she threw herself down on the ground
- Lord
- brother
- would...be dead

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.”

UST

³² When Mary arrived at the place where Jesus had spoken to Martha and saw him, she threw herself down on the ground in front of his feet. She told him, “Lord, if you had only been here sooner, my brother would not be dead!”

John 11:33

the...Jews (ULT)

the...with...Jewish people (UST)

See how you translated **the Jews** in [verse 19](#).

he was deeply disturbed in the spirit and he troubled himself (ULT)

he became extremely agitated (UST)

These two phrases mean basically the same thing. John combines these phrases to express the intense emotional distress that Jesus was feeling. Alternate translation: "he was very upset" (See: [Doublet](#))

he was deeply disturbed (ULT)

he became extremely agitated (UST)

The word translated **deeply disturbed** could mean: (1) Jesus was experiencing very intense negative emotions, in which case the meaning would be similar to **troubled**. Alternate translation: "he was deeply moved" (2) Jesus was angry or indignant, which is what the word means in other books in the Bible. Alternate translation: "he was outraged" (See: [Assumed Knowledge and Implicit Information](#))

he was deeply disturbed in the spirit (ULT)

he became extremely agitated (UST)

Here, **spirit** refers to Jesus' **spirit**. It does not refer to the Holy Spirit. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he was deeply disturbed within himself" or "he was deeply disturbed inside" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Jews](#)
- [in...spirit](#)
- [he troubled](#)

Translation Words - UST

- [Jesus](#)
- [Jewish people](#)
- [he became extremely agitated](#)
- [he became extremely agitated](#)

ULT

³³ When therefore [Jesus](#) saw her weeping, and the [Jews](#) having come with her weeping, he was deeply disturbed in the [spirit](#) and [he troubled](#) himself.

UST

³³ When [Jesus](#) saw her grieving, and the [Jewish people](#) with her also grieving, [he became extremely agitated](#).

John 11:34

Where have you laid him (ULT)

Where have you buried his body (UST)

Jesus is referring to putting Lazarus' dead body in a tomb as laying him down. This is a polite way of referring to something unpleasant and accurately describes the Jewish burial practice of laying a dead body on a table inside the tomb. If this might confuse your readers, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: "Where have you entombed him?" (See: [Euphemism](#))

Translation Words - ULT

- [Lord](#)

Translation Words - UST

- [Lord](#)

ULT

³⁴ And he said, "Where have you laid him?" They say to him, "[Lord](#), come and see."

UST

³⁴ He asked, "Where have you buried his body?" They told him, "[Lord](#), come and see {where he is}."

John 11:35

Jesus wept (ULT)

Jesus started crying (UST)

The word translated **wept** is different from the word used to describe the weeping of Mary and the Jews with her in [verses 31–33](#). The word here just means to shed tears. If it would be helpful for your readers, you could state this explicitly. Alternate translation: “Jesus cried” or “Jesus shed tears” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁵ Jesus wept.

UST

³⁵ Jesus started crying.

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

John 11:36

the Jews (ULT)

the Jewish people {who were with Mary (UST)}

See how you translated **the Jews** in [verse 19](#).

Translation Words - ULT

- [Jews](#)
- [he loved](#)

Translation Words - UST

- [Jewish people {who were with Mary](#)
- [he loved](#)

ULT

³⁶ Then the [Jews](#) said, "Behold how much [he loved](#) him!"

UST

³⁶ So the [Jewish people {who were with Mary}](#) said among themselves, "See how much [he loved](#) Lazarus!"

John 11:37

Was this one, who opened the eyes of the blind man, not able to act so that this one also would not die (ULT)

He could enable the blind man to see. But maybe he didn't have enough power to prevent this man from dying (UST)

Some of the Jews use the form of a question to express their surprise that Jesus did not heal Lazarus. This could mean: (1) they believed that Jesus loved Lazarus, but doubted his ability to heal him. "He opened the eyes of the blind man, but he was not able to keep this man from dying." (2) they thought that Jesus did not really love Lazarus because he healed the blind man but not him. Alternate translation: "He could open the eyes of the blind man. So if he really loved this man, he surely would have healed him!" (See: [Rhetorical Question](#))

ULT

³⁷ But some of them said, "Was this one, who opened the eyes of the blind man, not able to act so that this one also would not [die](#)?"

UST

³⁷ However, others among them said, "[He could enable the blind man to see. But maybe he didn't have enough power to prevent this man from dying!](#)"

who opened the eyes of the blind man (ULT)

He could enable the blind man to see. But maybe he didn't have enough power to prevent this man from dying (UST)

See how you translated a similar phrase in [9:14](#). Alternate translation: "who caused the blind man to see" (See: [Metonymy](#))

Translation Words - ULT

- [would...die](#)

Translation Words - UST

- [He could enable the blind man to see. But maybe he didn't have enough power to prevent this man from dying](#)

John 11:38

being deeply disturbed in himself (ULT) was emotionally agitated (UST)

See how you translated the similar phrase in [verse 33](#).

Now it was a cave, and a stone lay against it (ULT)

John provides a brief break in the story to describe the tomb where the people had entombed Lazarus. Use the natural form in your language for expressing background information. Alternate translation: "The place Lazarus was entombed was a cave that had a stone laying against it." (See: [Background Information](#))

Translation Words - ULT

- [Jesus](#)
- [tomb](#)

Translation Words - UST

- [Jesus](#)
- [tomb](#)

ULT

³⁸ Therefore, [Jesus](#) again, being deeply disturbed in himself, went to the [tomb](#). Now it was a cave, and a stone lay against it.

UST

³⁸ [Jesus](#) then was emotionally agitated again when he came to the [tomb](#). (It was a cave, and a large rock was covering its entrance.)

John 11:39

says...says (ULT)

said...said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the sister (ULT)

Lazarus' sister Martha (UST)

Martha was Lazarus' oldest **sister**. If your language uses different words for **sister** depending on birth order, use the word for a older or oldest **sister** here. Alternate translation: "the oldest sister" (See: [Kinship](#))

for it is four days (ULT)

because he died four days ago (UST)

This means that it has been **four days** since Lazarus **died**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for he has been dead for four days" or "for it has been four days since he died" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Martha](#)
- [sister](#)
- [who had died](#)
- [Lord](#)

Translation Words - UST

- [Jesus](#)
- [Lazarus' sister Martha](#)
- [Lazarus' sister Martha](#)
- [Lazarus' sister Martha](#)
- [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."

UST

³⁹ [Jesus](#) said, "Remove the rock from the cave's entrance." {However,} [Lazarus' sister Martha](#) told him, "[Lord](#), by this time his body will smell bad because he died four days ago."

John 11:40

says (ULT) **told (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Did I not say to you that, if you believe, you will see the glory of God (ULT)
I surely told you that if you trusted me, you would see how great God is (UST)

Jesus is using the form of a question to emphasize that God is about to do something wonderful. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I certainly said to you that, if you believe, you would see the glory of God!" (See: [Rhetorical Question](#))

if you believe (ULT)
I surely told you that if you trusted me, you would see how great God is (UST)

Here, Jesus is leaving out some words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply this word from the context. Alternate translation: "if you believe in me" or "if you believe that I am the Messiah" (See: [Ellipsis](#))

the glory of God (ULT)
I surely told you that if you trusted me, you would see how great God is (UST)

This could mean: (1) God receives the glory. Alternate translation: "the glorification of God" (2) glory that comes from God. Alternate translation: "the glory from God"(See: [Possession](#))

the glory of God (ULT)
I surely told you that if you trusted me, you would see how great God is (UST)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "God glorified" or "how glorious God is" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [you believe](#)
- [glory](#)
- [of God](#)

Translation Words - UST

- [Jesus](#)
- [I surely told you that if you trusted me, you would see how great God is](#)
- [I surely told you that if you trusted me, you would see how great God is](#)
- [I surely told you that if you trusted me, you would see how great God is](#)

ULT

⁴⁰ [Jesus](#) says to her, "Did I not say to you that, if [you believe](#), you will see the [glory of God](#)?"

UST

⁴⁰ [Jesus](#) told her, "[I surely told you that if you trusted me, you would see how great God is!](#)"

John 11:41

Jesus...lifted up {his} eyes (ULT)

Jesus...looked up toward heaven (UST)

Here, “lifted up his eyes” is an idiom that means to look upward. See how you translated a similar phrase in [4:35](#). (See: [Idiom](#))

Father (ULT)

Father (UST)

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

Translation Words - ULT

- [Jesus](#)
- [Father](#)

Translation Words - UST

- [Jesus](#)
- [Father](#)

ULT

⁴¹ Therefore, they took away the stone. Then [Jesus](#) lifted up {his} eyes and said, “[Father](#), I thank you that you heard me.

UST

⁴¹ So some people removed the rock from the cave’s entrance. [Jesus](#) looked up toward heaven and said, “[Father](#), I thank you for listening to me.

John 11:42

the crowd that is standing around (ULT) the people standing here (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

Translation Words - ULT

- have known
- they may believe
- sent

Translation Words - UST

- know
- they might be confident
- sent

ULT

⁴² Now 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.”

UST

⁴² I [know](#) that you always listen to me. Nevertheless, I said that for the sake of the people standing here. I said this in order that [they might be confident](#) that you [sent](#) me.”

John 11:43

(There are no notes for this verse.)

Translation Words - ULT

- with a...voice
- Lazarus

Translation Words - UST

- he shouted loudly
- Lazarus

ULT

⁴³ And having said this, he cried out with a loud voice, "Lazarus, come out!"

UST

⁴³ After he said that prayer, he shouted loudly, "Lazarus, come out of the tomb!"

John 11:44

his} feet and hands having been bound with cloths, and his face having been bound with a cloth (ULT)

The people who prepared...for burial} had wrapped his feet and hands with strips of cloth and had wrapped a cloth around his face (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone having bound his feet and hands with cloths, and someone having bound his face with a cloth" (See: [Active or Passive](#))

his} feet and hands having been bound with cloths, and his face having been bound with a cloth (ULT)

The people who prepared...for burial} had wrapped his feet and hands with strips of cloth and had wrapped a cloth around his face (UST)

Wrapping a dead body in strips of **cloth** was the burial custom in this culture. See the discussion of this in the General Notes for this chapter. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "his feet and hands having been bound with burial cloths, and his face having been wrapped with a burial cloth" or "his feet, hands, and face having been wrapped in clothes for burial" (See: [Translate Unknowns](#))

says (ULT)

So...told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [dead man](#)
- [hands](#)
- [having been bound](#)
- [having been bound](#)
- [face](#)
- [Jesus](#)

Translation Words - UST

- [The man who had died](#)
- [The people who prepared...for burial} had wrapped](#)
- [had wrapped...around](#)
- [hands](#)

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."

UST

⁴⁴ [The man who had died](#) came out of the tomb! {[The people who prepared him for burial} had wrapped](#) his feet and [hands](#) with strips of cloth and [had wrapped](#) a cloth [around](#) his [face](#). {So} [Jesus](#) told the people standing there, "Take off the strips of cloth that bind him. Allow him to go."

- face
- Jesus

John 11:45

General Information:

[Verses 45–54] explain what happened after Jesus raised Lazarus from the dead.

the Jews (ULT)

the Jewish people (UST)

See how you translated this phrase in [verse 19](#).

Translation Words - ULT

- Jews
- Mary
- believed
- in him

Translation Words - UST

- Jewish people
- Mary
- trusted
- him

ULT

⁴⁵ Therefore, many of the [Jews](#), who had come to [Mary](#) and had seen what he did [believed in him](#).

UST

⁴⁵ As a result, many of the [Jewish people](#) who had come to comfort [Mary](#) and who had witnessed what Jesus had done [trusted him](#).

John 11:46

(There are no notes for this verse.)

Translation Words - ULT

- Pharisees
- Jesus

Translation Words - UST

- Pharisees
- Jesus

ULT

⁴⁶ But some of them went away to the Pharisees and told them the things that Jesus had done.

UST

⁴⁶ Nevertheless, some of the people there went to the Pharisees and reported to them what Jesus had done.

John 11:47

the Sanhedrin (ULT)

the members of the highest Jewish ruling council (UST)

The **Sanhedrin** is the name of the highest ruling council of the Jews. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “the Sanhedrin, their ruling council” (See: [Assumed Knowledge and Implicit Information](#))

the Sanhedrin (ULT)

the members of the highest Jewish ruling council (UST)

Sanhedrin is the name of a governing body. (See: [How to Translate Names](#))

What will we do (ULT)

What are we going to do about this man (UST)

It is implied here that the council members are talking about Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “What are we going to do about Jesus” (See: [Assumed Knowledge and Implicit Information](#))

this man (ULT)

He (UST)

Here, the Jewish leaders say **this man** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: “this so-and-so” (See: [Assumed Knowledge and Implicit Information](#))

signs (ULT)

miraculous signs (UST)

See how you translated **signs** in [2:11](#). See also the discussion of signs in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles”

Translation Words - ULT

- chief priests
- Pharisees
- gathered...together
- the Sanhedrin
- signs

Translation Words - UST

- ruling priests
- Pharisees

ULT

⁴⁷ Therefore, the [chief priests](#) and the [Pharisees gathered the Sanhedrin together](#) and said, “What will we do, for this man does many [signs](#)?”

UST

⁴⁷ So the [ruling priests](#) and the [Pharisees gathered together the members of the highest Jewish ruling council](#). They were saying to each other, “What are we going to do about this man? He is performing many [miraculous signs](#).”

- gathered together
- the members of the highest Jewish ruling council
- miraculous signs

John 11:48

all will believe in him (ULT)
everyone will trust in him {and make him
their king (UST)

The Jewish leaders were afraid that the people would try to make Jesus their king and rebel against the Roman government. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: “everyone will believe in him, make him king, and revolt against the Roman government” (See: [Assumed Knowledge and Implicit Information](#))

the Romans will come (ULT)
the Roman army will come (UST)

The Jewish leaders use **the Romans** figuratively to refer to the Roman army. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “Roman soldiers will come” (See: [Synecdoche](#))

and will take away both our place (ULT)
and destroy both our temple (UST)

Here, **place** could mean: (1) the Jewish temple, as in the UST. (2) the city of Jerusalem. Alternate translation: “and will take away both our city, Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

nation (ULT)
our people (UST)

Here, **nation** refers to all of the Jewish people. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Jewish nation” or “the people of our nation” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- will believe
- in him
- Romans
- nation

Translation Words - UST

- will trust
- in him {and make him their king
- Roman army
- our people

ULT

⁴⁸ If we leave him alone like this, all [will believe in him](#), and the [Romans](#) will come and will take away both our place and [nation](#).”

UST

⁴⁸ If we allow him to keep doing these miracles, everyone [will trust in him {and make him their king}](#). Then the [Roman army](#) will come and destroy both our temple and [our people](#)!”

John 11:49

one...certain man among them, Caiaphas (ULT)

One...member of this council was Caiaphas (UST)

This phrase introduces **Caiaphas** as a new character in the story. Use the natural form in your language for introducing a new character. Alternate translation: "there was a man among them named Caiaphas" (See: [Introduction of New and Old Participants](#))

You do not know anything (ULT)

You people know nothing (UST)

Here, **Caiaphas** uses an exaggeration in order to insult his hearers. If this would confuse your readers, you could use an equivalent expression from your language that shows contempt. Alternate translation: "You do not understand what is happening" or "You speak as though you know nothing" (See: [Hyperbole](#))

ULT

⁴⁹ But one certain man among them, **Caiaphas**, who was **high priest** that **year**, said to them, "You do not **know** anything."

UST

⁴⁹ One member of this council **was Caiaphas**. He was **the high priest during that year**. He told them, "You people **know nothing**!"

Translation Words - ULT

- **Caiaphas**
- **high priest**
- **year**
- **do...know**

Translation Words - UST

- **was Caiaphas**
- **the high priest**
- **during...year**
- **know nothing**

John 11:50

**and the whole nation would not perish (ULT)
than let the Romans kill all of the Jewish
people (UST)**

Caiphas 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. If it would be helpful to your readers, you could state this explicitly.

Alternate translation: "and the Romans would not kill all the people of our nation" (See: [Assumed Knowledge and Implicit Information](#))

**and the whole nation would not perish (ULT)
than let the Romans kill all of the Jewish
people (UST)**

Here, **nation** refers to all of the Jewish people. See how you translated this word in the previous verse. Alternate translation: "and all the people of our nation would not perish" (See: [Synecdoche](#))

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](#)."

UST

⁵⁰ You do not realize that [it would be much better](#) for you to have one man [die](#) on behalf of the [people](#) than [let the Romans kill](#) all of the [Jewish people](#)."

Translation Words - ULT

- [it is better](#)
- [would die](#)
- [people](#)
- [nation](#)
- [would...perish](#)

Translation Words - UST

- [it would be much better](#)
- [die](#)
- [people](#)
- [let the Romans kill](#)
- [Jewish people](#)

John 11:51

General Information:

In [verses 51–52](#) John interrupts the story to explain that Caiaphas was prophesying even though he did not realize it at the time. Use the natural form in your language for expressing background information. (See: [Background Information](#))

from himself (ULT)

because he thought of it himself (UST)

Here, **from himself** could mean: (1) Caiaphas was speaking something he had thought of himself. Alternate translation: “on his own initiative” (2) Caiaphas was speaking from his own authority, which is how the phrase is used in [5:19](#). Alternate translation: “on his own authority” (See: [Assumed Knowledge and Implicit Information](#))

but being high priest that year (ULT)

Rather, since he was the high priest that year (UST)

This clause indicates the reason why Caiaphas **prophesied** a true prophecy from God. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “because he was high priest that year” (See: [Connect — Reason-and-Result Relationship](#))

to die for the nation (ULT)

die on behalf of the Jewish people (UST)

See how you translated **nation** in the previous verse. (See: [Synecdoche](#))

Translation Words - ULT

- [high priest](#)
- [year](#)
- [he prophesied](#)
- [Jesus](#)
- [to die](#)
- [nation](#)

Translation Words - UST

- [the high priest](#)
- [year](#)
- [he was prophesying](#)
- [Jesus](#)
- [die](#)
- [Jewish people](#)

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](#),

UST

⁵¹ (Caiaphas did not say this because he thought of it himself. Rather, since he was [the high priest](#) that [year](#), [he was prophesying](#) that [Jesus](#) would [die](#) on behalf of the [Jewish people](#).

John 11:52

the nation (ULT) the Jewish people (UST)

See how you translated **nation** in the previous verse. (See: [Synecdoche](#))

the children of God (ULT) all the children of God (UST)

Here John uses the word **children** figuratively to express the relationship between God and those who trust Jesus for salvation. That relationship is like the relationship between **children** and their father. See the discussion of this phrase in the General Notes to chapter 1. Since this is an important metaphor in the Bible, you should keep it in your translation. However, you can use a simile if it might confuse your readers. Alternate translation: “those who are like God’s children” (See: [Metaphor](#))

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.)

UST

⁵² {He was also prophesying that Jesus would die,} not only for the [Jewish people](#), but also in order to [gather](#) into one people [all the children of God](#) whom God has dispersed throughout the world.)

so that also the children of God who had been scattered would be gathered together into one (ULT) also in order to gather into one people all the children of God whom God has dispersed throughout the world (UST)

If your language does not use the passive voice, you could express the ideas of these two passive phrases in active forms or in another way that is natural in your language. You may need to change the sentence structure in order to do this. Alternate translation: “so that also Jesus would gather together into one the children of God whom God had scattered” (See: [Active or Passive](#))

would be gathered together into one (ULT) gather into one people (UST)

Here, John is leaving out a word that some languages would need in order for the sentence to be complete. The word **people** is implied by the context. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “would be gathered into one people” (See: [Ellipsis](#))

Translation Words - ULT

- [nation](#)
- [children](#)
- [of God](#)
- [would be gathered together](#)

Translation Words - UST

- [Jewish people](#)
- [gather](#)
- [all...children](#)
- [God](#)

John 11:53

Therefore (ULT)

So (UST)

John is telling his readers what the Jewish leaders did as a result of what Caiaphas said in [verses 49–50](#). If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “Consequently” (See: [Connect — Reason-and-Result Relationship](#))

they plotted (ULT)

the Jewish council made plans (UST)

The word translated **plotted** could mean: (1) the Jewish leaders made plans together for how to kill Jesus. Alternate translation: “they schemed” (2) the Jewish leaders were determined to kill Jesus. Alternate translation: “they resolved”

Translation Words - ULT

- [day](#)
- [they plotted](#)

Translation Words - UST

- [day](#)
- [the Jewish council made plans](#)

ULT

⁵³ Therefore, from that [day they plotted](#) so that they might put him to death.

UST

⁵³ So in the days following the [day](#) that Caiaphas prophesied, [the Jewish council made plans](#) to kill Jesus.

John 11:54

walked openly among the Jews (ULT) traveled around publicly among his Jewish opponents (UST)

Here, **the Jews** does not refer to the Jewish people in general. It could refer to: (1) the Jewish leaders. Alternate translation: “among the Jewish authorities” (2) the people living in Judea. Alternate translation: “among the Judeans” (See: [Synecdoche](#))

walked openly among the Jews (ULT) traveled around publicly among his Jewish opponents (UST)

Here John uses **walked openly** figuratively to mean “walked around where everyone could see him.” If this might confuse your readers, you could express the meaning plainly. Alternate translation: “walked around where all the Jews could see him” (See: [Metaphor](#))

the country (ULT) the region (UST)

Here, **country** could refer to: (1) an area of land. Alternate translation: “the area” or “the district” (2) the rural area outside cities where fewer people live. Alternate translation: “the countryside” or “the rural area”

There he stayed with the disciples (ULT) He remained there with his disciples {for a while} (UST)

Jesus and his disciples **stayed** in Ephraim for a short period of time. If your language requires a length of time for **stayed**, you can use a general expression. Alternate translation: “There he stayed with the disciples for a time” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- walked
- Jews
- wilderness
- called
- Ephraim
- disciples

Translation Words - UST

- Jesus
- traveled around
- his Jewish opponents
- called
- Ephraim
- desolate area

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](#).

UST

⁵⁴ Because of that, [Jesus](#) no longer [traveled around](#) publicly among [his Jewish opponents](#). Instead, he left Jerusalem and went to a town [called Ephraim](#) that is in the region near the [desolate area](#). He remained there with [his disciples](#) {for a while}.

- [his disciples](#)

John 11:55

went up...to Jerusalem (ULT)

went up...to Jerusalem (UST)

The phrase **went up** is used here because Jerusalem is at a higher elevation than the surrounding areas. See how you translated **went up** in 7:10.

the Passover...before the Passover (ULT)

the Jewish Passover celebration...They came before the Passover celebration began (UST)

Here, **Passover** is the name of a festival. If it would be helpful for your readers, you could state this explicitly. Alternate translation: "the Passover festival ... before the Passover festival" (See: [How to Translate Names](#))

the country (ULT)

the region (UST)

Here, **country** could refer to: (1) an area of land. Alternate translation: "the area" or "the district" (2) the rural area outside cities where fewer people live. Alternate translation: "the countryside" or "the rural area"

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.

UST

⁵⁵ At that time [the Jewish Passover celebration](#) was about to take place. Many people went up to [Jerusalem](#) from the region. They came before the [Passover celebration began](#) in order [to clean](#) themselves {[according to the Jewish rules for attending the celebration](#)}.

Translation Words - ULT

- [Passover](#)
- [Passover](#) (2)
- [of...Jews](#)
- [Jerusalem](#)
- [they might purify](#)

Translation Words - UST

- [the Jewish Passover celebration](#)
- [Passover celebration began](#) (2)
- [the Jewish Passover celebration](#)
- [Jerusalem](#)
- [to clean...according to the Jewish rules for attending the celebration](#)

John 11:56

General Information:

The event in [verse 57](#) occurs before the event in this verse. If this order might confuse your readers, you can combine these verses and put the text of [verse 57](#) before the text of this verse. (See: [Order of Events](#))

they were looking for...Jesus (ULT) The people {who came to Jerusalem for the Passover celebration} were searching for.. Jesus (UST)

Here, **they** refers to the Jewish people who had traveled to Jerusalem before the Passover celebration, as described in the previous verse. If this use of **they** might be confusing in your language, you could express the meaning explicitly. Alternate translation: “the Jewish people who came to Jerusalem before the Passover celebration were looking for Jesus” (See: [Pronouns — When to Use Them](#))

in the temple (ULT) in the temple {courtyard} (UST)

The people were standing in the courtyard of **the temple**. See how you translated **temple** in [verse 14](#). (See: [Synecdoche](#))

What does it seem to you (ULT) What do you think (UST)

This is an idiom used to ask for someone’s opinion. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: “What is your opinion” (See: [Idiom](#))

That he may certainly not come to the festival (ULT)

The people are using a rhetorical question here to emphasize that they do not think Jesus will **come** to the **Passover** festival. The speakers here were wondering if Jesus would come to the festival since the Jewish leaders wanted to kill him. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He will certainly not come to the festival!” (See: [Rhetorical Question](#))

That he may certainly not come to the festival (ULT)

The people are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous sentence. Alternate translation: “Does it seem to you that he will come to the festival?” (See: [Ellipsis](#))

Translation Words - ULT

- they were looking for
- Jesus

ULT

⁵⁶ So **they were looking for Jesus** and speaking one with another as they stood in the **temple**, “What does it seem to you? That he may certainly not come to the **festival**?”

UST

⁵⁶ The people {who came to Jerusalem for the Passover celebration} were searching for **Jesus**. While they were standing in the **temple {courtyard}**, they asked each other, “What do you think? **He will surely not come to the Passover celebration!**”

- temple
- festival

Translation Words - UST

- The people {who came to Jerusalem for the Passover celebration} were searching for
- Jesus
- temple {courtyard
- He will surely not come to the Passover celebration

John 11:57

Now the chief priests (ULT)

This event occurs before that of the previous verse. If this order might confuse your readers, you can combine these verses and put the text of this verse before the text of [verse 56](#). Another option would be to clearly state that this verse refers to an earlier event. Alternate translation: "Earlier, the chief priests" (See: [Order of Events](#))

Translation Words - ULT

- [chief priests](#)
- [Pharisees](#)
- [an order](#)
- [might know](#)
- [he should report it](#)
- [they might seize](#)

Translation Words - UST

- [Jewish ruling priests](#)
- [Pharisees](#)
- [a command](#)
- [found out](#)
- [must report his location to them](#)
- [they could arrest](#)

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.

UST

⁵⁷ {Some time earlier} the [Jewish ruling priests](#) and the [Pharisees](#) had made [a command](#) that anyone who [found out](#) where Jesus was [must report his location to them](#) so that [they could arrest](#) him.

John 12

John 12 General Notes

Structure and Formatting

Mary pours perfume on Jesus (12:1–11)
Jesus enters Jerusalem (12:12–19)
Some Greeks come to Jesus (12:20–26)
Jesus predicts his death (12:27–36)
John explains the Jews' rejection of Jesus (12:37–43)
Jesus says that he is God (12:44–50)

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 sections in [12:38](#) and [40](#), which are quotations from the Old Testament.

Special Concepts in this Chapter

Mary poured perfume on 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. However, 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, which was a common practice for kings. The kings of Israel in the Old Testament rode on donkeys. So by riding on a donkey Jesus was showing that he was the king of Israel.

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In [12:16](#) John says that the glory of Jesus is his resurrection and possibly his return to heaven as well.

Important Figures of Speech in this Chapter

Light and darkness

In [12:35–36](#), [46](#), Jesus uses an extended metaphor in which light represents what is true and good, and darkness represents what is false and evil. He applies that light metaphor to himself in order to show that he is the embodiment of God's truth and goodness. (See: [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.

“Son of Man”

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

John 12:1

Then...six days before the Passover (ULT)

John uses this phrase to mark the beginning of a new event. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later, six days before the Passover" (See: [Introduction of a New Event](#))

Bethany (ULT) the village of Bethany (UST)

See how you translated this village name, **Bethany**, in [1:28](#). (See: [How to Translate Names](#))

Lazarus (ULT) Lazarus (UST)

See how you translated this man's name, **Lazarus**, in [11:1](#). (See: [How to Translate Names](#))

had raised from the dead (ULT) made alive again after he had died (UST)

Here, **raised** is an idiom for causing someone who has died to become alive again. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "had caused to live again" (See: [Idiom](#))

Translation Words - ULT

- [days](#)
- [Passover](#)
- [Jesus](#)
- [Jesus \(2\)](#)
- [Bethany](#)
- [Lazarus](#)
- [had raised](#)
- [the dead](#)

Translation Words - UST

- [Jesus](#)
- [Jesus \(2\)](#)
- [the village of Bethany](#)
- [days](#)
- [Jewish Passover celebration began](#)
- [Lazarus](#)
- [made alive again](#)
- [after he had died](#)

ULT

¹ Then, six [days](#) before the [Passover](#), [Jesus](#) came to [Bethany](#), where [Lazarus](#) was, whom [Jesus had raised](#) from the dead.

UST

¹ [Jesus](#) arrived in [the village of Bethany](#) six [days](#) before the [Jewish Passover celebration began](#). {Bethany was the village} where [Lazarus](#) dwelled. He was the man whom [Jesus made alive again after he had died](#).

John 12:2

Martha (ULT)

Martha (UST)

See how you translated this woman's name, **Martha**, in [11:1](#). (See: [How to Translate Names](#))

those reclining to eat (ULT) was among those who were sitting together and eating (UST)

At a relaxed meal such as this one, it was the custom in this culture for host and guests to eat while lying down comfortably around a table that was close to the ground. You could translate this by using the expression in your language for the customary posture at a meal. Alternate translation: "those sitting down at the table to eat" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Martha](#)
- [was serving](#)
- [Lazarus](#)

Translation Words - UST

- [Martha](#)
- [served the food to the guests](#)
- [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.

UST

² There in Bethany, some of Jesus' friends gave a dinner to honor Jesus. [Martha served the food to the guests](#), and [Lazarus](#) was among those who were sitting together and eating with Jesus.

John 12:3

Mary (ULT)**Mary (UST)**

See how you translated **Mary** in 11:1. (See: [How to Translate Names](#))

a litra of perfumed oil (ULT)**a bottle that contained about half a liter of...
perfume (UST)**

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **litra** is about one third of a kilogram or three quarters of a pound. If your language does not measure liquids by weight, you may refer to its volume equivalent, which would be about half a liter. You might also refer to the container that could hold that amount. Alternate translation: "about half a liter of perfume" or "a one-half liter bottle of perfume" (See: [Biblical Weight](#))

of perfumed oil (ULT)**of...perfume (UST)**

Here, **perfumed oil** refers to a liquid made from the oils of pleasant-smelling plants and flowers. This **oil** was put on a person's skin or hair in order for that person to smell pleasant. If your readers would not be familiar with this **oil**, you could use a general expression. Alternate translation: "of scented liquid" (See: [Translate Unknowns](#))

of perfumed oil of very precious pure nard (ULT)**of very expensive perfume, which was pure oil from nard plants (UST)**

John is using **of** to describe **perfumed oil** that is made from **very precious pure nard**. If this use of the possessive **of** would be confusing in your language, you could use a different expression. Alternate translation: "of perfumed oil made from very precious pure nard" (See: [Possession](#))

of very precious pure nard (ULT)**very expensive...which was pure oil from nard plants (UST)**

The **perfumed oil** was made from the **oil** of a **nard** plant, which is sometimes called "spikenard." The **oil** is extracted from the roots of this plant. If your readers would not be familiar with **nard** plants, you could use a general expression. Alternate translation: "of very precious scented plants" (See: [Translate Unknowns](#))

Now the house was filled with the fragrance of the perfumed oil (ULT)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Now the fragrance of the perfumed oil filled the house" (See: [Active or Passive](#))

Translation Words - ULT

- [Mary](#)

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.

UST

³ [Mary](#) then took a bottle that contained about half a liter of [very expensive](#) perfume, which was pure oil from nard plants, [and she poured it out](#) on [Jesus'](#) feet and then wiped his feet with her hair. The pleasant scent of the perfume filled the [entire house](#).

- very precious
- anointed
- of Jesus
- house

Translation Words - UST

- Mary
- very expensive
- and she poured it out
- Jesus
- entire house

John 12:4

Judas Iscariot (ULT)

Judas Iscariot {objected} (UST)

Judas is the name of a man, and **Iscariot** is a distinguishing term that most likely means he came from the village of Kerioth. (See: [How to Translate Names](#))

says (ULT)

He said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- Judas Iscariot
- of...disciples
- to betray

Translation Words - UST

- Judas Iscariot {objected}
- among...disciples
- would...help the Jewish leaders arrest

ULT

⁴ But [Judas Iscariot](#), one of his [disciples](#), the one who was going [to betray](#) him, says,

UST

⁴ However, [Judas Iscariot {objected}](#). (He was the one [among](#) Jesus' [disciples](#) who would soon [help the Jewish leaders arrest](#) Jesus.) He said,

John 12:5

For what reason was this perfumed oil not sold for 300 denarii and given to the poor (ULT)

We should have sold this perfume for the money that a man can earn in 300 days of work. Then we could have given that money to poor people (UST)

Judas is using a rhetorical question here to emphasize that he thought the **perfumed oil** should not be poured on Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: "This perfume could have been sold for 300 denarii and given to the poor!" (See: [Rhetorical Question](#))

ULT

⁵ "For what reason was this perfumed oil not sold for 300 denarii and given to the poor?"

UST

⁵ "We should have sold this perfume for the money that a man can earn in 300 days of work. Then we could have given that money to poor people!"

for...denarii (ULT)

We should have sold this perfume for the money that a man can earn in 300 days of work (UST)

The word **denarii** is the plural form of "denarius." It was a denomination of money in the Roman Empire that was equivalent to one day's wages. Alternate translation: "for 300 days' wages" (See: [Biblical Money](#))

to the poor (ULT)

to poor people (UST)

Judas is using the adjective **poor** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "to people who are poor" (See: [Nominal Adjectives](#))

John 12:6

In this verse John interrupts the story to explain why Judas made the statement in the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

he said...this, not because it was a concern to him about the poor, but because he was a thief (ULT)

Judas...say...did not...this because he cared about poor people. Rather, {he said this} because he was a thief (UST)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “he said this because he was a thief, not because it was a concern to him about the poor” (See: [Information Structure](#))

the poor (ULT)

poor people (UST)

See how you translated **the poor** in the previous verse. (See: [Nominal Adjectives](#))

but because he was a thief (ULT)

Rather, {he said this} because he was a thief (UST)

John is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous clause. Alternate translation: “but he said this because he was a thief” (See: [Ellipsis](#))

what was put in it (ULT)

the money that people gave him to put in the bag (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “what people gave him to put in it” (See: [Active or Passive](#))

Translation Words - ULT

- a thief

Translation Words - UST

- a thief

ULT

⁶ (Now 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.)

UST

⁶ (Judas did not say this because he cared about poor people. Rather, {he said this} because he was a thief. He kept charge of the bag that held their money, but he would steal the money that people gave him to put in the bag.)

John 12:7

Leave her alone so that she might have kept it for the day of my burial (ULT)

Leave her alone! She saved the perfume in order to keep it to prepare me for the time when I {die and} am buried (UST)

This could mean: (1) Jesus is stating the purpose for which Mary did not sell the perfume. In this case he would be leaving out some of the words that a sentence would need in many languages to be complete. This translation would require supplying those words from Judas' objection in [verse 5](#) and making a new sentence. Alternate translation: "Leave her alone. She did not sell this perfumed oil so that she might keep it for the day of my burial" (2) Jesus is giving the purpose for his command in the previous clause. In this case he would be implying that there was some leftover perfumed oil which Mary could later put on his dead body. Alternate translation: "Leave her alone so that she might keep it for the day of my burial" (See: [Ellipsis](#))

ULT

⁷ Therefore [Jesus](#) said, "Leave her alone so that she might have kept it for the [day](#) of my [burial](#)."

UST

⁷ So [Jesus](#) said, "Leave her alone! She saved the perfume in order to keep it to prepare me for the [time when I {die and} am buried](#)."

Leave her alone so that she might have kept it for the day of my burial (ULT)

Leave her alone! She saved the perfume in order to keep it to prepare me for the time when I {die and} am buried (UST)

If Jesus is stating the reason why Mary had the perfume, then Jesus is implying that Mary's actions can be understood as anticipating his death and **burial**. If it would be helpful to your readers, you could state this explicitly. You may need to add a new sentence. Alternate translation: "Leave her alone. She did not sell this perfumed oil so that she might keep it to prepare my body for burial, as she had just done" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [day](#)
- [of...burial](#)

Translation Words - UST

- [Jesus](#)
- [time](#)
- [when...die and} am buried](#)

John 12:8

For you always have the poor with you, but you do not always have me (ULT)
She did the right thing} because poor people will always be among you {whom you can help}, but I will not be with you much longer (UST)

Jesus' statement in this verse implies that Mary acted properly by pouring the expensive perfume on him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "She acted appropriately, because you always have the poor with you, but you do not always have me" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ For you always have the poor with you, but you do not always have me."

UST

⁸ {She did the right thing} because poor people will always be among you {whom you can help}, but I will not be with you much longer."

the poor...you always have...with you (ULT)
poor people...will always be among you {whom you can help (UST)

Jesus implies that there will always be opportunities to help **the poor**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "you always have the poor with you that you can help" (See: [Assumed Knowledge and Implicit Information](#))

the poor (ULT)
poor people (UST)

See how you translated **the poor** in the [verse 6](#). (See: [Nominal Adjectives](#))

you...have...with you...not...you do...have (ULT)
will...be among you {whom you can help...not...will...be with you (UST)

In this verse every occurrence of **you** is plural and refers to the disciples and those who were with Jesus at the dinner. (See: [Forms of You](#))

but you do not always have me (ULT)
but I will not be with you much longer (UST)

Jesus implies that he will not always be with them, because he will die. If it would be helpful to your readers, you could state this explicitly. 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 storyline. This break continues until the end of [verse 11](#). In this verse John gives background information about a new group of people that has come to Bethany. Use the natural form in your language for expressing background information. (See: [Background Information](#))

a large crowd (ULT)

A large crowd (UST)

See how you translated **crowd** in [5:13](#). (See: [Collective Nouns](#))

the Jews (ULT)

Jews (UST)

Here, **the Jews** refers to people from Judea. See the General Notes for this chapter. Alternate translation: “the Judeans” (See: [Synecdoche](#))

he is (ULT)

Jesus was (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he had raised from the dead (ULT)

Jesus made alive again after he had died (UST)

See how you translated this phrase in [verse 1](#). (See: [Idiom](#))

Translation Words - ULT

- [Jews](#)
- [learned](#)
- [Jesus](#)
- [Lazarus](#)
- [he had raised](#)
- [the dead](#)

Translation Words - UST

- [Jews](#)
- [heard](#)
- [Jesus was there](#)
- [Lazarus](#)
- [Jesus made alive again](#)
- [after he had died](#)

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.

UST

⁹ A large crowd of [Jews heard](#) that Jesus was {in Bethany}, so they went there. {They came} not only because [Jesus was there](#), but also because they wanted to see [Lazarus](#). He was the man whom [Jesus made alive again after he had died](#).

John 12:10

plotted (ULT) made plans (UST)

See how you translated **plotted** in [11:53](#).

they might also put Lazarus to death (ULT) kill Lazarus as well as Jesus (UST)

Here, **also** implies that **the chief priests** want to kill **Lazarus** in addition to Jesus, whom they have already plotted to kill in [11:53](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “they might put Lazarus to death in addition to Jesus” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁰ But the [chief priests](#) [plotted](#) so that they might also put [Lazarus](#) to death;

UST

¹⁰ By contrast, the [ruling priests](#) [made plans](#) to kill [Lazarus](#) as well as Jesus.

Translation Words - ULT

- [chief priests](#)
- [plotted](#)
- [Lazarus](#)

Translation Words - UST

- [ruling priests](#)
- [made plans](#)
- [Lazarus](#)

John 12:11

because of him (ULT) he was the reason why (UST)

This phrase implies that the fact that Lazarus was alive after he had been dead caused many **Jews** to believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “because Lazarus was alive after having died” (See: [Assumed Knowledge and Implicit Information](#))

of the Jews (ULT) of the Jews (UST)

See how you translated this phrase in [verse 9](#).

went away (ULT) were no longer believing what they were teaching (UST)

Here, John uses **went away** figuratively to refer to the fact that **many of the Jews** stopped believing the teachings of the Jewish religious authorities and starting trusting Jesus instead. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “stopped listening to them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- of...Jews
- believed
- in Jesus
- Jesus

Translation Words - UST

- of the Jews
- were trusting
- in Jesus instead
- Jesus instead

ULT

¹¹ for because of him many of the [Jews](#) went away and [believed in Jesus](#).

UST

¹¹ {The ruling priests wanted to kill Lazarus} because he was the reason why many [of the Jews](#) were no longer believing what they were teaching and [were trusting in Jesus instead](#).

John 12:12

General Information:

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

On the next day (ULT)

The next day (UST)

John uses this phrase to mark the beginning of a new event. Use the natural form in your language for introducing a new event. Alternate translation: "On the day after that happened," (See: [Introduction of a New Event](#))

the great crowd (ULT)

the large crowd of people (UST)

See how you translated **crowd** in [5:13](#). (See: [Collective Nouns](#))

the festival (ULT)

celebrate} the Passover celebration (UST)

Here, **festival** refers to the Jewish Passover festival. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Passover festival" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- festival
- Jesus
- Jerusalem

Translation Words - UST

- celebrate} the Passover celebration
- Jesus
- there

ULT

¹² On the next day the great crowd, the one that came to the festival, having heard that Jesus is coming to Jerusalem,

UST

¹² The next day the large crowd of people that had come {to Jerusalem} to {celebrate} the Passover celebration found out that Jesus was on his way there.

John 12:13

the branches of the palm trees (ULT) branches off of palm trees (UST)

In that culture a **palm tree** branch was a symbol that represented the nation of Israel. Here, the people were waving these **branches** to express their belief that Jesus was the Messiah who would free Israel from Roman rule. If your readers would misunderstand this use of **the branches of the palm trees**, you could express the meaning explicitly. Alternate translation: “the branches of the palm trees, which represented their hope to be freed from Roman rule” (See: [Assumed Knowledge and Implicit Information](#))

cried out (ULT) They were shouting (UST)

This phrase introduces a quotation from the Old Testament book of Psalms ([Psalm 118:25–26](#)) which occurs next in the verse. The Jews recite Psalm 118 at the Passover festival to express their hope that the Messiah would come. (See: [Quotations and Quote Margins](#))

Hosanna! Blessed is the one coming in the name of the Lord, even the King of Israel (ULT)

This sentence is a quotation from [Psalm 118:25–26](#). 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](#))

Hosanna (ULT) Please, save us (UST)

Hosanna is the Greek pronunciation of an expression in the Hebrew language that means “Please save!” It is a quotation from part of [Psalm 118:25](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Save us now!” (See: [Assumed Knowledge and Implicit Information](#))

in the name of the Lord (ULT) with his authority (UST)

Here, **name** refers figuratively to a person’s power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “with the Lord’s authority” or “as God’s representative” (See: [Metonymy](#))

Translation Words - ULT

- of...palm trees
- Blessed is
- the name
- of the Lord
- King
- of Israel

ULT

¹³ 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](#).”

UST

¹³ So they cut branches [off of palm trees](#) and went out to the road to welcome him {as he came into the city}. They were shouting, “Please, save us! [May God bless](#) the one who comes [with his authority](#). That one is the [King of Israel](#)!”

Translation Words - UST

- off of palm trees
- May God bless
- with his authority
- with his authority
- King
- Israel

John 12:14

In [verses 14–16](#) John interrupts the story to give background information about how Jesus fulfilled an Old Testament prophecy about the Messiah riding on a **donkey**. Use the natural form in your language for expressing background information. (See: [Background Information](#))

having found...Jesus...a young donkey, sat on it (ULT)

**When...came near to Jerusalem, he found...
Jesus...a young donkey and sat on it {in order
to ride it into the city (UST)**

ULT

¹⁴ Now [Jesus](#), having found [a young donkey](#), sat on it, [just as](#) it is [written](#),

UST

¹⁴ When [Jesus](#) came near to Jerusalem, he found [a young donkey](#) and sat on it {in order to ride it into the city}. {[By doing this,](#)} he fulfilled what some prophets had written in Scripture:

John implies that Jesus will ride the **donkey** into Jerusalem. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Jesus, having found a young donkey, sat on it, riding it into the city” (See: [Assumed Knowledge and Implicit Information](#))

just as it is written (ULT)

By doing this,} he fulfilled what some prophets had written in Scripture (UST)

This phrase introduces a combination of parts of various quotations from the Old Testament which occur in the next verse. If your readers would misunderstand this, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: “just as the prophets wrote in the Old Testament” or “as it had been written in the scriptures” (See: [Quotations and Quote Margins](#))

just as it is written (ULT)

By doing this,} he fulfilled what some prophets had written in Scripture (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “as prophets wrote in the Scripture” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [a young donkey](#)
- [just as](#)
- [written](#)

Translation Words - UST

- [Jesus](#)
- [a young donkey](#)
- [By doing this,} he fulfilled](#)
- [what some prophets had written in Scripture](#)

John 12:15

This verse is a combination of parts of various quotations from the Old Testament. 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](#))

daughter of Zion (ULT) you who live in Jerusalem (UST)

Here, **daughter of Zion** is used figuratively to refer to the people who lived in Jerusalem. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you people of Jerusalem" (See: [Metonymy](#))

the colt of a donkey (ULT) a donkey's colt (UST)

A **colt** is a young male **donkey**.

Translation Words - ULT

- Do...fear
- daughter of Zion
- of Zion
- King
- of a donkey

Translation Words - UST

- Do...be afraid
- you who live in Jerusalem
- you who live in Jerusalem
- King
- a donkey's

ULT

¹⁵ "Do not **fear**, **daughter of Zion**; behold, your **King** is coming, sitting on the colt **of a donkey**."

UST

¹⁵ "Do not **be afraid**, **you who live in Jerusalem**. Look! Your **King** is coming. He is riding on **a donkey's colt**!"

John 12:16

**these things...these things...these things (ULT)
that they were a fulfillment of what those
prophets had written...what...that people had
done those things (UST)**

In this verse, **these things** refers to the words of the Old Testament prophecies that were quoted in the previous verse, which were fulfilled in the events described in [verses 13–14](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “His disciples did not understand the meaning of these words from the scriptures” (See: [Assumed Knowledge and Implicit Information](#))

**when Jesus was glorified (ULT)
after God glorified Jesus {by bringing him
back to life (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: “when God glorified Jesus” (See: [Active or Passive](#))

**was glorified (ULT)
God glorified...by bringing him back to life (UST)**

Here, **glorified** could refer to: (1) when Jesus became alive again after he was killed. Alternate translation: “when Jesus came back to life” (2) when Jesus returned to heaven. Alternate translation: “when Jesus went back to heaven” (3) both Jesus’ resurrection and return to heaven. Alternate translation: “when Jesus came back to life and went back to heaven” (See: [Assumed Knowledge and Implicit Information](#))

**these things had been written about him (ULT)
what the prophets had written about him (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the prophets have written these things about him” (See: [Active or Passive](#))

Translation Words - ULT

- [disciples](#)
- [did...understand](#)
- [Jesus](#)
- [was glorified](#)
- [written](#)

Translation Words - UST

- [disciples](#)
- [did...understand](#)

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.

UST

¹⁶ When these events happened, his [disciples](#) did not [understand](#) that they were a fulfillment of what those prophets had written. However, after [God glorified Jesus {by bringing him back to life}](#), they remembered what [the prophets had written about him](#) and that people had done those things to him.

- God glorified...by bringing him back to life
- Jesus
- the prophets had written about him

John 12:17

the crowd (ULT)

The crowd of people (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

testified...the crowd...that they had been with him (ULT)

kept telling others...The crowd of people that was following along with Jesus (UST)

Here, **the crowd** refers to the group of Jews who had seen Jesus raise Lazarus from the dead at Bethany in Chapter 11. This is a different **crowd** than the crowd mentioned in the next verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "one crowd testified that they had been with him" (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

¹⁷ The crowd of people that was following along with Jesus kept telling others that they had seen Jesus summon Lazarus to come out of the tomb and had seen Jesus make him alive again after he had died.

out of...raised him up...the dead (ULT)

to come out of...had seen Jesus make him alive again...after he had died (UST)

See how you translated this phrase in [verse 1](#).

Translation Words - ULT

- testified
- he called
- Lazarus
- tomb
- raised...up
- the dead

Translation Words - UST

- kept telling others
- Jesus summon
- Lazarus
- tomb
- had seen Jesus make...alive again
- after he had died

John 12:18

the crowd (ULT)

A different crowd of people (UST)

Here, **the crowd** refers to a group of people who were coming out of Jerusalem to see Jesus as he came. This is a different **crowd** than the crowd mentioned in the previous verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “a second crowd” (See: [Assumed Knowledge and Implicit Information](#))

this...sign (ULT)

he had done the miraculous sign of {making Lazarus alive again...he had done the miraculous sign of...making Lazarus alive again (UST)

This phrase refers to Jesus raising Lazarus from the dead, an event that was mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “this sign, bringing a dead man back to life” (See: [Assumed Knowledge and Implicit Information](#))

sign (ULT)

he had done the miraculous sign of...making Lazarus alive again (UST)

See how you translated **sign** in [2:11](#). See also the discussion of signs in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracle”

Translation Words - ULT

- [sign](#)

Translation Words - UST

- [he had done the miraculous sign of...making Lazarus alive again](#)

ULT

¹⁸ For this reason also the crowd went out to meet him: because they heard that he had done this [sign](#).

UST

¹⁸ A different crowd of people went out of the city gate to meet Jesus. {They did so} because they heard that [he had done the miraculous sign of {making Lazarus alive again}](#).

John 12:19

You see that you are accomplishing nothing (ULT)

The Pharisees imply here that it might be impossible to stop Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "It seems like we can do nothing to stop him" (See: [Assumed Knowledge and Implicit Information](#))

Behold, the world has gone after him (ULT) Look! Everyone is becoming his disciples (UST)

The Pharisees use **the world** as an exaggeration to express their shock that so many people have come out to follow Jesus. If this would confuse your readers, you could use an equivalent expression from your language that shows shock. Alternate translation: "Behold, it seems like everyone has gone after him" (See: [Hyperbole](#))

the world (ULT)

Everyone (UST)

Here, **world** refers to the people who lived in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "every person in the world" (See: [Metonymy](#))

has gone after him (ULT) is becoming his disciples (UST)

Here, **gone after** means to follow Jesus and become his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "has become his disciple" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pharisees
- you are accomplishing
- world

Translation Words - UST

- Pharisees
- We are failing to stop him
- Everyone

ULT

¹⁹ Therefore, the Pharisees said among themselves, "You see that **you are accomplishing** nothing! Behold, the **world** has gone after him!"

UST

¹⁹ So the Pharisees said to each other, "See! **We are failing to stop him**. Look! **Everyone** is becoming his disciples!"

John 12:20

Now certain Greeks (ULT)

This phrase marks the introduction of **some Greeks** as new characters in the story. Use the natural form in your language for introducing a new character. (See: [Introduction of New and Old Participants](#))

Greeks (ULT) people who were not Jews (UST)

Here, the term **Greeks** refers to non-Jewish people who lived in the Roman Empire. It does not refer only to people from the country of Greece or to people who speak the Greek language. (See: [Greek, Grecian, Hellenist](#)) If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Gentiles" or "non-Jews" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁰ Now certain [Greeks](#) were among those going up so that [they might worship](#) at the [festival](#).

UST

²⁰ Some [people who were not Jews](#) were among the people who went up {to Jerusalem} in order to [worship God](#) during the [Passover celebration](#).

those going up (ULT) the people who went up {to Jerusalem (UST)

The phrase **going up** is used specifically for the act of going to Jerusalem, which is a city at a higher elevation than the area around it. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "those going up to Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

so that they might worship at the festival (ULT) in order to worship God during the Passover celebration (UST)

John is leaving out a word that some languages would need in order a clause to be complete. If you language requires an object for the verb **worship**, you can supply it from the context. Alternate translation: "to worship God at the festival" (See: [Ellipsis](#))

the festival (ULT) the Passover celebration (UST)

This refers to the Jewish Passover festival. See how you translated this word in [verse 12](#).

Translation Words - ULT

- [Greeks](#)
- [they might worship](#)
- [festival](#)

Translation Words - UST

- [people who were not Jews](#)
- [worship God](#)
- [Passover celebration](#)

John 12:21

Philip (ULT) to Philip (UST)

See how you translated **Philip** in 1:43. (See: [How to Translate Names](#))

Bethsaida (ULT) who was from the city of Bethsaida (UST)

See how you translated **Bethsaida** in 1:44. (See: [How to Translate Names](#))

in Galilee (ULT) which is in the region of Galilee (UST)

See how you translated **Galilee** in 1:43. (See: [How to Translate Names](#))

asked him, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “asked him by saying” (See: [Quotations and Quote Margins](#))

Sir (ULT) Sir (UST)

Speaking to **Philip**, the Greeks called him **Sir** in order to show respect or politeness. (See: [lord, Lord, master, sir](#))

we want to see Jesus (ULT) would you introduce us to (UST)

The Greeks are using a statement to make a request. If this is confusing in your language, you can use a more natural form for a request. Alternate translation: “may we see Jesus?” or “could you take us to see Jesus?” (See: [Statements — Other Uses](#))

Translation Words - ULT

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

Translation Words - UST

- [to Philip](#)
- [which is in the region of Galilee](#)
- [Sir](#)
- [would you introduce us to](#)

ULT

²¹ Then these men went to [Philip](#), who {was} from Bethsaida [in Galilee](#), and asked him, saying, “[Sir](#), we want to see [Jesus](#).”

UST

²¹ They came [to Philip](#), who was from the city of Bethsaida, [which is in the region of Galilee](#). They asked him, “[Sir](#), [would you introduce us to](#) Jesus?”

John 12:22

speaks to Andrew (ULT) reported this to Andrew (UST)

Philip tells **Andrew** about the Greeks' request to see **Jesus**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "relates to Andrew what the Greeks had said" (See: [Assumed Knowledge and Implicit Information](#))

goes...and speaks...go...and speak (ULT)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

speak to Jesus (ULT) told Jesus {about the Greeks (UST)

Philip and **Andrew** tell **Jesus** about the Greeks' request to see him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "speak to Jesus about what the Greeks had said" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Philip
- Philip (2)
- to Andrew
- Andrew
- to Jesus

Translation Words - UST

- Philip
- they both (2)
- Andrew
- they both
- Jesus...about the Greeks

ULT

²² Philip goes and speaks to Andrew; Andrew and Philip go and speak to Jesus.

UST

²² Then Philip reported this to Andrew, and they both went and told Jesus {about the Greeks}.

John 12:23

answers them, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “answered them by saying” (See: [Quotations and Quote Margins](#))

The hour has come (ULT)**It is now the time (UST)**

See the discussion of this in the General Notes to Chapter 4 and see how you translated it in [4:21](#). (See: [Metonymy](#))

ULT

²³ Now [Jesus](#) answers them, saying, “The [hour](#) has come so that the [Son of Man](#) might be glorified.”

UST

²³ [Jesus](#) answered Philip and Andrew, “It is now the time for [God to show everyone how great I, the Son of Man, am](#).”

so that the Son of Man might be glorified (ULT)**for God to show everyone how great I, the Son of Man, am (UST)**

Here, Jesus refers to his upcoming death, resurrection, and return to heaven as the time when he would be **glorified**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “so that the Son of Man might be glorified through his death, resurrection, and ascension” (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man (ULT)**I, the Son of Man (UST)**

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

the Son of Man (ULT)**I, the Son of Man (UST)**

See how you translated **the Son of Man** in [1:51](#). (See: [Assumed Knowledge and Implicit Information](#))

so that...might be glorified (ULT)**for God to show everyone how great...am (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: “so that God might glorify the Son of Man” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [hour](#)
- [Son of Man](#)
- [might be glorified](#)

Translation Words - UST

- [Jesus](#)

- It is now the time
- God to show everyone how great...am
- I...Son of Man

John 12:24

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

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 Jesus uses **a grain of wheat** figuratively to refer to himself. He speaks of the death of that **grain** to refer to his death, burial, and resurrection. He also uses **fruit** to refer to those people who will trust in him for salvation after his resurrection. Just as a seed is planted and grows 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. If this would confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "I am like a grain of wheat. Unless that grain of wheat, having fallen into the earth, dies, it remains by itself; but if it would die, it bears much fruit" (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.

UST

²⁴ I am telling you the truth: {My life is like a seed.} Unless a seed of wheat is planted in the ground and dies, it will only be one seed. But if it dies in the ground, then it will grow and produce much wheat.

Translation Words - ULT

- Truly
- truly (2)
- a grain
- of wheat
- earth
- dies
- it would die (2)
- it bears
- fruit

Translation Words - UST

- the truth
- the truth (2)
- a seed
- of wheat
- ground
- and dies
- it dies in the ground (2)
- then it will grow and produce
- wheat

John 12:25

The one loving his life loses it (ULT) Anyone who wants to keep on living more than {be my disciple} will die...to (UST)

Here, **the one loving his life** refers to someone who thinks that his own physical life is more important than anything else. If this clause would be confusing in your language, you could express the meaning explicitly. Alternate translation: "Whoever values his own life more than anything else will still die" (See: [Idiom](#))

the one hating his life in this world will keep it for eternal life (ULT) anyone who wants...be my disciple} more than to keep on living in this sinful world will keep his life forever (UST)

Here, **the one hating his life** refers to someone who values his own physical life less than he values being a disciple of Jesus. The word "hating" here does not refer to having negative feelings about one's life or despising oneself. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "whoever values being my disciple more than he values his own life will keep it for eternal life" (See: [Idiom](#))

for eternal life (ULT) forever (UST)

The phrase **eternal life** states the result of what precedes it. The **one hating his life** will **keep** that life, which will result in **eternal life**. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: "and also gain eternal life" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- loving
- life
- life (2)
- life
- world
- eternal

Translation Words - UST

- Anyone who wants to keep on living more than...be my disciple...to
- Anyone who wants to keep on living more than...be my disciple...to
- anyone who wants...be my disciple} more than to keep on living (2)
- forever
- sinful world
- forever

ULT

²⁵ The one [loving](#) his [life](#) loses it, but the one hating his [life](#) in this [world](#) will keep it for [eternal life](#).

UST

²⁵ [Anyone who wants to keep on living more than {be my disciple}](#) will die, but [anyone who wants to {be my disciple} more than to keep on living](#) in this [sinful world](#) will keep his life [forever](#).

John 12:26

let him follow me (ULT) must be my disciple (UST)

In this context, to **follow** someone means to become that person's disciple. See how you translated a similar phrase in [1:43](#). Alternate translation: "let him follow me as my disciple" (See: [Idiom](#))

where I am, there will my servant also be (ULT) My servant will be with me {in heaven} (UST)

Here, Jesus implies that those who **serve** him will be with him in heaven. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "when I am in heaven, my servant will also be there with me" (See: [Assumed Knowledge and Implicit Information](#))

the Father (ULT) My Father (UST)

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

Translation Words - ULT

- [would serve](#)
- [servant](#)
- [serves](#) (2)
- [Father](#)
- [will honor](#)

Translation Words - UST

- [who wants to serve](#)
- [servant](#)
- [who serves](#) (2)
- [My 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.

UST

²⁶ Anyone [who wants to serve](#) me must be my disciple. My [servant](#) will be with me {in heaven}. [My Father will honor](#) anyone [who serves](#) me.

John 12:27

what might I say? 'Father, save me from this hour (ULT)

I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die (UST)

Here Jesus uses a rhetorical question to emphasize what he will not do. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and let himself be killed. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I will not say, '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](#).

UST

²⁷ At this moment [I feel greatly distressed](#). I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die!}' No, {I will not do that,} because this is the very reason I [have lived up to this time {when I will suffer and die}](#).

Father (ULT)

I should surely not say...Father, prevent me from experiencing this time...when I will suffer and die (UST)

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

this hour...this hour (ULT)

I should surely not say...Father, prevent me from experiencing this time...when I will suffer and die...have lived up to this time...when I will suffer and die (UST)

In this verse **this hour** refers to the time when Jesus would suffer and die on the cross. See how you translated **hour** in [verse 23](#). (See: [Metonymy](#))

for this reason (ULT)

because this is the very reason (UST)

Here, **this reason** refers to Jesus' suffering and death on the cross. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "in order to suffer and die," or (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [soul](#)
- [has been troubled](#)
- [Father](#)
- [save](#)
- [hour](#)
- [hour](#)

Translation Words - UST

- I feel greatly distressed
- I feel greatly distressed
- I should surely not say...Father, prevent me from experiencing this time...when I will suffer and die
- have lived up to this time...when I will suffer and die
- I should surely not say...Father, prevent me from experiencing this time...when I will suffer and die
- I should surely not say...Father, prevent me from experiencing this time...when I will suffer and die

John 12:28

Father (ULT)

Father (UST)

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

glorify your name...I have both glorified it...I will glorify it (ULT)

In this verse, **name** and **it** refer to God himself. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "glorify yourself ... I have both glorified myself ... I will glorify myself"(See: [Metonymy](#))

came...a voice...from heaven (ULT)

Then God spoke...Then God spoke...from heaven (UST)

Here John refers to the sound of God's **voice** as if it were an object that **came from heaven**. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "God spoke from heaven" (See: [Metaphor](#))

Translation Words - ULT

- [Father](#)
- [glorify](#)
- [I have...glorified it](#)
- [I will glorify it](#)
- [name](#)
- [a voice](#)
- [heaven](#)

Translation Words - UST

- [Father](#)
- [show how great you are](#)
- [show how great you are](#)
- [I have already shown how great I am](#)
- [I will do it](#)
- [Then God spoke](#)
- [heaven](#)

ULT

²⁸ [Father](#), [glorify](#) your [name](#)." Then a [voice](#) came from [heaven](#), "[I have](#) both [glorified it](#), and [I will glorify it](#) again."

UST

²⁸ [Father](#), [show how great you are!](#)" Then God spoke from [heaven](#), "[I have already shown how great I am](#); [I will do it](#) again!"

John 12:29

the...crowd (ULT)

The...crowd of people (UST)

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

Translation Words - ULT

- [An angel](#)

Translation Words - UST

- [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.”

UST

²⁹ The crowd of people that was standing there heard the voice of God as well. Some of them said it was just the sound of thunder. Some other people said that [an angel](#) had spoken to Jesus.

John 12:30

not...This voice did...come (ULT)
not...The voice that you heard was God's voice. {He did...speak (UST)}

Here, Jesus refers to the sound of God's **voice** as if it were an object that came down from heaven (see [verse 28](#)). If this would confuse your readers, you could express the meaning plainly. Alternate translation: "God did not speak this" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [voice](#)

Translation Words - UST

- [Jesus](#)
- [The voice that you heard was God's voice...He did...speak](#)

ULT

³⁰ [Jesus](#) answered and said, "This [voice](#) did not come for me, but for you.

UST

³⁰ [Jesus](#) replied to them, "[The voice that you heard was God's voice](#). {[He did not speak](#)} for my benefit, but for yours!

John 12:31

Now is the judgment of this world (ULT)
Now is the time for God to judge the people in this world (UST)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way.
 Alternate translation: "Now God will judge this world"(See: [Abstract Nouns](#))

of this world (ULT)
the people in this world (UST)

Here, **this world** is used figuratively to refer to all the people in the **world**. See how you translated **world** in [1:29](#). (See: [Metonymy](#))

Now will the ruler of this world be thrown out (ULT)
Now is the time when he will throw out {Satan, who is} the one who rules this world (UST)

Here, **ruler of this world** refers to Satan. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Now Satan will be thrown out"(See: [Assumed Knowledge and Implicit Information](#))

Now will the ruler of this world be thrown out (ULT)
Now is the time when he will throw out {Satan, who is} the one who rules this world (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it.
 Alternate translation: "Now God will throw out the ruler of this world" (See: [Active or Passive](#))

Translation Words - ULT

- [the judgment](#)
- [of...world](#)
- [of...world](#) (2)
- [ruler](#)
- [will...be thrown](#)

Translation Words - UST

- [Now is the time for God to judge](#)
- [people in...world](#)
- [world](#) (2)
- [when...Satan, who is} the one who rules](#)
- [he will throw](#)

ULT

³¹ Now is [the judgment](#) of this [world](#):
 Now will the [ruler](#) of this [world](#) be [thrown](#) out.

UST

³¹ [Now is the time for God to judge](#) the [people in](#) this [world](#). Now is the time [when he will throw](#) out {[Satan, who is](#)} the one who [rules](#) this [world](#).

John 12:32

I am lifted up from the earth (ULT) people raise me high {on a cross (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “people lift me up from the earth” (See: [Active or Passive](#))

if I am lifted up from the earth (ULT) when people raise me high {on a cross (UST)

Here, **lifted up from the earth** could refer to: (1) Jesus’ crucifixion only, in which case **earth** would refer to the ground. Alternate translation: “if I am lifted up from the ground on a cross” (2) Jesus’ crucifixion and return to heaven, in which case **earth** refers to both the ground and the planet. See the discussion about double meaning in the Part 3 of the Introduction to the Gospel of John. Alternate translation: “if I am lifted up from the earth on a cross and then up to heaven” (See: [Assumed Knowledge and Implicit Information](#))

will draw everyone to myself (ULT) I will cause all peoples to come to me (UST)

See how you translated “draws” in [6:44](#). Alternate translation: “will pull everyone to myself”

will draw everyone to myself (ULT) I will cause all peoples to come to me (UST)

Here, **everyone** is an exaggeration that Jesus uses to refer to all people groups, both Jews and non-Jews. The context of non-Jewish people coming to see Jesus in [verse 20](#) suggests this meaning. This clause does not mean that every individual person will believe in Jesus. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “will draw people from both Jews and non-Jews” or “will draw people, all people, Jews and non-Jews alike” (See: [Hyperbole](#))

Translation Words - ULT

- [earth](#)

Translation Words - UST

- [people raise me high...on a cross](#)

ULT

³² And I, if I am lifted up from the [earth](#), will draw everyone to myself.”

UST

³² As for me, when [people raise me high {on a cross}](#), I will cause all peoples to come to me.”

John 12:33

General Information:

In this verse John explains the meaning of what Jesus said in the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Translation Words - ULT

- of death
- to die

Translation Words - UST

- the way he would soon die
- the way he would soon die

ULT

³³ Now he was saying this to indicate what kind of death he was about to die.

UST

³³ (He said this to let the people know the way he would soon die.)

John 12:34

the crowd (ULT)**The crowd of people (UST)**

See how you translated **crowd** in 5:13. (See: [Collective Nouns](#))

the law (ULT)**Scripture (UST)**

The crowd is using the name of the first part of the Hebrew Scriptures, the law, to represent the entire Hebrew Scriptures in general. See how you translated this use of **the law** in 10:34.

Alternate translation: "the Scriptures" (See: [Synecdoche](#))

it is necessary for the Son of Man to be lifted up (ULT)**the Son of Man will be lifted up {to die on a cross} (UST)**

Here, the phrase **lifted up** means "crucified." If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "it is necessary for the Son of Man to be crucified" (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man...Son of Man (ULT)**the Son of Man...Son of Man' you are speaking about (UST)**

See how you translated **the Son of Man** in 1:51. (See: [Assumed Knowledge and Implicit Information](#))

Who is this Son of Man (ULT)**Who is this 'Son of Man' you are speaking about (UST)**

This could mean: (1) they are asking to know the identity of **the Son of Man**. Alternate translation: "What is the identity of this Son of Man?" (2) they are asking to know what Jesus means when he says, 'Son of Man.' Alternate translation: "What kind of Son of Man are you talking about?" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- law
- Christ
- Son of Man
- Son...of Man

Translation Words - UST

- Scripture
- Messiah
- Son of Man
- Son...of Man' you are speaking about

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?"

UST

³⁴ The crowd of people then replied to him, "We have learned from Scripture that the Messiah will live forever. So why do you say that the Son of Man will be lifted up {to die on a cross}? Who is this 'Son of Man' you are speaking about?"

John 12:35

The light will be with you...while you have the light (ULT)

I am the light {that reveals God's truth and goodness}. I will be with you...while I am still here (UST)

Jesus uses **light** figuratively to refer to himself. He is "the Light of the World" who reveals God's truth and goodness the way a **light** reveals a person's surroundings. See how you translated **light** in 8:12. Alternate translation: "The one who reveals God's truth and goodness will be with you ... while you have him" (See: [Metaphor](#))

The light will be with you...while you have the light (ULT)

I am the light {that reveals God's truth and goodness}. I will be with you...while I am still here (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate these phrases in the first person. Alternate translation: "I, the light, will be with you ... while you have me" (See: [First, Second or Third Person](#))

Walk (ULT)

Live according to my example (UST)

Jesus uses **walk** figuratively to refer to how a person lives and behaves. He is telling the crowd to live and act according to the example that he has shown them while he has been with them. If this would be confusing in your language, you could express the meaning explicitly. Alternate translation: "Behave righteously" (See: [Metaphor](#))

so that darkness might not overtake you (ULT)
in order to prevent the darkness {that is sin and evil} from controlling you (UST)

Jesus uses **darkness** figuratively as though it were a person who could **overtake** someone. If this might be confusing for your readers, you could express this meaning in a non-figurative way or with a simile. Alternate translation: "so that you do not act sinfully, as if the darkness of sin had taken control of you" (See: [Personification](#))

darkness (ULT)

prevent...darkness...that is sin and evil} from controlling you (UST)

Here Jesus uses **darkness** figuratively to refer to what is false and evil. See how you translated this term in 1:5. (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.

UST

³⁵ Jesus told them, "I am the light {that reveals God's truth and goodness}. I will be with you **only a little longer**. **Live according to my example while I am still here** in order to **prevent** the **darkness** {that is sin and evil} from controlling you. Those who live sinfully are like people who wander around in darkness, not **knowing** where they are going!

the one walking in the darkness (ULT)**Those who live sinfully are like people who wander around in darkness (UST)**

Jesus uses this phrase figuratively to refer to a person who lives a sinful life and behaves sinfully. If this would confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: “the one who lives sinfully” or “the one who does not behave righteously” (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [light](#)
- [light \(2\)](#)
- [does...know](#)
- [time](#)
- [Walk](#)
- [walking](#)
- [while](#)
- [darkness](#)
- [darkness](#)
- [might...overtake](#)

Translation Words - UST

- [Jesus](#)
- [I am the light...that reveals God's truth and goodness...I](#)
- [I am still here \(2\)](#)
- [knowing](#)
- [only a little longer](#)
- [Live according to my example](#)
- [Those who live sinfully are like people who wander around](#)
- [while](#)
- [prevent...darkness...that is sin and evil} from controlling you](#)
- [prevent...darkness...that is sin and evil} from controlling you](#)
- [darkness](#)

John 12:36

the light...in the light (ULT)
I...in me, the light {that reveals God's truth and goodness (UST)}

Both occurrences of **the light** here refer to Jesus. See how you translated **light** in the previous verse. (See: [Metaphor](#))

sons of light (ULT)
God's people, {those who know his truth and goodness (UST)}

Here, **sons of light** is an idiom that refers to people who live according to God's truth and goodness, which Jesus has revealed to them. Here, **sons** does not refer specifically to male children and **light** does not refer to Jesus. If this expression would be confusing in your language, you could express the meaning plainly or use a simile. Alternate translation: "people who share in God's truth and goodness" (See: [Idiom](#))

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.

UST

³⁶ Trust in [me, the light](#) {[that reveals God's truth and goodness](#)}, while [I](#) am still with you. {Do this} in order to be [God's people, {those who know his truth and goodness}](#)." After he said those things, [Jesus](#) left them and hid himself from the people.

Translation Words - ULT

- [light](#)
- [light](#) (2)
- [of light](#)
- [believe](#)
- [sons](#)
- [Jesus](#)

Translation Words - UST

- [Trust](#)
- [I](#)
- [me, the light...that reveals God's truth and goodness](#) (2)
- [God's people...those who know his truth and goodness](#)
- [God's people, {those who know his truth and goodness}](#)
- [Jesus](#)

John 12:37

General Information:

In [verses 37-43](#) John interrupts the main storyline in order to explain how the Jewish people had fulfilled prophecies that had been spoken by the prophet Isaiah. Use the natural form in your language for expressing background information for these verses. (See: [Background Information](#))

signs (ULT)

miraculous signs (UST)

See how you translated **signs** in [2:11](#). See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles”

Translation Words - ULT

- signs
- they were...believing
- in him

Translation Words - UST

- miraculous signs
- most of them did...trust
- in him

ULT

³⁷ Although he had done so many signs before them, they were not believing in him

UST

³⁷ Even though Jesus had done many miraculous signs in front of the people, most of them did not trust in him.

John 12:38

so that the word of Isaiah the prophet might be fulfilled (ULT)

Their unbelief happened in order to make come true what Isaiah the prophet had written {long ago (UST)}

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “in order to fulfill the word of Isaiah the prophet” (See: [Active or Passive](#))

the word of Isaiah the prophet (ULT)
what Isaiah the prophet had written {long ago (UST)}

Here, **word** refers to the specific prophecy written down by Isaiah that is quoted in the second half of this verse. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: “this prophecy of Isaiah the prophet” (See: [Metonymy](#))

of Isaiah (ULT)
Isaiah (UST)

See how you translated **Isaiah** in [1:23](#). (See: [How to Translate Names](#))

in which he said (ULT)

This phrase introduces a quotation that occurs in the rest of this verse. The quotation is from the Old Testament book written by Isaiah the prophet (Isaiah 53:1). If your readers would misunderstand this, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: “which Isaiah said in the Old Testament” (See: [Quotations and Quote Margins](#))

Lord, who has believed our report, and to whom has the arm of the Lord been revealed (ULT)

This sentence is a quotation from Isaiah 53:1. 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](#))

Lord, who has believed our report, and to whom has the arm of the Lord been revealed (ULT)

This quotation from Isaiah 53:1 contains two rhetorical questions to express the prophet’s dismay that the people do not believe his **report**. If you would not use rhetorical questions for this purpose in your language, you could translate his words as two statements or exclamations and communicate the emphasis in another way. Alternate translation: “Lord, no one has believed our message! It seems like the arm of the Lord has been revealed to no one!” (See: [Rhetorical Question](#))

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?”

UST

³⁸ Their unbelief happened in order to make come true what [Isaiah](#) the prophet had written {long ago}: “Lord, no one has believed what we said! {It seems like} no one has seen the power that the Lord has revealed!”

to whom has the arm of the Lord been revealed (ULT)**It seems like} no one has seen the power that the Lord has revealed (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “to whom has the Lord revealed his arm” (See: [Active or Passive](#))

the arm of the Lord (ULT)**It seems like} no one has seen the power that the Lord has revealed (UST)**

Here, John quotes **Isaiah** using **arm** figuratively to refer to the Lord’s power. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the Lord’s power” (See: [Metaphor](#))

Translation Words - ULT

- of Isaiah
- prophet
- might be fulfilled
- Lord
- of the Lord
- has believed
- report
- has...been revealed

Translation Words - UST

- to make come true
- Isaiah
- prophet
- Lord, no one has believed what we said
- Lord, no one has believed what we said
- It seems like} no one has seen the power that the Lord has revealed
- Lord, no one has believed what we said
- It seems like} no one has seen the power that the Lord has revealed

John 12:39

For this reason (ULT) this reason (UST)

Here, **this reason** refers to the **reason** for the Jews' unbelief. That reason is given in the quotation from **Isaiah** provided in the next verse. It does not refer back to the quotation from **Isaiah** in the previous verse.

for Isaiah had again said (ULT)

This phrase introduces a quotation from the Old Testament book written by **Isaiah** the prophet (Isaiah 6:10) which occurs in the next verse. If your readers would misunderstand this, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "for Isaiah had again said in the Old Testament" or "for according to Isaiah" (See: [Quotations and Quote Margins](#))

Translation Words - ULT

- [to believe](#)
- [Isaiah](#)

Translation Words - UST

- [trust in Jesus](#)
- [Isaiah](#)

ULT

³⁹ For this reason they were not able [to believe](#), for [Isaiah](#) had again said,

UST

³⁹ They could not [trust in Jesus](#) for this reason: [Isaiah](#) had also written,

John 12:40

He has blinded their eyes, and he has hardened their heart; so that they might not see with {their} eyes and might understand with {their} heart, and might turn, and I will heal them (ULT)

The Lord has made them unable to perceive what they see, and he has made them stubborn. {He has done this} in order that they would not perceive what they see, and would not truly understand, and would not turn away from sin to God, and I would not forgive them (UST)

This verse is a quotation from Isaiah 6:10. It is a prophecy that God told Isaiah to speak against the Jewish people because they kept rejecting God. 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](#))

He has blinded their eyes (ULT)

The Lord has made them unable to perceive what they see (UST)

Here John quotes Isaiah using **blinded their eyes** figuratively to refer to causing people to not be able to understanding what they see. Although the Jews saw Jesus' many miracles, most of them did not understand that those miracles proved that Jesus was sent by God. If this use of **blinded** and **eyes** would confuse your readers, you could state the meaning plainly or use a simile. Alternate translation: "He has caused them to not be able to understand" or "He has made them like those who are blind" (See: [Metaphor](#))

he has hardened their heart (ULT)

he has made them stubborn (UST)

John quotes Isaiah using the phrase **hardened their heart** figuratively to refer to causing the Jewish people to become stubborn. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he has made them stubborn" (See: [Metaphor](#))

their heart...with {their} heart (ULT)

he has made them stubborn...would not truly understand (UST)

Both occurrences of the singular noun **heart** in this verse refer to all of the hearts of the people as a group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "their hearts ... with their hearts" (See: [Collective Nouns](#))

ULT

⁴⁰ "He has blinded their eyes, and **he has hardened** their **heart**; so that they might not see with {their} eyes and **might understand** with {their} **heart**, and **might turn**, and **I will heal** them."

UST

⁴⁰ "The Lord has made them unable to perceive what they see, and **he has made them stubborn**. {He has done this} in order that they would not perceive what they see, and **would not truly understand**, and **would not turn away from sin to God**, and **I would not forgive** them."

they might not see with {their} eyes (ULT)
they would not perceive what they see (UST)

John quotes Isaiah using the phrase **see with their eyes** figuratively here to refer to people understanding something that they **see**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “they might not see and perceive” (See: [Metaphor](#))

might understand with {their} heart (ULT)
would not truly understand (UST)

John quotes Isaiah using the phrase **understand with their heart** figuratively to refer to the Jewish people truly understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “might fully understand” or “might understand deep within themselves” (See: [Metaphor](#))

and might turn (ULT)
and would not turn away from sin to God (UST)

John quotes Isaiah using **turn** figuratively to mean “repent,” which means to stop sinning and start obeying the Lord. If this might confuse your readers, you could state the meaning plainly. Alternate translation: “and they would repent” or “and they would stop sinning and obey God” (See: [Metaphor](#))

and I will heal them (ULT)
and I would not forgive them (UST)

John quotes Isaiah using **heal** figuratively to refer to forgiving people of their sins. It does not refer to physical healing. If this might confuse your readers, you could state the meaning plainly. Alternate translation: “and I would forgive them” (See: [Metaphor](#))

Translation Words - ULT

- [he has hardened](#)
- [heart](#)
- [with...heart](#)
- [might understand](#)
- [might turn](#)
- [I will heal](#)

Translation Words - UST

- [he has made them stubborn](#)
- [he has made them stubborn](#)
- [would not truly understand](#)
- [would not truly understand](#)
- [would not turn away from sin to God](#)
- [I would not forgive](#)

John 12:41

his glory (ULT)

how great Jesus is (UST)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "how glorious he is" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Isaiah](#)
- [glory](#)

Translation Words - UST

- [Isaiah](#)
- [how great Jesus is](#)

ULT

⁴¹ [Isaiah](#) said these things because he saw his [glory](#) and spoke about him.

UST

⁴¹ [Isaiah](#) wrote that {long ago}, because he saw [how great Jesus is](#) and spoke concerning him.

John 12:42

the rulers (ULT) members of the highest Jewish governing council (UST)

Here, **rulers** refers to the Jewish religious leadership, specifically the Jewish council called the Sanhedrin, which made decisions about Jewish law. (See: [council](#)) See how you translated this in [3:1](#). Alternate translation: “members of the Jewish ruling council” (See: [Assumed Knowledge and Implicit Information](#))

so that they would not be put out of the synagogue (ULT) would ban them from entering the Jewish meeting place (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “so that the Pharisees would not ban them from the synagogue” (See: [Active or Passive](#))

put out of the synagogue (ULT) would ban them from entering the Jewish meeting place (UST)

John uses **put out of the synagogue** figuratively to refer to no longer being allowed to go into the synagogue and no longer belonging to the group of people who attended services at the synagogue. When people were put out of the synagogue, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “they would not be allowed to enter the synagogue” or “they would no longer belong to the synagogue community” (See: [Metaphor](#))

Translation Words - ULT

- rulers
- believed
- in him
- of...Pharisees
- they were...confessing it

Translation Words - UST

- members of the highest Jewish governing council
- trusted
- in Jesus
- they did...tell others {that they trusted in Jesus
- Pharisees

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 put out of the synagogue.

UST

⁴² Although this was true, many [members of the highest Jewish governing council trusted in Jesus](#). Nevertheless, [they did not tell others {that they trusted in Jesus}](#), because they feared that the [Pharisees](#) would ban them from entering the Jewish meeting place.

John 12:43

they loved...the glory of men more than the glory of God (ULT)

they preferred...that other people honor them rather than that God would honor them (UST)

Here, **loved** refers to preferring one thing over something else. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "they preferred the glory of men more than the glory of God" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴³ For [they loved](#) the [glory](#) of men more than the [glory of God](#).

UST

⁴³ {They feared this} because [they preferred that other people honor them](#) rather than [that God would honor them](#).

the glory of men (ULT)

that other people honor them (UST)

John is using **of** to describe **glory** that is given by **men**. If this is not clear in your language, you could use a different expression. Alternate translation: "the glory that is given by men" (See: [Possession](#))

the glory of men (ULT)

that other people honor them (UST)

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

the glory of God (ULT)

that God would honor them (UST)

John is using **of** to describe **glory** that is given by **God**. If this is not clear in your language, you could use a different expression. Alternate translation: "the glory that is given by God" (See: [Possession](#))

Translation Words - ULT

- [they loved](#)
- [glory](#)
- [glory](#) (2)
- [of God](#)

Translation Words - UST

- [they preferred](#)
- [that other people honor them](#)
- [that God would honor them](#) (2)
- [that God would honor them](#)

John 12:44

Now (ULT)

Now here introduces a new event that happened at some time after the events in [verses 20–36](#). 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: “At another time” (See: [Introduction of a New Event](#))

Jesus...cried out and said (ULT)

Jesus...spoke loudly {to a crowd of people (UST)

John uses **cried out** to imply that Jesus was speaking loudly to a crowd of people. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Jesus cried out and said to a crowd” (See: [Assumed Knowledge and Implicit Information](#))

the one who sent me (ULT)

my Father...who sent...me (UST)

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- cried out
- believing
- believes
- in me
- in me
- who sent

Translation Words - UST

- Jesus
- spoke loudly {to a crowd of people
- Those who trust
- are...only trusting
- me
- me
- my Father...who sent

ULT

⁴⁴ Now Jesus cried out and said, “The one believing in me believes not only in me but also in the one who sent me,

UST

⁴⁴ Jesus spoke loudly {to a crowd of people}, “Those who trust me are not only trusting me but also {are trusting my Father}, who sent me.

John 12:45

the one who sent me (ULT) my Father, who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who sent](#)

Translation Words - UST

- [my Father, who sent](#)

ULT

⁴⁵ and the one seeing me sees the one [who sent](#) me.

UST

⁴⁵ Those who see me are also seeing [my Father, who sent](#) me.

John 12:46

I have come as a light to the world (ULT)
I came into this world as the light {that reveals God's truth and goodness} to everyone in the world (UST)

Here Jesus uses **light** figuratively to refer to himself. See how you translated light in 8:12. Alternate translation: "I have come as the one who reveals God's truth and goodness to the world" (See: [Metaphor](#))

to the world (ULT)
to everyone in the world (UST)

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the people living in the world" (See: [Metonymy](#))

might not remain in the darkness (ULT)
will not stay in the darkness {that is sin and evil (UST)}

Here Jesus uses **darkness** figuratively to refer to what is false and evil. See how you translated **darkness** in [verse 35](#) and also see the discussion of **light** and **darkness** in the General Notes for Chapter 1. Alternate translation: "might not remain in sin and evil" (See: [Metaphor](#))

ULT

⁴⁶ I have come [as a light](#) to the [world](#), so that all [who believe in me](#) might not remain in the [darkness](#).

UST

⁴⁶ I came into this world [as the light {that reveals God's truth and goodness}](#) to [everyone in the world](#) in order that anyone [who trusts in me](#) will not stay in the [darkness {that is sin and evil}](#).

Translation Words - ULT

- [as a light](#)
- [world](#)
- [who believe](#)
- [in me](#)
- [darkness](#)

Translation Words - UST

- [as the light {that reveals God's truth and goodness}](#)
- [everyone in the world](#)
- [who trusts](#)
- [in me](#)
- [darkness {that is sin and evil}](#)

John 12:47

my...words (ULT)

my...to...teachings (UST)

Here, **words** refers to the message or teachings of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “my message” or “what I say” (See: [Metonymy](#))

but does not keep them (ULT)

but refuses to obey them (UST)

Here, **keep** means to obey. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “but does not obey them” (See: [Assumed Knowledge and Implicit Information](#))

I do not judge him...so that I might judge the world (ULT)

In this verse, the word **judge** implies condemnation. Jesus did not come to condemn people to be eternally punished in hell. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “I do not condemn him ... so that I might condemn the world” (See: [Assumed Knowledge and Implicit Information](#))

the world...I might save the world (ULT)

the people in the world...to save them {from being punished for their sins (UST)

See how you translated **the world** in the previous verse. (See: [Metonymy](#))

Translation Words - ULT

- does...keep them
- do...judge
- I might judge (2)
- world
- world (2)
- I might save

Translation Words - UST

- do...condemn
- to condemn (2)
- refuses to obey them
- people in the world
- them (2)
- to save...from being punished for their sins

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**.

UST

⁴⁷ I do not **condemn** anyone who listens to my teachings but **refuses to obey them**, because I did not come into this world in order **to condemn** the **people in the world**. Rather, I came into this world in order **to save them** {from being punished for their sins}.

John 12:48

my words (ULT) my teachings (UST)

See how you translated **my words** in the previous verse.

one judging...will judge (ULT) will be condemned according to the very teachings I have spoken...God will judge (UST)

See how you translated this **judge** in the previous verse.

one judging him...The word which I have spoken, this will judge him (ULT) will be condemned according to the very teachings I have spoken...will be condemned according to the very teachings I have spoken...God will judge that person on the basis of my teachings (UST)

Jesus refers to his **word** figuratively as though it were a person who could judge someone. He means that his teachings will be used as the criterion by which God will judge those who have rejected Jesus. If this might be confusing to your readers, you could express this meaning in a non-figurative way. Alternate translation: "one by which he will be judged. The word which I have spoken, this will be the standard by which you will be judged" (See: [Personification](#))

on the last day (ULT) On the last day {when God judges everyone (UST)

See how you translated this phrase in [6:39](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [rejecting](#)
- [receiving](#)
- [judging](#)
- [will judge](#)
- [word](#)
- [last day](#)
- [day](#)

Translation Words - UST

- [Anyone who rejects](#)
- [does...accept {and obey}](#)
- [will be condemned according to the very teachings I have spoken](#)
- [God will judge](#)
- [will be condemned according to the very teachings I have spoken](#)
- [last day {when God judges everyone}](#)
- [day {when God judges everyone}](#)

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](#).

UST

⁴⁸ [Anyone who rejects](#) me and does not [accept {and obey}](#) my teachings [will be condemned according to the very teachings I have spoken](#). On the [last day {when God judges everyone}](#), [God will judge](#) that person on the basis of my teachings.

John 12:49

from myself (ULT) on my own authority (UST)

Here, **from** is used to indicate the source of what Jesus spoke. See how you translated this phrase in 7:17. Alternate translation: “by my own authority” (See: [Assumed Knowledge and Implicit Information](#))

the...Father (ULT) who sent...my Father (UST)

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

what I should say and what I should speak (ULT) regarding what I should say and how I should say it (UST)

Here, **what I should speak** could refer to: (1) the manner in which Jesus **should speak**. Alternate translation: “what I should say and the manner in which I should say it” (2) the same meaning as **what I should say**, in which case the two phrases would be a doublet used for emphasis and could be combined into one clause. Alternate translation: “exactly what I should say” (See: [Doublet](#))

Translation Words - ULT

- [Father](#)
- [who sent](#)
- [the command](#)

Translation Words - UST

- [my Father](#)
- [who sent](#)
- [commanded](#)

ULT

⁴⁹ For I did not speak from myself, but the [Father](#) himself, [who sent](#) me, has given me [the command](#), what I should say and what I should speak.

UST

⁴⁹ {This will happen} because I did not speak on my own authority. Rather, [my Father](#) himself, [who sent](#) me, [commanded](#) me regarding what I should say and how I should say it.

John 12:50

I know that his command (ULT) I am certain that what my Father has commanded me to say (UST)

Here, **his command** refers to the teachings that God commanded Jesus to speak, as mentioned in the previous verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "I know that what he commanded me to speak" (See: [Assumed Knowledge and Implicit Information](#))

his command is eternal life (ULT) what my Father has commanded me to say is what people must believe in order to live forever {in heaven (UST)

This phrase means that what God commanded Jesus to say gives **eternal life** to those who believe it. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "his command gives eternal life" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

⁵⁰ I am certain that what my Father has commanded me to say is what people must believe in order to live forever {in heaven}. So I say exactly what my Father has told me to say."

Translation Words - ULT

- I know
- command
- eternal
- life
- just as
- Father

Translation Words - UST

- I am certain
- what...has commanded me to say
- what people must believe in order to live forever...in heaven
- what people must believe in order to live forever {in heaven
- So I say exactly what my Father has told me to say
- So I say exactly what my Father has told me to say

John 13

John 13 General Notes

Structure and Formatting

The Passover meal begins: Jesus washes his disciples' feet (13:1–20)

Jesus predicts that Judas will betray him (13:21–30)

Jesus commands his disciples to love each other (13:31–35)

Jesus predicts that Peter will deny him (13:36–38)

The events of this chapter are commonly referred to as the “Last Supper.” In many ways this Passover meal parallels the sacrifice of Jesus as the lamb of God. (See: [Lord's Supper](#) and [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 to be their master and themselves to be his servants, and it was a servant's job to wash the feet of master and guests. However, Jesus wanted to show them that his disciples need to humbly serve and love each other. (See: [Symbolic Action](#))

I AM

John records Jesus saying these words as an independent phrase one time in this chapter (13:19). They stand alone as a complete sentence, and they literally translate the Hebrew expression “I AM,” by which Yahweh identified himself to Moses in Exodus 3:14. 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

“The disciple whom Jesus loved”

The Apostle John first referred to himself as the disciple “whom Jesus loved” in this chapter (13:23). Your language may not allow people to speak of themselves as if they were speaking about someone else. If this is the case, then you will need to add a first person pronoun to these references and the other references to John in (13:23–25). If your language can retain the third person references, then you may still want to make these references to John explicit by adding “John” next to them. See the discussion of this in Part 1 of the General Introduction to the Gospel of John. (See: [John \(the apostle\)](#) and [First, Second or Third Person](#))

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter (13:31). Your language may not allow people to speak of themselves as if they were speaking about someone else. See the discussion of this concept in Part 3 of the General Introduction to the Gospel of John. (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 with his disciples for the evening meal. [Verses 1–4](#) explain the setting of the story and give background information about Jesus and Judas. Use the natural form in your language for expressing background information. (See: [Background Information](#))

his hour had come (ULT) it was the time for him (UST)

Here, the word **hour** is used figuratively to refer to the time God had planned for Jesus to be arrested and killed. See how you translated this word in [7:30](#). Alternate translation: “the right time to arrest him had come” (See: [Metonymy](#))

Father (ULT) Father (UST)

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

his} own who were in the world (ULT) his disciples who were with him in this world (UST)

This phrase refers to Jesus’ disciples. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “his own disciples who were with him in the world” (See: [Assumed Knowledge and Implicit Information](#))

he loved them to the end (ULT) and he loved them to the uttermost (UST)

Here, **to the end** could mean: (1) **to the end** of Jesus’ life. If you use this meaning, make sure that you do not translate this phrase in a way that could imply that Jesus did not continue to love them after his death. Alternate translation: “he loved them to the time of his death” (2) utterly or completely. Alternate translation: “he loved them to the uttermost” (See: [Idiom](#))

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.

UST

¹ On the day before [the Passover celebration would begin](#), [Jesus knew](#) that it was the [time](#) for him to leave this [world](#) and to return to his [Father](#). [He always loved](#) his disciples who were with him in this [world](#), [and he loved](#) them to the uttermost.

Translation Words - UST

- the Passover celebration would begin
- the Passover celebration would begin
- Jesus
- knew
- time
- world
- world
- Father
- He always loved
- and he loved

John 13:2

the devil having already put into the heart of Judas, {son} of Simon Iscariot, so that he might betray him (ULT)
the devil had already caused Judas, Simon Iscariot's son, to think that he should help the Jewish leaders arrest Jesus (UST)

Here, **put into the heart** is an idiom that means to cause someone to think about something. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus" (See: [Idiom](#))

of Judas, {son} of Simon Iscariot (ULT)
Judas, Simon Iscariot's son (UST)

See how you translated this phrase in [6:71](#). (See: [How to Translate Names](#))

Translation Words - ULT

- devil
- heart
- of Judas, {son} of Simon Iscariot
- he might betray

Translation Words - UST

- devil
- had...caused...to think
- Judas, Simon Iscariot's son
- he should help the Jewish leaders arrest

ULT

² And while supper was happening, the devil having already put into the heart of Judas, {son} of Simon Iscariot, so that he might betray him,

UST

² When Jesus and his disciples were having their evening meal, the devil had already caused Judas, Simon Iscariot's son, to think that he should help the Jewish leaders arrest Jesus.

John 13:3

knowing (ULT)

Jesus knew (UST)

Here, the word **knowing** could mean: (1) the rest of this verse is the reason why Jesus did the result that John describes in the next verse. Alternate translation: “because he knew” (2) this verse provides a contrast between who Jesus is and what he would do in the next verse. Alternate translation: “although he knew” (See: [Connect — Reason-and-Result Relationship](#))

Father (ULT)

his Father (UST)

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

into {his} hands (ULT)

complete power and authority (UST)

Here, John uses **hands** figuratively to refer to power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “into his power” (See: [Metonymy](#))

Translation Words - ULT

- [knowing](#)
- [Father](#)
- [hands](#)
- [God](#)
- [God](#)

Translation Words - UST

- [Jesus knew](#)
- [his Father](#)
- [complete power and authority](#)
- [God](#)
- [God](#)

ULT

³ [knowing](#) that the [Father](#) had given everything to him, into {his} [hands](#), and that he had come from [God](#) and was going back to [God](#),

UST

³ [Jesus knew](#) that [his Father](#) had given him [complete power and authority](#) over everything, and he also knew that he came from [God](#) and would soon return to [God](#).

John 13:4

he gets up...takes off (ULT)

**Because he knew those things,} Jesus got up...
took off (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he gets up from supper (ULT)

**Because he knew those things,} Jesus got up
from the table where they were eating the
evening meal (UST)**

During Jesus' time, people would often eat meals while lying on their sides on low couches next to the table. Here, **gets up** means that Jesus went from lying on his side on a couch next to the table where he was eating **supper** to standing up. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he gets up from the table where he was eating supper" (See: [Assumed Knowledge and Implicit Information](#))

takes off {his} outer clothing (ULT)

took off his outer clothing (UST)

Here, **outer clothing** refers to clothing that is worn over undergarments. It does not refer to a coat that would be worn over a person's regular clothing. Use the term in your language for the regular clothing that people wear on top of their underwear.

having taken a towel (ULT)

Here, **towel** refers to piece of cloth that is long enough to wrap around Jesus' waist and still has enough leftover cloth to wipe the disciples' feet. If it would be helpful in your language, you could state this explicitly. Alternate translation: "having taken a long towel" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- he gets up
- outer clothing
- he wrapped it around

Translation Words - UST

- Because he knew those things,} Jesus got up
- his outer clothing
- wrapped...around

ULT

⁴ he gets up from supper and takes off {his} outer clothing. And having taken a towel, he wrapped it around himself.

UST

⁴ {Because he knew those things,} Jesus got up from the table where they were eating the evening meal, took off his outer clothing, and wrapped a towel around his waist.

John 13:5

he pours (ULT)

He poured (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

that was tied around himself (ULT)

that he had wrapped around his waist (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “that he had tied around himself” (See: [Active or Passive](#))

Translation Words - ULT

- [water](#)
- [of...disciples](#)
- [tied around himself](#)

Translation Words - UST

- [some water](#)
- [his disciples](#)
- [he had wrapped around his waist](#)

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](#).

UST

⁵ He poured [some water](#) into a large bowl and started washing [his disciples'](#) feet and wiping them dry with the towel that [he had wrapped around his waist](#).

John 13:6

he comes...He says (ULT)

When he came...Peter told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Lord, do you wash my feet (ULT)

Lord, you should not wash my feet (UST)

Peter is using a rhetorical question here to show that he does not want Jesus to wash his feet. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Lord, it is not right for you to wash my feet!" (See: [Rhetorical Question](#))

ULT

⁶ Then he comes to [Simon Peter](#). He says to him, "[Lord](#), do you wash my feet?"

UST

⁶ When he came to [Simon Peter {to wash his feet}](#), Peter told him, "[Lord](#), you should not wash my feet!"

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)

Translation Words - UST

- [Simon Peter {to wash his feet}](#)
- [Lord](#)

John 13:7

after these things (ULT) later (UST)

Here, **these things** refers to Jesus' crucifixion and resurrection. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "after the events that are about to take place" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- do...understand
- you will understand

Translation Words - UST

- 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 these things."

UST

⁷ Jesus replied to him, "Right now you do not [understand](#) what I am doing, but later [you will understand](#)."

John 13:8

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

If I do not wash you, you have no share with me (ULT)

If I do not wash you, then you will not inherit God's blessings with me (UST)

Jesus uses two negative statements to convince **Peter** to allow him to **wash** his **feet**. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "I must wash you so that you can have a share with me" (See: [Double Negatives](#))

If I do not wash you, you have no share with me (ULT)

If I do not wash you, then you will not inherit God's blessings with me (UST)

Here, Jesus' use of **no share with me** could imply: (1) that Peter must let him wash his feet if he wants to receive his **share** of the inheritance that God promised to give his people. Alternate translation: "If I do not wash you, you will not share in God's promised inheritance with me" (2) that Peter must let him wash his feet if he wants to continue being his disciple. Alternate translation: "If I do not wash you, you will no longer be my disciple" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

⁸ **Peter** said, "You will surely never wash my feet!" **Jesus** replied to him, "If I do not wash you, then you will not inherit God's blessings with me."

Translation Words - ULT

- [Peter](#)
- [Jesus](#)

Translation Words - UST

- [Peter](#)
- [Jesus](#)

John 13:9

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

not only my feet (ULT) do not wash my feet only (UST)

Peter is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “wash not only my feet” (See: [Ellipsis](#))

ULT

⁹ [Simon Peter](#) says to him, “[Lord](#), not only my feet, but also {my} [hands](#) and {my} [head](#).”

UST

⁹ [Simon Peter](#) told him, “[Lord](#), do not wash my feet only! Wash [my hands](#) and [my head](#) also!”

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)
- [hands](#)
- [head](#)

Translation Words - UST

- [Simon Peter](#)
- [Lord](#)
- [my hands](#)
- [my head](#)

John 13:10

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

The one who has been washed has no need, except to wash {his} feet (ULT) Anyone whom someone has washed only needs to wash his feet (UST)

In this verse, Jesus uses **washed** figuratively to refer to God forgiving a person for their sins. He also uses **feet** figuratively to refer to daily sins, because people in Jesus' culture had to wash their **feet** frequently due to wearing sandals while walking on dusty, dirty roads. If this might confuse your readers, you could state their meanings clearly or use similes. Alternate translation: "The one who has received God's forgiveness for their sins, only needs to be forgiven for his daily sins" (See: [Metaphor](#))

The one who has been washed (ULT) Anyone whom someone has washed (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The one who someone had washed" (See: [Active or Passive](#))

but he is completely clean, and you are clean (ULT)

In this verse, Jesus uses **clean** figuratively to refer to someone who has been forgiven for their sins. If this might be confusing in your language, you could state its meaning clearly or use a simile. Alternate translation: "but he has been completely forgiven for his sins, and you have been forgiven" (See: [Metaphor](#))

you (ULT) You disciples (UST)

Here Jesus uses the word **you** to refer to all of his disciples, not only Peter. Use a plural form of **you** if your language distinguishes between singular and plural **you**. (See: [Forms of 'You' — Singular](#))

Translation Words - ULT

- Jesus
- to wash
- clean
- clean

Translation Words - UST

- Jesus
- to wash
- clean

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."

UST

¹⁰ Jesus told him, "Anyone whom someone has washed only needs to wash his feet. The rest of his body is clean. You disciples are clean, but not all {of you are clean}."

- [clean](#)

John 13:11

Here John interrupts the story to give the reason why Jesus made his comment in the end of the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Not all are clean (ULT)

Not all of you are clean (UST)

See how you translated **clean** in the previous verse. Alternate translation: "Not all of you have received God's forgiveness" (See: [Metaphor](#))

Translation Words - ULT

- [he knew](#)
- [who is betraying](#)
- [clean](#)

Translation Words - UST

- [he knew](#)
- [who was going to help the Jewish leaders arrest](#)
- [clean](#)

ULT

¹¹ (For [he knew who is betraying](#) him; for this reason he said, "Not all are [clean](#).")

UST

¹¹ ({{Jesus said this about being spiritually clean,}} because [he knew who was going to help the Jewish leaders arrest](#) him. That is the reason he said, "Not all of you are [clean](#).")

John 13:12

Do you understand what I have done for you (ULT)

You must understand what I have just done for you (UST)

Jesus is using a question to emphasize the importance of what he is teaching his disciples. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You need to understand what I have done for you!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [garments](#)
- [Do you understand](#)

Translation Words - UST

- [outer clothing](#)
- [You must 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?"

UST

¹² After he finished washing their feet, he put his [outer clothing](#) on again. Then he sat down at the table again and told them, "[You must understand](#) what I have just done for you!"

John 13:13

You call me 'teacher' and 'Lord' (ULT) You...call me 'Teacher' and 'Lord' (UST)

Here Jesus implies that his disciples have great respect for him. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- call
- teacher
- Lord

Translation Words - UST

- call
- Teacher
- Lord

ULT

¹³ You call me 'teacher' and 'Lord,' and you are speaking correctly, because I am.

UST

¹³ You rightly call me 'Teacher' and 'Lord,' because that is what I am.

John 13:14

If I then, the Lord and the Teacher, have washed your feet (ULT)

Since I, your teacher and Lord, have {humbly served you by} washing your feet (UST)

Jesus is 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: "If I then, the Lord and the Teacher, have washed your feet, and I have" (See: [Connect — Factual Conditions](#))

ULT

¹⁴ If I then, the [Lord](#) and the [Teacher](#), have washed your feet, you also ought to wash the feet of one another.

UST

¹⁴ Since I, [your teacher](#) and [Lord](#), have {humbly served you by} washing your feet, you also should {humbly serve each other by} washing each other's feet.

Translation Words - ULT

- [Lord](#)
- [Teacher](#)

Translation Words - UST

- [your teacher](#)
- [Lord](#)

John 13:15

you also would do just as I did to you (ULT)

Jesus is using a statement to give an instruction. Jesus is telling his disciples to follow his example and serve one another. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "you also must do just as I did to you" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [just as](#)

Translation Words - UST

- [as](#)

ULT

¹⁵ For I have given you an example so that you also would do [just as](#) I did to you.

UST

¹⁵ {By washing your feet} I have given you an example to follow in order that you should {humbly serve each other} [as](#) I have {humbly} served you.

John 13:16

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

a slave is not greater than his master, nor is a messenger greater than the one who sent him (ULT)

Just as a servant is not more important than his master, nor is a messenger more important than the person who has sent him, {you are not more important than me (UST)

Here, **greater** means to be more important or deserving of more respect than another person. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “a slave is not respected more than his master, nor is a messenger respected more than the one who sent him” (See: [Assumed Knowledge and Implicit Information](#))

a slave is not greater than his master, nor is a messenger greater than the one who sent him (ULT)

Just as a servant is not more important than his master, nor is a messenger more important than the person who has sent him, {you are not more important than me (UST)

These two clauses mean basically the same thing. The repetition is used to emphasize that Jesus’ disciples are not more important than him, so they should humbly serve each other. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “none of you are greater than me” (See: [Doublet](#))

a slave is not greater than his master (ULT)

Just as a servant is not more important than his master (UST)

Jesus uses the words **slave** and **master** figuratively to refer to his disciples and himself, respectively. He is telling his disciples that they should humbly serve each other because they are not more important than him, and he has humbly served them. If this might confuse your readers, you could use an equivalent metaphor from your culture. Alternatively, you could express Jesus’ meaning in a non-figurative way. Alternative translation, “you are not greater than me” (See: [Metaphor](#))

nor is a messenger greater than the one who sent him (ULT)

nor is a messenger more important than the person who has sent him, {you are not more important than me (UST)

Jesus uses **messenger** and **the one who sent him** figuratively to refer to his disciples and himself, respectively. He is telling his disciples that they should humbly serve each other because they are not more important than him, and he has humbly served them. If this might confuse your readers, you could use an equivalent metaphor from

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 sent him.

UST

¹⁶ I am telling you the truth: Just as a servant is not more important than his master, nor is a messenger more important than the person who has sent him, {you are not more important than me}.

your culture. Alternatively, you could express Jesus' meaning in a non-figurative way. Alternative translation, "and you are not greater than me" (See: [Metaphor](#))

Translation Words - ULT

- Truly
- truly (2)
- a slave
- master
- a messenger
- who sent

Translation Words - UST

- the truth
- the truth (2)
- Just as a servant
- master
- a messenger
- the person who has sent

John 13:17

If you know these things (ULT)

Since you now know {that you should humbly serve each other (UST)

Jesus is 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: "If you know these things, which you do," (See: [Connect — Factual Conditions](#))

ULT

¹⁷ If [you know](#) these things, you are [blessed](#) if you do them.

UST

¹⁷ Since [you now know](#) {that you should humbly serve each other}, [God will bless you](#) if you do so.

you are blessed (ULT)

God will bless you (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. See the UST. (See: [Active or Passive](#))

Translation Words - ULT

- [you know](#)
- [blessed](#)

Translation Words - UST

- [you now know](#)
- [God will bless you](#)

John 13:18

I am not speaking about all of you (ULT)
I am not saying that all of you will be blessed (UST)

Here Jesus is referring back to what he just said in the previous verse. He means that not all of those to whom he is speaking will be blessed for serving each other, because one of them, Judas Iscariot, will betray him. If this clause would confuse your readers, you could express the meaning explicitly. Alternate translation: “I am not speaking this about all of you” or “I am not saying that God will bless all of you” (See: [Assumed Knowledge and Implicit Information](#))

I know whom I have chosen (ULT)
I know well the people whom I have chosen {to be my disciples} (UST)

Here Jesus states that he knew the character of every person he chose to be his disciple. Therefore, he knew Judas would betray him when he chose him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “I know exactly the kind of men I have chosen to be my disciples” (See: [Assumed Knowledge and Implicit Information](#))

but so that the scripture might be fulfilled (ULT)
However, what is about to happen must take place in order that what a prophet wrote in scripture can come true (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “but I chose one who will betray me so that the scripture might be fulfilled” (See: [Ellipsis](#))

so that the scripture might be fulfilled (ULT)
what is about to happen must take place in order that what a prophet wrote in scripture can come true (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “this is in order to fulfill the scripture” (See: [Active or Passive](#))

so that the scripture might be fulfilled (ULT)
what is about to happen must take place in order that what a prophet wrote in scripture can come true (UST)

Here Jesus uses **that the scripture might be fulfilled** to introduce a quotation from an Old Testament book (Psalm 41:9). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: “so that what is written in the Psalms might be fulfilled” (See: [Quotations and Quote Margins](#))

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.’

UST

¹⁸ I am not saying that all of you will be blessed. I [know well](#) the [people whom I have chosen {to be my disciples}](#). However, what is about to happen must take place in order that [what a prophet wrote in scripture can come true](#): ‘The [one who shared a meal with me as a friend](#) has opposed me.’

The one eating bread with me lifted up his heel against me (ULT)
The one who shared a meal with me as a friend has opposed me (UST)

This sentence is a quotation from Psalm 41:9. 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](#))

The one eating bread with me lifted up his heel against me (ULT)
The one who shared a meal with me as a friend has opposed me (UST)

The phrase, **The one eating bread with me**, here is an idiom that refers to someone who acts like a friend would act. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "The one who has acted like he is my friend" (See: [Idiom](#))

lifted up his heel against me (ULT)
has opposed me (UST)

Here, **lifted up his heel** is an idiom that refers to someone who has become an enemy. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "has turned against me" or "has become my enemy" (See: [Idiom](#))

Translation Words - ULT

- [know](#)
- [I have chosen](#)
- [scripture](#)
- [might be fulfilled](#)
- [bread](#)

Translation Words - UST

- [know well](#)
- [people whom I have chosen {to be my disciples](#)
- [what a prophet wrote in scripture](#)
- [can come true](#)
- [one who shared a meal with me as a friend](#)

John 13:19

From this moment I tell you (ULT)
From now on I am telling you what will
happen (UST)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context, as modeled by the UST. (See: [Ellipsis](#))

I am (ULT)
I am {God (UST)}

See how you translated **I am** in [8:24](#), and also see the discussion of this phrase in the General Notes for Chapter 8. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [you may believe](#)

Translation Words - UST

- [you may trust](#)

ULT

¹⁹ From this moment I tell you, before it happens, so that when it happens, [you may believe](#) that I am.

UST

¹⁹ From now on I am telling you what will happen before it happens in order that, when it does happen, [you may trust](#) that I am {God}.

John 13:20

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

In this verse, **receiving** and **receives** mean to accept or welcome a person into one's presence with friendliness. See how you translated this word in [1:12](#). (See: [Doublet](#))

the one who sent me (ULT)

my Father who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#). (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

²⁰ I am telling you the truth: Whoever accepts the one I send out also accepts me; and whoever accepts me also accepts my Father who sent me."

Translation Words - ULT

- Truly
- truly (2)
- receiving
- receives
- receiving (2)
- receives (2)
- I might send
- who sent

Translation Words - UST

- the truth
- the truth (2)
- Whoever accepts
- also accepts
- accepts (2)
- also accepts (2)
- I send out
- my Father who sent

John 13:21

was troubled in spirit (ULT)
he felt disturbed (UST)

See how you translated a similar phrase in 11:33. (See: [Assumed Knowledge and Implicit Information](#))

Truly, truly, I say to you (ULT)
I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

Translation Words - ULT

- [Jesus](#)
- [was troubled](#)
- [in spirit](#)
- [he testified](#)
- [Truly](#)
- [truly \(2\)](#)
- [will betray](#)

Translation Words - UST

- [Jesus](#)
- [he felt disturbed](#)
- [he felt disturbed](#)
- [He solemnly declared](#)
- [the truth](#)
- [the truth \(2\)](#)
- [is going to give...up {to my opponents}](#)

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."

UST

²¹ After [Jesus](#) said this, [he felt disturbed](#). [He solemnly declared](#), "I am telling you [the truth](#): One of you [is going to give me up {to my opponents}](#)."

John 13:22

(There are no notes for this verse.)

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [His disciples](#)

ULT

²² The [disciples](#) began looking at each other, wondering about whom he was speaking.

UST

²² [His disciples](#) kept looking at one another and wondering who among them he was talking about.

John 13:23

one of his disciples...whom Jesus loved (ULT) One of his disciples...John} whom Jesus loved (UST)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the discussion in the General Notes for this chapter. If this phrase would be confusing to your readers, you could express the meaning explicitly. Alternate translation: "I, one of his disciples, whom Jesus loved" or "John, one of his disciples, whom Jesus loved" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ Now one of his [disciples](#), whom [Jesus loved](#), was reclining to eat against the chest [of Jesus](#).

UST

²³ One of his [disciples](#), {John} whom [Jesus loved](#), was sitting at the table beside [Jesus](#).

reclining to eat (ULT) sitting at the table (UST)

During Jesus' time, people would often eat meals while lying on their sides on low couches next to a table. If your readers would not be familiar with this meal practice, you could use a general expression for sitting to have a meal. Alternate translation: "seated at the table" (See: [Translate Unknowns](#))

against the chest of Jesus (ULT) beside Jesus (UST)

In Jesus' culture, lying with one's head **against** the side of another person when having a meal was considered to be a sign that the two people had a very close friendship. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "closely beside Jesus as a close friend" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

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

Translation Words - UST

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

John 13:24

to this one (ULT) to him (UST)

Here, **this one** refers to John, who calls himself the disciple “whom Jesus loved” in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “to the disciple whom Jesus loved” or “to me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Simon Peter](#)

Translation Words - UST

- [Simon Peter](#)

ULT

²⁴ Therefore, [Simon Peter](#) motioned to this one to ask, “Who is it about whom he is speaking?”

UST

²⁴ [Simon Peter](#) made a gesture to him to indicate that he should ask Jesus which disciple he was talking about.

John 13:25

that one...says (ULT) John...and...asked (UST)

Here, **that one** refers to John, who calls himself the disciple “whom Jesus loved” in [verse 23](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “that disciple whom Jesus loved says” or “I say” (See: [Assumed Knowledge and Implicit Information](#))

says (ULT) and...asked (UST)

[Verse 28](#) indicates that the disciples did not know why Jesus spoke to Judas in the way he did. This means that they must not have heard the conversation in this verse and the next, because John and Jesus were speaking quietly. If it would be more natural in your language, you could state this explicitly. Alternate translation: “said in a quite voice” (See: [Assumed Knowledge and Implicit Information](#))

says (ULT) and...asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [of Jesus](#)
- [Lord](#)

Translation Words - UST

- [Jesus](#)
- [Lord](#)

ULT

²⁵ So having thus leaned back against the chest [of Jesus](#), that one says to him, “[Lord](#), who is it?”

UST

²⁵ So John leaned back against [Jesus](#) and {quietly} asked him, “[Lord](#), who is the one who will betray you?”

John 13:26

to Judas, {son} of Simon Iscariot (ULT) to Judas, Simon Iscariot's son (UST)

See how you translated this phrase in 6:71. (See: [How to Translate Names](#))

Translation Words - ULT

- Jesus
- to Judas, {son} of Simon Iscariot

Translation Words - UST

- Jesus
- to Judas, Simon Iscariot's son

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.

UST

²⁶ Jesus replied, "It is the man to whom I will give this piece of bread after I dip it in the bowl." Then he dipped the bread in the bowl and gave it to Judas, Simon Iscariot's son.

John 13:27

And after the bread (ULT)

As soon as Judas took the piece of bread from Jesus (UST)

John is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "And after Judas took the bread" (See: [Ellipsis](#))

Satan then entered into him (ULT)

Here, **entered into** is an idiom that means that **Satan** took control of Judas. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Satan then started to command Judas" (See: [Idiom](#))

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Satan](#)
- [Jesus](#)

Translation Words - UST

- [Satan](#)
- [Jesus](#)

ULT

²⁷ And after the bread, [Satan](#) then entered into him. Therefore, [Jesus](#) says to him, "What you are doing, do quickly."

UST

²⁷ As soon as Judas took the piece of bread from Jesus, [Satan](#) took control of him. [Jesus](#) then told him, "Do quickly what you have planned to do."

John 13:28

In [verses 28–29](#) John interrupts the main storyline in order to provide background information about the disciples' confusion. Use the natural form in your language for expressing background information. (See: [Background Information](#))

of those reclining to eat (ULT) among those sitting at the table (UST)

See how you translated **reclining to eat** in [verse 23](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [knew](#)

Translation Words - UST

- [knew](#)

ULT

²⁸ (Now none of those reclining to eat [knew](#) why he said this to him.

UST

²⁸ (No one else among those sitting at the table [knew](#) why Jesus had said that to Judas.

John 13:29

says (ULT) was telling (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

festival (ULT) Passover (UST)

Here, **festival** refers to the Jewish Passover festival. See how you translated this word in [12:12](#). (See: [Assumed Knowledge and Implicit Information](#))

so that he might give something to the poor (ULT) to give some...to...poor...the...money (UST)

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: "Give something to the poor" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- Judas
- Jesus
- festival

Translation Words - UST

- Jesus
- Passover
- Judas

ULT

²⁹ For some were thinking, since [Judas](#) had the moneybag, that [Jesus](#) says to him, "Buy the things we need to have for the [festival](#)," or so that he might give something to the poor.)

UST

²⁹ Some of them thought that [Jesus](#) was telling him to go and buy some things that they needed for the [Passover](#) celebration or to give some money to the poor. {They thought this} because [Judas](#) had the bag that held their money.)

John 13:30

Now it was night (ULT)

In this sentence John provides background information about the time of day when Judas **went out** to betray Jesus. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Translation Words - ULT

- [having received](#)

Translation Words - UST

- [after Judas took...from Jesus](#)

ULT

³⁰ Therefore, [having received](#) the bread, he went out immediately. Now it was night.

UST

³⁰ So [after Judas took](#) the bread [from Jesus](#), he immediately went out. (It was night.)

John 13:31

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

**Now the Son of Man has been glorified, and
God has been glorified in him (ULT)**

**Now God has shown people how great I, the
Son of Man, am. I have also shown people how
great God is (UST)**

In this verse, Jesus twice uses the past tense **has been glorified** figuratively in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. If this is confusing in your language, you could use the future tense. Alternate translation: "Now the Son of Man will be glorified, and God will be glorified in him" (See: [Predictive Past](#))

Now the Son of Man has been glorified (ULT)

Now God has shown people how great I, the Son of Man, am (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "Now God will glorify the Son of Man" (See: [Active or Passive](#))

the Son of Man has been glorified (ULT)

God has shown people how great I, the Son of Man, am (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man, have been glorified" (See: [First, Second or Third Person](#))

the Son of Man (ULT)

I, the Son of Man (UST)

See how you translated **the Son of Man** in [1:51](#). (See: [Assumed Knowledge and Implicit Information](#))

God has been glorified in him (ULT)

I have...shown people how great God is (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he will glorify God" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [Son of Man](#)
- [has been glorified](#)
- [has been glorified](#) (2)

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.

UST

³¹ So after Judas left, [Jesus](#) said, "Now [God has shown people how great I](#), the [Son of Man](#), am. I have also [shown people how great God is](#).

- God

Translation Words - UST

- Jesus
- God has shown people how great...am
- have...shown people how great...is (2)
- I...Son of Man
- God

John 13:32

In some Bibles, this verse begins with the clause, “If God has been glorified in him”. However, these words are not in most of the oldest ancient manuscripts. Nevertheless, if a translation of the Bible already exists in your region, consider using whichever reading is found in that version. If a translation does not already exist, we recommend that you follow the reading in the ULT text. (See: [Textual Variants](#))

God will glorify him...him (ULT)
God...will show {people} how great I, the Son of Man, am...he will do this (UST)

Both occurrences of the pronoun **him** refer to the Son of Man, Jesus. If this use of **him** would confuse your readers, you could express the meaning explicitly. Alternate translation: “God will glorify the Son of Man ... the Son” (See: [Pronouns — When to Use Them](#))

God will glorify him in himself (ULT)
God himself will show {people} how great I, the Son of Man, am (UST)

The word **himself** here refers to God and is used to emphasize that God is the one who would **glorify** Jesus. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “God himself will glorify him” (See: [Reflexive Pronouns](#))

Translation Words - ULT

- [God](#)
- [will glorify](#)
- [he will glorify](#) (2)

Translation Words - UST

- [God](#)
- [will show {people} how great...am](#)
- [he will do this](#) (2)

ULT

³² And [God will glorify](#) him in himself, and [he will glorify](#) him immediately.

UST

³² [God](#) himself [will show {people} how great](#) I, the Son of Man, [am](#), and [he will do this](#) right away.

John 13:33

Little children (ULT)

You whom I love as though you were my} children (UST)

Jesus is using the phrase **Little children** figuratively to describe the disciples to whom he is speaking. He loves them as if they were his own children. If this might confuse your readers, you could translate this in a non-figurative way or use a simile. Alternate translation: "You dear disciples who are like children to me" (See: [Metaphor](#))

to the Jews (ULT)

the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "and just as I said to the Jews, now I also say this to you, 'Where I go, you are not able to come.'" (See: [Information Structure](#))

Where I go, you are not able to come (ULT)

am...You will not be able to come to the place where I...going (UST)

See how you translated this sentence in [8:21](#). (See: [Information Structure](#))

Translation Words - ULT

- Little children
- You will seek
- just as
- to...Jews

Translation Words - UST

- You whom I love as though you were my} children
- Then you will look for
- it will be just like
- Jewish leaders

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.

UST

³³ {You whom I love as though you were my} children, I will be with you only a little while longer. Then you will look for me, but it will be just like I told the Jewish leaders and am telling you now: You will not be able to come to the place where I am going.

John 13:34

just as I have loved you, so also you would love one another (ULT)

Jesus is using a future statement to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "just as I have loved you, so also you must love one another" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [a...commandment](#)
- [you would love](#)
- [I have loved](#)
- [would love](#) (2)
- [just as](#)

Translation Words - UST

- [this...command](#)
- [you might love](#)
- [I have loved](#)
- [must love](#) (2)
- [in the same way that](#)

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.

UST

³⁴ I now give you this new [command](#) in order that [you might love](#) each other: You [must love](#) each other [in the same way that I have loved](#) you.

John 13:35

everyone (ULT)

everyone {who sees that love (UST)

Here, Jesus uses **everyone** as an exaggeration that refers only to those people who would see how the disciples loved each other. If this might confuse your readers, you could use an equivalent expression. (See: [Hyperbole](#))

Translation Words - ULT

- will know
- disciples
- love

Translation Words - UST

- you love
- will know
- disciples

ULT

³⁵ By this everyone will know that you are my disciples, if you have love one for another."

UST

³⁵ If you love each other, everyone {who sees that love} will know that you are my disciples."

John 13:36

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)
- [Jesus](#)

Translation Words - UST

- [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.”

UST

³⁶ [Simon Peter](#) said to him, “[Lord](#), where are you going?” [Jesus](#) replied, “You cannot go with me now to the place where I am going, but you will go there later.”

John 13:37

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

my life...I will lay down (ULT)

I am willing to die for you...I am willing to die for you (UST)

See how you translated a similar phrase in [10:11](#). (See: [Euphemism](#))

Translation Words - ULT

- [Peter](#)
- [Lord](#)
- [life](#)

Translation Words - UST

- [Peter](#)
- [Lord](#)
- [I am willing to die for you](#)

ULT

³⁷ [Peter](#) says to him, "[Lord](#), why am I not able to follow you now? I will lay down my [life](#) for you."

UST

³⁷ [Peter](#) told him, "[Lord](#), why can't I go with you now? [I am willing to die for you!](#)"

John 13:38

Will you lay down your life for me (ULT) **You are not really willing to die for me (UST)**

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. He knows that Peter is not really willing to **lay down** his life for Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You will certainly not lay down your life for me!" (See: [Rhetorical Question](#))

Truly, truly, I say to you (ULT) **I am telling you the truth (UST)**

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this is in [1:51](#). (See: [Doublet](#))

the rooster may certainly not crow before which you will deny me three times (ULT) **You will surely say three times that you do not know me before the rooster crows {in the morning (UST)**

If your readers would misunderstand this negative statement, you could express it as a positive statement. Alternate translation: "you will surely deny me three times before the rooster crows"

the rooster may certainly not crow before which (ULT) **You will surely say three times that you do not know me before the rooster crows {in the morning (UST)**

Jesus is referring figuratively to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "before another morning begins" (See: [Metonymy](#))

the rooster (ULT) **You will surely say three times that you do not know me before the rooster crows...in the morning (UST)**

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: "the bird that sings in the morning" (See: [Translate Unknowns](#))

the rooster (ULT) **You will surely say three times that you do not know me before the rooster crows...in the morning (UST)**

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: "the roosters" or "the birds" (See: [Generic Noun Phrases](#))

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."

UST

³⁸ **Jesus** replied, "**You are not really willing to die for me!** I am telling you **the truth**: You will surely say three times that you do not know me before the rooster crows {in the morning}!"

Translation Words - ULT

- Jesus
- life
- Truly
- truly (2)

Translation Words - UST

- Jesus
- You are not really willing to die for me
- the truth
- the truth (2)

John 14

John 14 General Notes

Structure and Formatting

Jesus says he is the way to the Father (14:1–14)

Jesus promises that the Holy Spirit will come (14:15–31)

Special Concepts in this Chapter

“My Father’s house”

Jesus used these words to refer to heaven, where God dwells. It does not refer to any temple in Jerusalem or to a church building. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#))

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. He called the Holy Spirit the Helper ([14:16](#)), who is always with God’s people to help them and to speak to God for them. Jesus also called him the Spirit of Truth ([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 in this chapter. Jesus reclines at the table with his disciples during the evening meal and continues to speak to them.

In [verses 1–7](#) the word “you” is always plural and refers to Jesus’ disciples. (See: [Forms of You](#))

Do not let your heart be troubled (ULT)

Do not be distressed (UST)

Jesus uses **heart** figuratively to represent the disciples’ thoughts and emotions. If this would confuse your readers, you could express the meaning plainly. Alternate translation: “Do not let your thoughts be troubled” (See: [Metaphor](#))

Believe in God; believe also in me (ULT)

Trust God. Trust me as well (UST)

Both of these clauses could be: (1) commands, as in the UST. (2) statements. Alternate translation: “You believe in God; you also believe in me” (See: [Statements — Other Uses](#))

Translation Words - ULT

- [heart](#)
- [Do...let...be troubled](#)
- [Believe](#)
- [believe](#) (2)
- [God](#)
- [in me](#)

Translation Words - UST

- [Do...be distressed](#)
- [Do...be distressed](#)
- [Trust](#)
- [Trust](#) (2)
- [God](#)
- [me](#)

ULT

¹ “Do not let your [heart be troubled](#). [Believe](#) in [God](#); [believe](#) also [in me](#).

UST

¹ “Do not [be distressed](#). [Trust God](#). [Trust me](#) as well.

John 14:2

In the house of my Father (ULT) where my Father dwells (UST)

Jesus uses **house** figuratively to refer to heaven, which is the place where God dwells. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "In the place where my Father dwells" or "In heaven where my Father dwells"(See: [Metaphor](#))

of...Father (ULT) Father (UST)

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

Father

The word translated **for** could also be translated "that," in which case this sentence would be a question instead of a statement. With either interpretation the point of the sentence is the same: Jesus is emphasizing that what he has just said in the previous sentence is true. He is going to heaven **to prepare a place for** his people. Alternate translation: "But if not, would I have told you that I am going to prepare a place for you?"

Translation Words - ULT

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

Translation Words - UST

- [where...dwells](#)
- [Father](#)

ULT

² In the [house](#) of my [Father](#) are many dwelling places. But if not, I would have told you, for I am going to prepare a place for you.

UST

² There are many places for people to dwell [where](#) my [Father dwells](#). If that were not true, I would have told you so, because I will go there to prepare a place for you to dwell.

John 14:3

if I go (ULT)

after I go there (UST)

Jesus is speaking as if this were a hypothetical possibility, but he knows that it will actually take place. 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: “when I go” (See: [Connect — Factual Conditions](#))

Translation Words - ULT

- [receive](#)

Translation Words - UST

- [take](#)

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.

UST

³ And after I go there to prepare a place for you to dwell, I will return and [take](#) you to be with me, in order for you also to be with me where I am.

John 14:4

the way (ULT) how to go to (UST)

Here Jesus uses **the way** figuratively. This could refer to: (1) himself as the means by which people can go to God in heaven, which is clearly the meaning for **the way** in [verse 6](#). (2) a manner of life that will eventually lead someone to be with God in heaven. Since the disciples did not understand this when Jesus said it, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [you know](#)

Translation Words - UST

- [You know](#)

ULT

⁴ And [you know](#) the way where I am going."

UST

⁴ [You know](#) how to go to the place where I am going."

John 14:5

Thomas (ULT)

Thomas (UST)

See how you translated the name **Thomas** in 11:16. (See: [How to Translate Names](#))

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

How are we able to know the way (ULT)

We cannot possibly know how to go there (UST)

Thomas is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We surely do not know the way!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Thomas](#)
- [Lord](#)
- [we do...know](#)
- [to know](#)

Translation Words - UST

- [Thomas](#)
- [Lord](#)
- [we have...idea](#)
- [We cannot possibly know how to go there](#)

ULT

⁵ [Thomas](#) says to him, "[Lord](#), [we do](#) not [know](#) where you are going. How are we able [to know](#) the way?"

UST

⁵ [Thomas](#) said to him, "[Lord](#), [we have](#) no [idea](#) where you are going! [We cannot possibly know how to go there!](#)"

John 14:6

says (ULT)**told (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the way (ULT)**how people can go there (UST)**

Here Jesus uses **the way** figuratively to indicate that he is the means by which people can go to God, who is in heaven. Trusting in Jesus is the only way to have access to God. If this might confuse your readers, you could use a simile or express the meaning plainly.

Alternate translation: "the one who gives people access to the Father" or "the means by which one may come to the Father" (See: [Metaphor](#))

the truth (ULT)**I am the one who reveals what is true about God (UST)**

Jesus uses **the truth** figuratively to indicate that he is the one who reveals God's truth to people. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "the one who reveals God's truth" or "the means by which people can know God's truth" (See: [Metaphor](#))

the life (ULT)**the one who gives eternal life to people (UST)**

Jesus uses **the life** figuratively to indicate that he is the means by which people can receive eternal **life**. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "the one who makes people spiritually alive" or "the means by which one may receive eternal life" (See: [Metaphor](#))

no one comes to the Father except through me (ULT)**The only way people can come to my Father is by trusting me (UST)**

Here, **through me** means that a person can come to God only by trusting Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "No one comes to the Father except by believing in me" (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)**The only way people can come to my Father is by trusting me (UST)**

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.

UST

⁶ [Jesus](#) told him, "I am how people can go there. I am the [one who reveals what is true about God](#), and the [one who gives eternal life to people](#). The [only way people can come to my Father is by trusting me](#).

Translation Words - UST

- Jesus
- one who reveals what is true about God
- one who gives eternal life to people
- The only way people can come to my Father is by trusting me

John 14:7

If you have known me (ULT) Since you know who I am (UST)

Jesus is 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: "If you have known me, and you have known me" (See: [Connect — Factual Conditions](#))

Translation Words - ULT

- you have known
- you will know
- you know
- Father

Translation Words - UST

- you know
- you know
- you know
- Father

ULT

⁷ If you have known me, you will know my Father also. And from now on you know him and have seen him."

UST

⁷ Since you know who I am, you know my Father also. From this time forward, you know him, and it is as though you have seen him."

John 14:8

Philip (ULT)

Philip (UST)

See how you translated the name **Philip** in 1:43. (See: [How to Translate Names](#))

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Lord, show us the Father (ULT)

Lord, let us see the Father (UST)

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

Translation Words - ULT

- [Philip](#)
- [Lord](#)
- [Father](#)

Translation Words - UST

- [Philip](#)
- [Lord](#)
- [Father](#)

ULT

⁸ [Philip](#) says to him, "[Lord](#), show us the [Father](#), and that will be enough for us."

UST

⁸ [Philip](#) said to Jesus, "[Lord](#), let us see the [Father](#) and that will satisfy us!"

John 14:9

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

So long a time I am with you, and you do not know me, Philip (ULT)

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "So long a time I am with you, and you should know me, Philip!" (See: [Rhetorical Question](#))

you...you (ULT)

you all...So you have no reason to say...Let us see the Father (UST)

The first occurrence of **you** in this verse is plural, but the second occurrence is singular. Your language may require you to mark these forms. (See: [Forms of You](#))

the Father (ULT)

my Father (UST)

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

How do you say, 'Show us the Father (ULT)

So you have no reason to say 'Let us see the Father (UST)

Jesus is using a rhetorical question here to emphasize what he is saying to Philip. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You really should not say, 'Show us the Father!'" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [a time](#)
- [you do...know](#)
- [Philip](#)
- [Father](#)
- [Father](#) (2)

Translation Words - UST

- [Jesus](#)
- [time](#)
- [Surely you know me](#)

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](#)'?"

UST

⁹ [Jesus](#) said to him, "I have been with you all for such a long [time](#). [Surely you know me, Philip](#)! Those who have seen me are like those who have seen my [Father](#). [So you have no reason to say 'Let us see the Father](#)'!"

- Philip
- Father
- So you have no reason to say...Let us see the Father (2)

John 14:10

Do you not believe that I am in the Father, and the Father is in me (ULT)

You surely must believe that I and my Father are completely united (UST)

Jesus is using a rhetorical question here to emphasize what he is saying to Philip. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You really should believe that I am in the Father, and the Father is in me." (See: [Rhetorical Question](#))

I am in the Father, and the Father is in me (ULT)

You surely must believe that I and my Father are completely united (UST)

See how you translated this expression in [10:38](#). (See: [Idiom](#))

Father...the Father...Father (ULT)

You surely must believe that I and my Father are completely united...You surely must believe that I and my Father are completely united...my Father (UST)

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

The words that I say to you (ULT)
all that I have spoken to you (UST)

Here, **you** is plural. Jesus shifts from speaking to Philip to speaking to all of his disciples. (See: [Forms of You](#))

The words (ULT)
all (UST)

Here, **words** refers to the message or teachings of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "The message" or "The teachings" (See: [Metonymy](#))

from myself (ULT)
on my own (UST)

See how you translated **from myself** in [5:30](#). Alternate translation: "on my own authority" (See: [Assumed Knowledge and Implicit Information](#))

work (ULT)
is working his own miraculous works through me (UST)

See how you translated **work** in [7:3](#). (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

¹⁰ You surely must believe that I and my Father are completely united! I did not speak all that I have spoken to you on my own. Rather, my Father who is united with me is working his own miraculous works through me.

Translation Words - ULT

- Do you...believe
- Father
- Father
- Father (2)
- work

Translation Words - UST

- You surely must believe that I and my Father are completely united
- You surely must believe that I and my Father are completely united
- You surely must believe that I and my Father are completely united
- my Father (2)
- is working his own miraculous works through me

John 14:11

I am in the Father, and the Father is in me (ULT)

I and my Father are completely united (UST)

See how you translated this in the previous verse. (See: [Idiom](#))

the works (ULT)

all the miraculous works {that you have seen me do (UST)

See how you translated **work** in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Believe
- believe
- Father
- Father
- works

Translation Words - UST

- Trust
- trust me
- I and my Father are completely united
- I and my Father are completely united
- all the miraculous works...that you have seen me do

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.

UST

¹¹ Trust me when I say that I and my Father are completely united! Otherwise, if you are not going to trust what I say, at least trust me on account of all the miraculous works {that you have seen me do}.

John 14:12

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

the one believing in me, the works that I do, he also will do (ULT) Whoever trusts in me will also do the miraculous works that I do (UST)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: “the one believing in me will also do the works that I do” (See: [Information Structure](#))

the works (ULT) the miraculous works (UST)

See how you translated **works** in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

and he will do greater than these (ULT) He will do even greater works than those I do (UST)

Jesus is leaving out a word that a clause would need in many languages to be complete. If your readers might misunderstand this, you could supply the word from the previous clause. Alternate translation: “and he will do greater works than these” (See: [Ellipsis](#))

Father (ULT) my Father (UST)

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

Translation Words - ULT

- Truly
- truly (2)
- believing
- in me
- works
- Father

Translation Words - UST

- the truth
- the truth (2)
- Whoever trusts
- in me
- the miraculous works

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.

UST

¹² I am telling you the truth: Whoever trusts in me will also do the miraculous works that I do. He will do even greater works than those I do, because I am going to my Father.

- [my Father](#)

John 14:13

whatever you might ask (ULT) anything that you request...my (UST)

Jesus is leaving out a word that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply the word from the context. Alternate translation: "whatever you might ask God" (See: [Ellipsis](#))

whatever you might ask in my name (ULT) anything that you request as my representative (UST)

Here, **ask in my name** could mean: (1) to request something as the representative of Jesus or as if Jesus himself were requesting it. Alternate translation: "whatever you might ask as if I were asking" or "whatever you might ask that I would ask" (2) to request something with the authority of Jesus. Alternate translation: "whatever you ask with my authority" (See: [Idiom](#))

so that the Father may be glorified in the Son (ULT) in order that I, his Son, might show how great my Father is (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The one that may do the action could be: (1) Jesus, in which case **in the Son** would mean "by the Son." Alternate translation: "so that the Son may glorify the Father" (2) everyone who experiences the result of what has been asked. Alternate translation: "so that everyone may glorify the Father in the Son" (See: [Active or Passive](#))

the Father...Son (ULT) my Father...I, his Son (UST)

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

in the Son (ULT) I, his Son (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this phrase in the first person. Alternate translation: "in me, the Son" (See: [First, Second or Third Person](#))

Translation Words - ULT

- [name](#)
- [Father](#)
- [may be glorified](#)
- [Son](#)

Translation Words - UST

- [as...representative](#)

ULT

¹³ And whatever you might ask in my [name](#), this I will do so that the [Father](#) [may be glorified](#) in the [Son](#).

UST

¹³ I will do anything that you request as my [representative](#). I will do this in order that [I, his Son](#), [might show how great my Father is](#).

- I, his Son
- might show how great...is
- my Father

John 14:14

**If you ask me anything in my name (ULT)
anything that you request from me as my
representative (UST)**

See how you translated **in my name** in the previous verse. (See: [Idiom](#))

Translation Words - ULT

- [name](#)

Translation Words - UST

- [as my representative](#)

ULT

¹⁴ If you ask me anything in my [name](#), I will do it.

UST

¹⁴ I will do anything that you request from me [as my representative](#).

John 14:15

you will keep my commandments (ULT)
you will obey everything that I have
commanded you (UST)

Here, **keep** means to obey. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “you will obey my commandments” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- you love
- you will keep
- commandments

Translation Words - UST

- you really love
- you will obey
- everything that I have commanded you

ULT

¹⁵ If you love me, you will keep my commandments,

UST

¹⁵ If you really love me, you will obey everything that I have commanded you.

John 14:16

Helper (ULT) one to help you (UST)

Helper here refers to the Holy Spirit. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “one who helps, the Holy Spirit” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- will ask
- Father
- Helper

Translation Words - UST

- will request from
- my Father
- one to help you

ULT

¹⁶ and I will ask the Father, and he will give you another Helper so that he may be with you into eternity—

UST

¹⁶ Then I will request from my Father, and he will answer me by giving you another one to help you in order for him to be with you forever.

John 14:17

the Spirit of Truth (ULT) He is} the Holy Spirit who declares what is true about God (UST)

The **Spirit of Truth** refers to the Holy Spirit. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Holy Spirit of Truth" (See: [Assumed Knowledge and Implicit Information](#))

the Spirit of Truth (ULT) He is} the Holy Spirit who declares what is true about God (UST)

Jesus is using **of** to describe the **Spirit** who teaches people the **Truth** about God. If this is not clear in your language, you could use a different expression. Alternate translation: "the Spirit that teaches God's truth" (See: [Possession](#))

whom the world is not able to receive (ULT)

Here Jesus uses **world** figuratively to refer to the people in the **world** who oppose God. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "whom the people in this world who oppose God are not able to receive" or "whom those who oppose God are not able to receive" (See: [Metonymy](#))

will be in you (ULT) he will later dwell in you (UST)

Jesus uses the future tense **will** to indicate that the Holy **Spirit** would be inside Jesus' disciples at a future point in time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "will be in you at a future time" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Spirit of Truth
- of Truth
- world
- to receive
- know him
- know

Translation Words - UST

- Holy Spirit who declares what is true about God
- who declares what is true about God
- unbelieving people in the world
- cannot accept him
- 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.

UST

¹⁷ {He is} the Holy Spirit who declares what is true about God. The unbelieving people in the world cannot accept him, because they do not see him or know him. You disciples know this Spirit because he dwells with you, and he will later dwell in you.

John 14:18

I will not leave you as orphans (ULT)
I will not leave you without anyone to take care of you (UST)

Jesus uses **orphans** figuratively to refer to people who have no one to care for them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I will not leave you with no one to care for you" (See: [Metaphor](#))

I am coming (ULT)
I will soon return (UST)

Here Jesus uses the present tense **I am coming** to refer to something that will happen in the near future. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "I will come" (See: [Predictive Past](#))

ULT

¹⁸ I will not leave you as orphans; I am coming to you.

UST

¹⁸ I will not leave you without anyone to take care of you. I will soon return to you.

John 14:19

the world (ULT)

the unbelievers in the world (UST)

See how you translated **the world** in [verse 17](#). (See: [Metonymy](#))

Because I live, you will also live (ULT)

Because I will soon live again, you too will live again (UST)

In this verse, Jesus uses **live** to refer to living forever after one's resurrection. Because Jesus will live forever after his death and resurrection, so too will his disciples live forever after they die and are resurrected. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "Because I live forever, you will also live forever" (See: [Assumed Knowledge and Implicit Information](#))

Because I live (ULT)

Because I will soon live again (UST)

Here Jesus uses the present tense **I live** to refer to when he comes back to life after his death. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "Because I will live" (See: [Predictive Past](#))

Translation Words - ULT

- world
- live
- will...live

Translation Words - UST

- the unbelievers in the world
- will soon live again
- will live again

ULT

¹⁹ Yet a short time and the world no longer sees me, but you see me. Because I live, you will also live.

UST

¹⁹ In a little while the unbelievers in the world will not see me anymore, but you yourselves will see me again. Because I will soon live again, you too will live again.

John 14:20

In that day (ULT)

When you see me again (UST)

On that day here refers to the time that Jesus' disciples would see him again after his resurrection. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "When you see me again" (See: [Assumed Knowledge and Implicit Information](#))

I am in my Father, and you are in me, and I am in you (ULT)

I am united with my Father and that you and I are completely united (UST)

In this verse Jesus uses **in** to indicate being united with someone. If this might confuse your readers, you could state this explicitly. Alternate translation: "I am united with my Father, and you are united with me, and I am united with you" (See: [Assumed Knowledge and Implicit Information](#))

my...Father (ULT)

am united with my Father (UST)

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

you are in me, and I am in you (ULT)

that you and I are completely united (UST)

These two phrases mean basically the same thing. The repetition is used to emphasize the unity between Jesus and his disciples. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "you and I are just like one person" (See: [Doublet](#))

Translation Words - ULT

- day
- will know
- Father

Translation Words - UST

- When you see me again
- will know
- am united with my Father

ULT

²⁰ In that day you will know that I am in my Father, and you are in me, and I am in you.

UST

²⁰ When you see me again, you will know that I am united with my Father and that you and I are completely united.

John 14:21

The one having my commandments (ULT) Whoever knows...what I command (UST)

Jesus speaks figuratively of **commandments** as if they were an object that someone could possess. If your readers would not speak of knowing **commandments** in this way, you could express the meaning in a non-figurative way. Alternative translation, "The one knowing my commandments" (See: [Metaphor](#))

keeping them (ULT)

Here, **keeping** means obeying. See how you translated this word in [verse 15](#). (See: [Assumed Knowledge and Implicit Information](#))

and the one loving me will be loved by my Father (ULT) And my Father loves whoever loves me (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and my Father will love the one loving me" (See: [Active or Passive](#))

my...Father (ULT) my Father (UST)

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

I will show myself to him (ULT) I will reveal myself to that person (UST)

This could mean: (1) Jesus will reveal himself to his disciples after his resurrection, as also stated in [verse 19](#). Alternate translation: "I will show myself to him after I live again" (2) Jesus will reveal his character to the minds of anyone who loves and obeys him, as suggested by his statement in [verse 23](#). Alternate translation: "I will reveal to him what I am like" (3) Jesus will both reveal himself to his disciples after his resurrection and reveal his character to everyone who loves and obeys him. Alternate translation: "I will reveal myself to him after I live again and will reveal what I am like" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

²¹ Whoever knows and [obeys what I command truly loves](#) me. And [my Father loves whoever loves](#) me. [I will love](#) that person too, and I will reveal myself to that person."

Translation Words - UST

- obeys
- what I command
- truly loves
- And...whoever loves (2)
- loves
- I will love
- my Father

John 14:22

Judas (not Iscariot (ULT) Judas (not Judas Iscariot, {but a different disciple with the same name (UST)

Here, **Judas** is the name of a man who was another disciple of Jesus. He was not the other disciple named **Judas** who was from the village of Kerioth and betrayed Jesus. (See: [How to Translate Names](#))

says (ULT) spoke (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

ULT

²² **Judas** (not **Iscariot**) says to him, "Lord, what has happened that you are about to show yourself to us and not to the world?"

UST

²² **Judas** (not **Judas Iscariot**, {but a different disciple with the same name}) spoke to Jesus. {He said,} "Lord, what has changed to cause you to reveal yourself just to us and not to all the people in the world?"

what has happened that you are about to show yourself to us (ULT)

Judas uses the expression **what has happened** to express his confusion about what Jesus said in the previous verse. The Jewish people were expecting the Messiah to come and reveal himself to the whole **world**, but Jesus said he would only show himself to his disciples. Therefore, **Judas** thinks something has caused Jesus to act differently than he had expected. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "what is causing you to only show yourself to us" (See: [Assumed Knowledge and Implicit Information](#))

to us (ULT) just to us (UST)

When **Judas** says **us**, he is speaking of himself and Jesus' other disciples, so **us** would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

to the world (ULT) to all the people in the world (UST)

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the people living in the world" (See: [Metonymy](#))

Translation Words - ULT

- Judas
- Iscariot
- Lord
- to...world

Translation Words - UST

- Judas
- Judas Iscariot...but a different disciple with the same name
- He said,} "Lord
- to all the people in the world

John 14:23

he will keep my word (ULT)
obeys my teaching (UST)

See how you translated a similar phrase in [8:51](#). (See: [Metonymy](#))

my Father (ULT)
My Father (UST)

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

we will come to him, and we will make a dwelling place with him (ULT)
He and I will come to that person and dwell inside that person (UST)

When **Jesus** says **we** in this verse, he is speaking of himself and God the Father, so **we** would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

and we will make a dwelling place with him (ULT)
and dwell inside that person (UST)

This clause refers to God and **Jesus** dwelling within the person who **loves** and obeys **Jesus**. After Jesus' resurrection and return to heaven, he and God live inside every believer through the Holy Spirit. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and we will live within him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [loves](#)
- [will love](#)
- [he will keep](#)
- [word](#)
- [Father](#)

Translation Words - UST

- [Jesus](#)
- [loves](#)
- [will love](#)
- [obeys](#)
- [teaching](#)
- [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 a dwelling place with him.

UST

²³ [Jesus](#) replied to him, "Whoever [loves](#) me [obeys](#) my [teaching](#). My [Father will love](#) that person. He and I will come to that person and dwell inside that person.

John 14:24

my words...does...keep (ULT) my teachings...does...obey (UST)

See how you translated a similar phrase in [8:51](#). (See: [Metonymy](#))

the word (ULT) What you have just heard me say (UST)

Here, **word** refers to what Jesus has just said in the preceding verses. If this would confuse your readers, you could express that meaning plainly. Alternate translation: “these things I have just said” or “this statement” (See: [Metonymy](#))

is not mine (ULT) I did not say on my own (UST)

Here, **mine** refers to the source of what Jesus has said. What Jesus has said did not come from himself, but from God. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “does not come from me” (See: [Assumed Knowledge and Implicit Information](#))

of the Father who sent me (ULT) from my Father, who has sent me (UST)

Jesus is using **of** to describe the source of **the word**. If this is not clear in your language, you could state this explicitly. Alternate translation: “has come from the Father who sent me” (See: [Possession](#))

of the Father who sent me (ULT) from my Father, who has sent me (UST)

Here this phrase refers to God. See how you translated it in [5:23](#). (See: [Assumed Knowledge and Implicit Information](#))

the...of...Father (ULT) from...who has sent...my Father (UST)

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

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.

UST

²⁴ [Whoever does not love](#) me does not [obey my teachings](#). [What you have just heard me say](#) I did not say on my own. Rather, {what I have said has come} from [my Father, who has sent](#) me.

Translation Words - UST

- Whoever does not love
- does...obey
- my teachings
- What you have just heard me say
- my Father
- from...who has sent

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.

UST

²⁵ I have said these things to you while I am still with you.

John 14:26

Now the Helper—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 (ULT)

If it would be more natural in your language, you could change the order of the phrases in this verse. Alternate translation: “Now the Helper will teach you everything, and he will remind you of everything that I said to you. He is the Holy Spirit, whom the Father will send in my name.” (See: [Information Structure](#))

the...Helper (ULT)

See how you translated **the Helper** in [verse 16](#).

Father (ULT) my Father (UST)

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

in my name (ULT) in my place (UST)

Here, **in my name** could mean: (1) as the representative of Jesus or in place of Jesus. Alternate translation: “as my representative” or “in place of me” (2) with the authority of Jesus. Alternate translation: “with my authority” (See: [Idiom](#))

everything (ULT) all {of God’s truth that you need to know (UST)

Here, **everything** is an exaggeration that Jesus uses for emphasis. He means that the **Holy Spirit** would teach the disciples all that they needed to know about what he had taught them. If this would confuse your readers, you could express the plain meaning. Alternate translation: “everything that you need to know about what I have said” (See: [Hyperbole](#))

Translation Words - ULT

- [Helper](#)
- [the Holy Spirit](#)
- [Holy](#)
- [Father](#)
- [will send](#)
- [name](#)
- [will teach](#)

Translation Words - UST

- [my Father](#)

ULT

²⁶ Now the [Helper—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.

UST

²⁶ But [my Father will send the Holy Spirit](#) in my [place](#). [He is the one who will help you](#). He [will teach](#) you all {of God’s truth that you need to know}. He will also cause you to remember all the things that I have told you.

- will send
- the Holy Spirit
- Holy
- place
- He is the one who will help you
- will teach

John 14:27

I leave you peace; I give you my peace (ULT)
As I leave you I give you a peaceful feeling. It
is my peaceful feeling that I am giving to you
(UST)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "I leave you a peaceful feeling; I give you my peaceful feeling" (See: [Abstract Nouns](#))

I leave you peace (ULT)
As I leave you I give you a peaceful feeling
(UST)

Jesus speaks of **peace** figuratively as if it were an object that he could **leave** with someone. If this would confuse your readers, you could use a different expression. Alternate translation: "You will feel peace after I leave" (See: [Metaphor](#))

I do not give to you as the world gives (ULT)
I give to you {a peaceful feeling} in a different manner than the people in the
world give it (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous sentence. Alternate translation: "I do not give to you peace as the world gives peace" (See: [Ellipsis](#))

I do not give to you as the world gives (ULT)
I give to you {a peaceful feeling} in a different manner than the people in the
world give it (UST)

Here, **as the world gives** could mean: (1) the manner in which **the world gives peace**. Alternate translation: "I do not give to you in the manner that the world gives" (2) the type of **peace** that **the world gives**. Alternate translation: "I do not give to you the kind of peace that the world gives" (See: [Assumed Knowledge and Implicit Information](#))

world (ULT)
the people in the world (UST)

See how you translated the **world** in [verse 17](#). (See: [Metonymy](#))

Do not let your heart be troubled (ULT)
Do not be distressed (UST)

See how you translated this clause in [verse 1](#). (See: [Metaphor](#))

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](#).

UST

²⁷ As I leave you I give you [a peaceful feeling](#). [It is](#) my peaceful feeling that I am giving to you. I give to you {a peaceful feeling} [in a different manner than the people in the world](#) give it. Do not [be distressed](#) or [afraid](#).

Translation Words - ULT

- peace
- peace (2)
- as
- world
- heart
- Do...let...be troubled
- let it be afraid

Translation Words - UST

- a peaceful feeling
- It is (2)
- in a different manner than
- the people in the world
- Do...be distressed
- Do...be distressed
- afraid

John 14:28

**I said to you, 'I am going away, and I will come to you (ULT)
me tell you...I am going away and will later return to you (UST)**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "I said to you that I am going away, and I will come back to you" (See: [Quotes within Quotes](#))

If you loved me, you would be glad (ULT)

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. Jesus knows that at this point his disciples don't truly love him in the way that they should. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If you loved me, but you don't, you would be glad, but you aren't" (See: [Connect — Contrary to Fact Conditions](#))

**I am going to the Father (ULT)
I am returning to my Father {in heaven (UST)**

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)
he is superior to me (UST)**

Here Jesus could mean: (1) 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" (2) that Jesus functions in a subordinate role to the Father for all time. Alternate translation: "the role of the Father is superior to the role that I have" (See: [Assumed Knowledge and Implicit Information](#))

**the Father...the Father (ULT)
my Father {in heaven...he (UST)**

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

Translation Words - ULT

- you loved
- you would be glad
- Father
- Father

Translation Words - UST

- you really loved
- you would rejoice

ULT

²⁸ You heard that I said to you, 'I am going away, and I will come 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.

UST

²⁸ You heard me tell you that I am going away and will later return to you. If [you really loved](#) me, [you would rejoice](#) that I am returning to [my Father {in heaven}](#), because [he](#) is superior to me.

- my Father...in heaven
- he

John 14:29

I have told you (ULT)

I have told you these things (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "I have told you this" or "I have told you what will happen" (See: [Ellipsis](#))

Translation Words - ULT

- [you will believe](#)

Translation Words - UST

- [you will continue to trust me](#)

ULT

²⁹ And now I have told you before it happens so that, when it may happen, [you will believe](#).

UST

²⁹ I have told you these things now before they happen so that [you will continue to trust me](#) when they do happen.

John 14:30

the ruler of the world (ULT) Satan,} the one who rules this world (UST)

Here, **the ruler of this world** refers to Satan. See how you translated this phrase in 12:31. (See: [Assumed Knowledge and Implicit Information](#))

he has nothing in me (ULT) he has no control over me (UST)

Here, **has nothing in me** means that Satan has no control over Jesus and cannot make him do anything. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he is not able to control me" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁰ I will no longer speak many things with you, for the ruler of the world is coming. And he has nothing in me,

UST

³⁰ I will not be able to talk with you much longer, because {Satan,} the one who rules this world, is coming. But he has no control over me.

Translation Words - ULT

- ruler of
- world

Translation Words - UST

- Satan...one who rules
- this world

John 14:31

but so that the world might know that I love the Father, and just as the Father commanded me, thus I do (ULT)

Here, **so that** introduces a purpose clause. The first event that is done to accomplish this purpose could be: (1) a phrase Jesus left out that can be supplied from the context of the previous verses. Alternate translation: “but the ruler of this world is coming so that the world might know that I love the Father, and just as the Father commanded me, thus I do” or “but these things will happen so that the world might know that I love the Father, and just as the Father commanded me, thus I do” (2) what is stated later in the sentence, in which case the order of the clauses must be changed. Alternate translation: “but just as the Father commanded me, thus I do so that the world might know that I love the Father” (See: [Connect — Goal \(Purpose\) Relationship](#))

the world (ULT)

the people in the world (UST)

See how you translated **the world** in [verse 17](#). (See: [Metonymy](#))

the Father...the Father (ULT)

my...Father...Father...my (UST)

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

Translation Words - UST

- the people in the world
- to know
- love...I
- my...Father
- Father...my
- exactly what
- do...has commanded
- Rise

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.”

UST

³¹ However, this will happen in order for the people in the world to know that I love my Father and I will do exactly what my Father has commanded me to do. Rise, let us leave this place.”

John 15

John 15 General Notes

Structure and Formatting

Jesus says he is the vine (15:1–8)

Jesus commands his disciples to love each other (15:9–17)

Jesus promises that his disciples will be persecuted (15:18–16:4)

Special Concepts in this Chapter

Vine

Jesus used the vine as a metaphor for himself. The vine of the grape plant takes water and minerals from the ground and gives them to the leaves and grapes that are on the branches. Without the vine, the branches, 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: [vine](#), [grape](#), [grapevine](#), and [Metaphor](#))

“Remain in me”

Jesus uses the word “remain” as a metaphor. He is speaking of a believer being spiritually joined to someone else as if the person “remained” in the other person. Christians are said to “remain” in Christ. The Son is said to “remain” in believers. Many translators will find it impossible to represent these ideas in their languages in exactly the same way. In (15:7), the UST expresses this idea of “my words remain in you” as “obey what I have taught you.” Translators may find it possible to use this translation as a model.

John 15:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus continues to speak to his disciples either at the end of their evening meal or after they have finished that meal and are walking to Gethsemane. It is unclear whether or not they left immediately after Jesus said "Let us go from here," at the end of the previous chapter ([John 14:31](#)).

I am the true vine (ULT)

I am like a genuine vine {that grows fruit (UST)

Jesus uses the **true vine** figuratively to refer to himself. As a **vine** is the source of life for its branches, so Jesus causes people to live in a way that pleases God and brings other people to believe in Jesus. Since the **vine** is an important metaphor in the Bible, you should translate the words directly or use a simile and not provide a non-figurative explanation in the text of your translation. Alternate translation: "I am like a true vine" (See: [Metaphor](#))

true (ULT)

genuine (UST)

The word translated **vine** refers specifically to the grapevine plant that produces grapes. If your readers would not be familiar with grapevines, use an equivalent word in your language for a **vine** that produces fruit. Alternate translation: "grapevine" or "fruit-producing vine" (See: [Translate Unknowns](#))

my Father (ULT)

My Father (UST)

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

my Father is the farmer (ULT)

My Father is like a gardener {who takes care of it (UST)

Jesus uses **farmer** figuratively to refer to God. Just as a **farmer** takes care of the **vine** to ensure it is as fruitful as possible, so God takes care of his people. If this might confuse your readers, you could use a simile. Alternate translation: "my Father is like a gardener" (See: [Metaphor](#))

Father...farmer (ULT)

Father...gardener {who takes care of it (UST)

While **farmer** is a general term for anyone who farms the ground, in this context it refers to someone who takes care of grapevines and grows grapes. Alternate translation: "vine grower" or "grape farmer"

Translation Words - ULT

- true
- vine
- Father

ULT

¹ "I am the **true vine**, and my **Father** is the farmer.

UST

¹ "I am like a **genuine vine** {that grows fruit}. My **Father** is like a gardener {who takes care of it}.

Translation Words - UST

- genuine
- vine {that grows fruit
- Father

John 15:2

Every branch in me not bearing fruit...and every one that bears fruit...so that it might bear more fruit (ULT)

every branch that seems to be part of me but does not produce fruit...As for every branch that produces fruit...so that it may produce even more fruit (UST)

Jesus speaks about people who claim to be his disciples but are not by continuing the metaphor of a vine. In this paragraph, Jesus uses **branch** figuratively to refer to both true and false disciples. He also uses **bearing fruit**, **bears fruit**, and **bear more fruit** figuratively to refer to living in a manner that pleases God, especially demonstrating the Christian qualities called the “fruit of the Spirit” in Galatians 5:22–23. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: “Everyone who claims to be my disciple but does not please God is like a branch in me that does not bear fruit ... and every person who pleases God is like a branch that bears fruit ... so that he might be like a branch that bears more fruit” (See: [Biblical Imagery — Extended Metaphors](#))

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**.

UST

² My Father cuts off and removes every branch that seems to be part of me but does not produce **fruit**. As for every branch that produces **fruit**, he cleans it by pruning it so that **it may produce** even more **fruit**.

he takes it away (ULT)

Alternate translation: “he cuts it off of the vine and takes it away” or “he breaks it off of the vine and throws it away”

he prunes it (ULT)

he cleans it by pruning it (UST)

The word translated **prunes** could mean: (1) to remove excess parts from a plant. Alternate translation: “he trims it” (2) to cause something to become clean. Alternate translation: “he cleans it” (3) to remove excess parts from a plant in order to make it clean. See the discussion of John’s use of double meaning in Part 3 of the Introduction to this book. Alternate translation: “he prunes it so that it will be clean”

Translation Words - ULT

- **fruit**
- **fruit** (2)
- **fruit** (3)
- **it might bear**

Translation Words - UST

- **fruit**
- **fruit** (2)
- **fruit** (3)
- **it may produce**

John 15:3

You are already clean (ULT)
You are like branches that have already been cleaned by pruning (UST)

The word translated **clean** is related to the word translated “prunes” in the previous verse. Here Jesus uses **clean** to imply that the branches have already been cleaned by pruning off the excess parts. If this might confuse your readers, you could use a simile. Alternate translation: “You are like branches that have already been pruned and are clean” (See: [Metaphor](#))

the word (ULT)
the teaching (UST)

Here, **word** refers to the message or teachings of Jesus. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: “the message” (See: [Metonymy](#))

You...to you (ULT)
You are like branches that...you (UST)

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](#)

Translation Words - UST

- [have...been cleaned by pruning](#)
- [teaching](#)

ULT

³ You are already [clean](#) through the [word](#) that I have spoken to you.

UST

³ You are like branches that have already [been cleaned by pruning](#) because of the [teaching](#) that I have told you before.

John 15:4

Remain in me, and I in you...you remain in me (ULT)

Stay united with me, and I will stay united with you...you stay united with me (UST)

See how you translated a similar phrase in [6:56](#). See also the discussion of **Remain in me** in the General Notes for this chapter. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Just as](#)
- [to bear](#)
- [fruit](#)
- [vine](#)

Translation Words - UST

- [As](#)
- [produce](#)
- [any fruit](#)
- [vine](#)

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.

UST

⁴ Stay united with me, and I will stay united with you. [As](#) the branch cannot [produce any fruit](#) unless it stays attached to the [vine](#), so you cannot produce spiritual fruit unless you stay united with me.

John 15:5

I am the vine; you are the branches (ULT)
I am like the vine; you are like the branches (UST)

See how you translated **vine** in [verse 1](#) and “branch” in [verse 2](#). (See: [Metaphor](#))

The one remaining in me and I in him (ULT)
If you stay united with me and I stay united with you (UST)

See how you translated this similar expression in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

he bears much fruit (ULT)
you will produce a lot of fruit (UST)

See how you translated **bears fruit** in [verse 2](#). (See: [Metaphor](#))

do...nothing (ULT)
do anything (UST)

Here Jesus uses **do nothing** to refer to doing **nothing** that pleases God. It does not refer to doing **nothing** at all. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “do nothing that pleases God” or “do nothing acceptable to God” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [vine](#)
- [bears](#)
- [fruit](#)

Translation Words - UST

- [vine](#)
- [will produce](#)
- [fruit](#)

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.

UST

⁵ I am like the [vine](#); you are like the branches. If you stay united with me and I stay united with you, you [will produce](#) a lot of [fruit](#). {This is true} because you cannot do anything without my help.

John 15:6

In the middle of this verse, Jesus changes from referring to the **branch** in a singular form to a plural form. If this change would be confusing in your language, you could change the singular forms into plural forms. Alternate translation: “If people do not remain in me, they are thrown outside like branches and are dried up, and they gather them into the fire, and they are burned up”

does...remain in me (ULT)

As for anyone who does not stay united...with me (UST)

See how you translated **remain in me** in the previous two verses. (See: [Assumed Knowledge and Implicit Information](#))

he is thrown outside like a branch and is dried up (ULT)

that person is like a branch that the gardener cuts off and throws away.

After such branches dry up (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the farmer throws him outside like a branch, and he dries up” (See: [Active or Passive](#))

a branch (ULT)

a branch (UST)

Jesus uses **branch** figuratively to refer to someone who claims to be Jesus’ disciple, but is not. See how you translated the similar use of **branch** in [verse 2](#). (See: [Metaphor](#))

and they gather them and throw {them} into the fire, and they are burned up (ULT)

The first **they** in this verse refers to an indefinite subject, but the second **they** refers to the object. If this would be confusing in your language, you could translate them differently. Alternate translation: “and some helpers gather them and throw them into the fire, and they are burned up” or “and someone gathers them and throws them into the fire, and those branches are burned up” (See: [Pronouns — When to Use Them](#))

they are burned up (ULT)

burn them up (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the fire burns them up” (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.

UST

⁶ As for anyone who does not stay united with me, [that person is like](#) a branch that the gardener cuts off and throws away. After such branches dry up, the gardener’s workers pick them up and throw them into a [fire](#) and burn them up.

Translation Words - UST

- that person is like
- fire

John 15:7

you remain in me (ULT) **you stay united with me (UST)**

See how you translated **remain in me** in the previous three verses.
(See: [Assumed Knowledge and Implicit Information](#))

my words remain in you (ULT) **obey what I have taught you (UST)**

This is an idiom that means to obey Jesus. See how you translated a similar expression in [8:31](#) (See: [Idiom](#))

ULT

⁷ If you remain in me, and my [words](#) remain in you, ask whatever you desire, and it will be done for you.

UST

⁷ If you stay united with me and [obey what I have taught you](#), you can request anything from God that you want, and he will grant your request.

ask whatever you desire (ULT) **you can request anything from God that you want (UST)**

Jesus is leaving out a word that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply the word from the context. Alternate translation: “ask God whatever you desire” (See: [Ellipsis](#))

it will be done for you (ULT) **he will grant your request (UST)**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God will do it for you” (See: [Active or Passive](#))

Translation Words - ULT

- [words](#)

Translation Words - UST

- [obey what I have taught you](#)

John 15:8

My Father was glorified in this (ULT) You show people how great my Father is by (UST)

Jesus is figuratively using the past tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. If this is confusing in your language, you could use the future tense. Alternate translation: "My Father will be glorified in this" (See: [Predictive Past](#))

ULT

⁸ My [Father was glorified](#) in this, that [you would bear](#) much [fruit](#) and you would be my [disciples](#).

UST

⁸ [You show people how great](#) my [Father is](#) by [producing](#) a lot of [fruit](#) and being my [disciples](#).

My Father was glorified in this (ULT) You show people how great my Father is by (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You have glorified my Father in this" (See: [Active or Passive](#))

My Father (ULT) my Father (UST)

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

you would bear much fruit (ULT) producing a lot of fruit (UST)

See how you translated a similar expression in [verse 5](#). (See: [Metaphor](#))

you would be my disciples (ULT) being my disciples (UST)

Alternate translation: "show that you are my disciples" or "demonstrate that you are my disciples"

Translation Words - ULT

- [Father](#)
- [was glorified](#)
- [you would bear](#)
- [fruit](#)
- [disciples](#)

Translation Words - UST

- [You show people how great...is](#)
- [Father](#)
- [producing](#)
- [fruit](#)
- [disciples](#)

John 15:9

the Father (ULT)

my Father (UST)

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

Remain in my love (ULT)

Now keep living in a way that is appropriate for those whom I love (UST)

Jesus uses **remain in** figuratively to refer to continuing in a certain state. Jesus is commanding his disciples to continue being in a close and loving relationship with him by obeying his commands. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “continue having a loving relationship with me” or “live in a way that enables you to continue experiencing my love” (See: [Metaphor](#))

ULT

⁹ Just as the Father has loved me, I have also loved you. Remain in my love.

UST

⁹ I have loved you in the same way that my Father has loved me. Now keep living in a way that is appropriate for those whom I love.

Translation Words - ULT

- Just as
- Father
- has loved
- have...loved
- love

Translation Words - UST

- has loved
- have loved
- Now keep living in a way that is appropriate for those whom I love
- in the same way that
- Father

John 15:10

you keep...have kept (ULT)

you obey...have obeyed (UST)

Here, **keep** and **kept** refer to obeying. See how you translated this word in 14:15. (See: [Assumed Knowledge and Implicit Information](#))

you will remain in my love...remain in his love (ULT)

you will be acting in a way that is appropriate for those whom I love...I act in a way that is appropriate for someone whom he loves (UST)

See how you translated the similar clause in the previous verse. (See: [Metaphor](#))

of the Father (ULT)

my Father (UST)

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

Translation Words - UST

- you obey
- have obeyed
- what...have commanded you
- what...has commanded me
- you will be acting in a way that is appropriate for those whom I love
- I act in a way that is appropriate for someone whom he loves (2)
- just like
- Father

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.

UST

¹⁰ If you obey what I have commanded you, you will be acting in a way that is appropriate for those whom I love, just like I have obeyed what my Father has commanded me, and I act in a way that is appropriate for someone whom he loves.

John 15:11

I have spoken these things to you so that my joy will be in you

Alternate translation: "I have told you these things so that you will have the same kind of joy that I have"

and your joy might be complete (ULT)
and {in order that} you may be joyful to the greatest degree (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that you will be completely joyful" or "so that you will be joyful to the fullest extent" (See: [Active or Passive](#))

ULT

¹¹ I have spoken these things to you so that my joy might be in you and your joy might be complete.

UST

¹¹ I told you these things in order that you may be as joyful as I am and {in order that} you may be joyful to the greatest degree.

Translation Words - ULT

- joy
- joy (2)

Translation Words - UST

- you may be as joyful as I am
- you may be joyful (2)

John 15:12

(There are no notes for this verse.)

Translation Words - ULT

- commandment
- you would love
- I have loved
- just as

Translation Words - UST

- what I am commanding you to do
- Love
- I have loved
- in the way that

ULT

¹² This is my **commandment**, that you **would love** one another **just as I have loved** you.

UST

¹² This is **what I am commanding you to do**: **Love** each other **in the way that I have loved** you.

John 15:13

Alternate translation: “The greatest love a person can have for his friends is to voluntarily die for them” or “The best way that a person can show that he loves his friends is to willingly die for them”

life (ULT) **is willing to die (UST)**

Here, **life** refers to physical **life**. It does not refer to eternal life. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “physical life” (See: [Assumed Knowledge and Implicit Information](#))

would lay down his life (ULT) **is willing to die (UST)**

See how you translated the similar phrase in [10:11](#). (See: [Euphemism](#))

Translation Words - ULT

- [love](#)
- [life](#)

Translation Words - UST

- [love](#)
- [is willing to die](#)

ULT

¹³ No one has greater [love](#) than this—that he would lay down his [life](#) for his friends.

UST

¹³ No one has greater [love](#) than a person who [is willing to die](#) for his friends.

John 15:14

(There are no notes for this verse.)

Translation Words - ULT

- [command](#)

Translation Words - UST

- [have commanded you](#)

ULT

¹⁴ You are my friends if you do the things that I [command](#) you.

UST

¹⁴ You are really my friends if you keep doing what I [have commanded you](#) to do.

John 15:15

my Father (ULT)

my Father (UST)

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

Translation Words - UST

- I am...going to call
- I...call
- my servants
- a servant
- does...understand
- I have made...understand
- 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.

UST

¹⁵ **I am** not **going to call** you **my servants** any longer, because **a servant** does not **understand** what his **master** is doing. I now **call** you friends, because **I have made** you **understand** everything that my **Father** has told me.

John 15:16

would bear fruit (ULT) produce spiritual fruit (UST)

In this verse, **bear fruit** could mean: (1) preach the gospel to people who respond by trusting in Jesus, as suggested by the use of **go** before **bear**. Alternate translation: “would lead people to believe in me” (2) live in a manner that pleases God, as **bear fruit** is used in [verses 2–8](#). Alternate translation: “would do what pleases God” (See: [Metaphor](#))

and your fruit would remain (ULT) and {in order that} the fruit you produce should last forever (UST)

Here, **remain** means to last forever. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “and your fruit should last forever” (See: [Assumed Knowledge and Implicit Information](#))

so that whatever you would ask (ULT) I also chose you} in order that...everything that you request from (UST)

Here, **so that** introduces a purpose clause. It could mean: (1) the content of this clause is the purpose for Jesus choosing his disciples. Alternate translation: “and he chose you so that whatever you would ask” (2) the content of this clause is the purpose for the disciples’ fruit remaining. Alternate translation: “and this fruit would remain so that whatever you would ask” (See: [Connect — Goal \(Purpose\) Relationship](#))

of the Father (ULT) my Father...him (UST)

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

in my name (ULT) as my representatives (UST)

See how you translated **in my name** in [14:13](#). (See: [Idiom](#))

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.

UST

¹⁶ You did not [choose](#) {to be my [disciples](#)}. Rather, I [chose](#) you {to be my [disciples](#)} and [assigned](#) you {to this role} in order that you would go out and [produce spiritual fruit](#) and {in order that} the [fruit](#) you produce should last forever. {I also chose you} in order that [my Father](#) would give you everything that you request from [him as my representatives](#).

Translation Words - UST

- did...choose...to be my disciples
- chose...to be my disciples
- as my representatives
- assigned...to this role
- produce
- spiritual fruit
- fruit
- my Father...him

John 15:17

These things (ULT) these things (UST)

Here, **These things** could refer to: (1) the commands Jesus referred to in the previous verses. Alternate translation: "These commands" (2) the command in the second half of this verse. Alternate translation: "This"

Translation Words - ULT

- I command
- you would love

Translation Words - UST

- I command...to do
- you would love

ULT

¹⁷ These things I command you so that you would love one another.

UST

¹⁷ I command you to do these things in order that you would love one another.

John 15:18

If the world hates you (ULT) **Since the people who oppose God in the world** **detest you (UST)**

Jesus is 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: “If the world hates you, and it does hate you” (See: [Connect — Factual Conditions](#))

the world (ULT) **the people who oppose God in the world (UST)**

Here Jesus uses **world** figuratively to refer to the people in the **world** who oppose God. See how you translated this in [14:17](#). (See: [Metonymy](#))

Translation Words - ULT

- [world](#)
- [know](#)

Translation Words - UST

- [world](#)
- [you must realize](#)

ULT

¹⁸ If the [world](#) hates you, [know](#) that it has hated me before you.

UST

¹⁸ Since the people who oppose God in the [world](#) detest you, [you must realize](#) that they detested me first.

John 15:19

If you were from the world (ULT) If you were part of the people who oppose God in the world (UST)

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that his disciples are not **from the world**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If you were from the world, but you are not" (See: [Connect — Contrary to Fact Conditions](#))

the world

See how you translated **the world** in the previous verse. (See: [Metonymy](#))

But because you are not from the world, but I chose you from the world, on account of this the world hates you (ULT)

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "But because you are not from the world, this world hates you, but I chose you from the world" (See: [Information Structure](#))

Translation Words - ULT

- world
- world
- world (2)
- world (3)
- world (2)
- would love
- chose

Translation Words - UST

- part of the people who oppose God in the world
- those unbelievers
- them...part of (2)
- among...them (3)
- The people who oppose God in the 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.

UST

¹⁹ If you were part of the people who oppose God in the world, those unbelievers would love you as they love their own. However, I chose you to come out from among them. The people who oppose God in the world detest you because you are not part of them.

John 15:20

Remember the word that I said to you (ULT) Remember that I told you (UST)

Here, Jesus uses **word** figuratively to refer to what he says later in this sentence. If this use of **word** might confuse your readers, you could express the meaning plainly. Alternate translation: "Remember the teaching that I said to you" (See: [Metonymy](#))

A slave is not greater than his master (ULT) that a servant is not more important than his master (UST)

See how you translated this in [13:16](#). (See: [Assumed Knowledge and Implicit Information](#))

if they kept my word...they will...keep (ULT) If any of them have obeyed my teaching...they will...obey (UST)

See how you translated a similar phrase in [8:51](#). (See: [Metonymy](#))

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.

UST

²⁰ Remember [that I told](#) you [that a servant](#) is not more important than his [master](#). Since [they have caused](#) me [to suffer](#), [they will certainly cause](#) you [to suffer](#) as well. If [any of them have obeyed](#) my [teaching](#), [they will](#) also [obey](#) what you teach.

Translation Words - ULT

- [word](#)
- [word](#)
- [A slave](#)
- [master](#)
- [they persecuted](#)
- [they will...persecute](#)
- [they kept](#)
- [they will...keep](#)

Translation Words - UST

- [that I told](#)
- [teaching](#)
- [that a servant](#)
- [master](#)
- [they have caused...to suffer](#)
- [they will certainly cause...to suffer](#)
- [any of them have obeyed](#)
- [they will...obey](#)

John 15:21

they will do all these things to you (ULT)
the unbelievers in this world will do all these hateful things to you (UST)

Here, **all these things** refers to the bad things Jesus told his disciples that the unbelievers in the world would do to them in [verses 18–20](#).

If this use of **these things** might confuse your readers, you could express the meaning plainly. Alternate translation: “they will hate and persecute you” (See: [Metonymy](#))

because of my name (ULT)
because you represent me (UST)

Here, Jesus uses **my name** figuratively to refer to himself. People will make his followers suffer because they belong to him. If this use of **name** would confuse your readers, you could express the meaning plainly. Alternate translation: “because you belong to me” (See: [Metonymy](#))

the one who sent me (ULT)
my Father who has sent me here (UST)

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [name](#)
- [they do...know](#)
- [who sent](#)

Translation Words - UST

- [you represent me](#)
- [they do...know](#)
- [my Father who has sent...here](#)

ULT

²¹ But they will do all these things to you because of my [name](#), because [they do](#) not [know](#) the one [who sent](#) me.

UST

²¹ Yet the unbelievers in this world will do all these hateful things to you because [you represent me](#) {and} because [they do](#) not [know my Father who has sent](#) me [here](#).

John 15:22

If I had not come and spoken to them (ULT)
If I had not come and taught them {God's truth (UST)}

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He knows that he did come and speak to the world. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If I had not come and spoken to them, but I did" (See: [Connect — Contrary to Fact Conditions](#))

they would not have sin (ULT)
they would not have been guilty {of rejecting me and my message (UST)}

Jesus speaks figuratively of **sin** as if it were an object that a person could possess. See how you translated a similar phrase in [9:41](#). (See: [Metaphor](#))

sin...sin (ULT)
guilty {of rejecting me and my message...sin (UST)}

Here, Jesus uses **sin** to refer specifically to the **sin** of rejecting Jesus and his teachings. It does not refer to **sin** in general, because everyone is guilty of **sin**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the sin of rejecting me and my teachings ... sin of rejecting me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [sin](#)
- [sin](#)

Translation Words - UST

- [guilty {of rejecting me and my message](#)
- [sin](#)

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](#).

UST

²² If I had not come and taught them {God's truth}, they would not have been [guilty {of rejecting me and my message}](#). However, {since I have come and taught them}, now they do not have any excuse for their [sin](#).

John 15:23

Father (ULT)

Father (UST)

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

Translation Words - ULT

- [Father](#)

Translation Words - UST

- [Father](#)

ULT

²³ The one hating me also hates my [Father](#).

UST

²³ Whoever detests me also detests 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)

If I had not performed miraculous works among them that no one else has ever done, they would not be guilty of sin...Yet (UST)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "Because I have done the works that no one else did among them, they have sin, and" (See: [Double Negatives](#))

If I had not done the works that no one else did among them, they would have no sin (ULT)

If I had not performed miraculous works among them that no one else has ever done, they would not be guilty of sin (UST)

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He has done **works that no one else did** among the people. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If I had not done the works that no one else did among them, but I did, they would have no sin, but they do have sin" (See: [Connect — Contrary to Fact Conditions](#))

they would have no sin (ULT)
they would not be guilty of sin (UST)

See how you translated this in [15:22](#). (See: [Metaphor](#))

they have both seen (ULT)

The object of the verb **seen** could be: (1) **the works** referred to earlier in the verse. Alternate translation: "they have both seen the works" (2) Jesus and the **Father**, referred to at the end of the verse. Alternate translation: "they have both seen me and my Father" (See: [Ellipsis](#))

my Father (ULT)
my Father (UST)

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

Translation Words - ULT

- [works](#)
- [sin](#)
- [Father](#)

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](#).

UST

²⁴ If I had not performed [miraculous works](#) among them that no one else has ever done, they would not be guilty of [sin](#). Yet, as it is, they have seen these works and detest me. They also detest my [Father](#).

Translation Words - UST

- miraculous works
- sin
- Father

John 15:25

the word (ULT) these words (UST)

Here, Jesus uses **word** figuratively to refer to a specific prophecy in the Old Testament. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the prophecy” (See: [Metonymy](#))

the word that is written in their law (ULT) these words that a prophet wrote in their scriptures (UST)

Here Jesus uses **the word that is written** to introduce a quotation from an Old Testament book (Psalm 35:19 or 69:4). If your readers would misunderstand this, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: “the statement that has been written in their scriptures” (See: [Quotations and Quote Margins](#))

the word that is written in their law might be fulfilled (ULT) these words that a prophet wrote in their scriptures would come true (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they might fulfill the word that a prophet wrote in their law” (See: [Active or Passive](#))

law (ULT) in...scriptures (UST)

Jesus is using the name of the first part of the Hebrew Scriptures, the **law**, to represent the entire Hebrew Scriptures in general. See how you translated a similar expression in [10:34](#). (See: [Synecdoche](#))

They hated me without a cause (ULT) They hated me for no reason (UST)

This sentence is a quotation from Psalm 35:19 or 69:4. 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](#))

Translation Words - ULT

- [word](#)
- [is written](#)
- [law](#)
- [might be fulfilled](#)

Translation Words - UST

- [these words](#)
- [that a prophet wrote](#)

ULT

²⁵ But this is so that the [word](#) that [is written](#) in their [law](#) [might be fulfilled](#),
'They hated me without a cause.'

UST

²⁵ However, this has happened in order that [these words](#) that [a prophet wrote](#) in their [scriptures](#) [would come true](#):
'They hated me for no reason.'

- in...scriptures
- would come true

John 15:26

the Helper (ULT)

the one who will help you (UST)

See how you translated this in 14:16. (See: [Assumed Knowledge and Implicit Information](#))

Father...Father (ULT)

my Father...my Father (UST)

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

the Spirit of Truth (ULT)

He is the Holy Spirit, who declares what is true about God (UST)

See how you translated **the Spirit of Truth** in 14:17. (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁶ When the [Helper](#) 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.

UST

²⁶ When I [send](#) to you from [my Father](#) the [one who will help you](#), he [will tell people](#) who I am. He is the [Holy Spirit, who declares what is true about God](#) and goes forth from [my Father](#).

Translation Words - ULT

- [Helper](#)
- [will send](#)
- [Father](#)
- [Father](#)
- [Spirit of Truth](#)
- [of Truth](#)
- [will testify](#)

Translation Words - UST

- [send](#)
- [my Father](#)
- [my Father](#)
- [one who will help you](#)
- [will tell people](#)
- [Holy Spirit, who declares what is true about God](#)
- [who declares what is true about God](#)

John 15:27

the beginning (ULT)
the very first days when I began my work (UST)

Here Jesus uses **beginning** figuratively to refer to the first days of his ministry. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “the very first days when I began teaching the people and doing miracles” (See: [Metonymy](#))

Translation Words - ULT

- [testify](#)

Translation Words - UST

- [must tell everyone about me](#)

ULT

²⁷ But you also [testify](#) because you are with me from the beginning.”

UST

²⁷ You also [must tell everyone about me](#), because you have been with me since the very first days when I began my work.”

John 16

John 16 General Notes

Structure and Formatting

Jesus promises that his disciples will be persecuted (15:18–16:4)

Jesus describes the work of the Holy Spirit (16:5–15)

Jesus says that he will return to his Father (16:16–28)

Jesus says that his disciples will soon abandon him (16:29–33)

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 Helper (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 (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 the words, “the hour is coming,” to begin prophecies about events that were about to occur. He is not referring to the 60 minute hour, but to a point in time when these prophecies will be fulfilled. “The hour” in which people would persecute his followers (16:2) lasted for many years. However, “the hour” in which his disciples would scatter and leave him alone (16:32) was less than sixty minutes long. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Important Figures of Speech in this Chapter

Simile

Jesus said that just as a woman is in pain when she gives birth to a baby, so also his followers would be sad when he died. But just as the woman is happy after the baby is born, so also his followers would be happy when Jesus became alive again. (See: [Simile](#))

John 16:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus continues to speak to his disciples either at the end of their evening meal or after they have finished that meal and are walking to Gethsemane. It is unclear whether or not they left immediately after Jesus said "Let us go from here" at the end of the Chapter 14 ([John 14:31](#)).

Connecting Statement:

Verses 1–4 are part of the same topic Jesus began in [15:18](#). He is speaking about the persecution that his disciples will experience.

these things (ULT)

about these things that will happen (UST)

Here, **these things** refers to what Jesus has just said in [15:18–25](#) about the coming persecution of his disciples. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the warnings that you will be hated by everyone" (See: [Assumed Knowledge and Implicit Information](#))

you might not fall away (ULT)

you would continue trusting in me {when they do happen (UST)

Here, Jesus uses **fall away** figuratively to refer to no longer trusting in him or no longer being his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you might not stop trusting me" or "you might not stop being my disciple" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹ "I have spoken these things to you so that you might not fall away.

UST

¹ I told you about these things that will happen so that you would continue trusting in me {when they do happen}.

John 16:2

put out of the synagogues (ULT)
The Jews who oppose me will ban...from
entering the Jewish meeting places (UST)

See how you translated a similar phrase in [9:22](#). (See: [Metaphor](#))

an hour is coming (ULT)
The time is coming (UST)

See how you translated this in [4:21](#) and see the discussion of this phrase in the General Notes to Chapter 4. (See: [Metonymy](#))

for everyone who kills you (ULT)
when all the people who will kill you (UST)

Here, **for** could indicate: (1) time, as in the UST. (2) an explanation of to what **an hour** refers. Alternate translation: "that everyone who kills you wants" (See: [Connecting Words and Phrases](#))

Translation Words - ULT

- [an hour](#)
- [a service](#)
- [to God](#)

Translation Words - UST

- [The time](#)
- [that they are pleasing](#)
- [God by doing so](#)

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](#).

UST

² The Jews who oppose me will ban you from entering the Jewish meeting places. Yet {something even worse will happen.} [The time](#) is coming when all the people who will kill you will think [that they are pleasing God by doing so](#).

John 16:3

Father (ULT) who my Father is (UST)

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

Translation Words - ULT

- [they have...known](#)
- [Father](#)

Translation Words - UST

- [they have...known](#)
- [who my Father is](#)

ULT

³ And they will do these things because [they have](#) not [known](#) the [Father](#), nor me.

UST

³ They will do such things because [they have](#) never [known](#) who I really am, nor [who my Father is](#).

John 16:4

I have spoken these things to you (ULT)
I have told you about these things that will happen (UST)

Here, **these things** refers to what Jesus has just said in [16:2-3](#) regarding what the Jews will do to his disciples. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "I have told you that the Jews will persecute you" (See: [Assumed Knowledge and Implicit Information](#))

when their hour may come (ULT)
when they happen, you (UST)

See how you translated **hour** in [verse 2](#). (See: [Metonymy](#))

in the beginning (ULT)
in the very first days when I began my work (UST)

See how you translated **beginning** in [15:27](#). (See: [Metonymy](#))

Translation Words - ULT

- [hour](#)

Translation Words - UST

- [they happen, you](#)

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.

UST

⁴ I have told you about these things that will happen in order that when [they happen, you](#) will remember that I told you they would happen. I did not tell you about them in the very first days when I began my work, because I was with you then.

John 16:5

the one who sent me (ULT) my Father who sent me (UST)

Here, **the one who sent me** refers to God. See how you translated this phrase in 4:34. (See: [Assumed Knowledge and Implicit Information](#))

and none of you asks (ULT) Yet now none of you is asking (UST)

Here Jesus uses **and** to emphasize his surprise that they are not asking him where he is going, as they had done previously in 13:36 and 14:5. Use a natural form in your language to express this emphasis. Alternate translation: “but none of you are even asking” or “but how is it that none of you asks” (See: [Assumed Knowledge and Implicit Information](#))

asks me, ‘Where are you going (ULT) is asking me where I am going (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “asks me where I am going” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [who sent](#)

Translation Words - UST

- [my Father who sent](#)

ULT

⁵ But now I go to the one [who sent](#) me, and none of you asks me, ‘Where are you going?’

UST

⁵ “Now I am going back to [my Father who sent](#) me. Yet now none of you is asking me where I am going!

John 16:6

sadness has filled your heart (ULT)

You are very sad (UST)

Jesus speaks of **sadness** figuratively as if it were a thing that could fill someone. If this use of **sadness** would confuse your readers, you could express the meaning plainly. Alternate translation: "your heart is very sad" (See: [Metaphor](#))

sadness has filled your heart (ULT)

You are very sad (UST)

See how you translated **heart** in [14:1](#). (See: [Metaphor](#))

Translation Words - ULT

- [heart](#)

Translation Words - UST

- [You are very sad](#)

ULT

⁶ But because I have said these things to you, sadness has filled your [heart](#).

UST

⁶ [You are very sad](#) because I have told you these things.

John 16:7

if...I do not go away, the Helper will not come to you (ULT)

if...I do not leave, then the one who will help you will not come to you (UST)

If it would be more natural in your language, you can translate this double negative expression in a positive form. Alternate translation: "the Helper will come to you only if I go away" (See: [Double Negatives](#))

Helper (ULT)
one who will help you (UST)

See how you translated **Helper** in [14:26](#).

Translation Words - ULT

- [truth](#)
- [it is better](#)
- [Helper](#)
- [I will send](#)

Translation Words - UST

- [true information](#)
- [It is better](#)
- [one who will help you](#)
- [then 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 [Helper](#) will not come to you. But if I go, [I will send](#) him to you.

UST

⁷ Nevertheless, I now tell you [true information: It is better](#) for you that I leave {than that I stay}. {This is true} because if I do not leave, then the [one who will help you](#) will not come to you. However, If I go away, [then I will send](#) him to you.

John 16:8

that one (ULT)

that one who will help (UST)

Here, **that one** refers to the Holy Spirit, who is called “the Helper” in the previous verse. If this use of **that one** might confuse your readers, you could express the meaning explicitly. Alternate translation: “the Holy Spirit” (See: [Pronouns — When to Use Them](#))

world (ULT)

people in the world (UST)

See how you translated this in [1:29](#). (See: [Metonymy](#))

about sin and about righteousness and about judgment (ULT)

If your language does not use abstract nouns for the ideas of **sin**, **righteousness**, and **judgment**, you could express the same ideas in other ways. Alternate translation: “about what is sinful and about what is righteous and about the fact that God will judge them” (See: [Abstract Nouns](#))

about righteousness (ULT)

He will convict them} of not being righteous (UST)

Here, **righteousness** could refer to: (1) God’s **righteousness**, which **the world** does not have. Alternate translation: “about the righteousness that the world lacks” (2) the false **righteousness** in **the world**, such as the actions of the Pharisees, which people thought were **righteous**. Alternate translation: “about the world’s false righteousness” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- world
- sin
- righteousness
- judgment

Translation Words - UST

- people in the world
- the sins {they have committed}
- He will convict them} of not being righteous
- he will convict} them that God will judge them

ULT

⁸ And having come, that one will reprove the world about sin and about righteousness and about judgment—

UST

⁸ When that one who will help comes, he will convict people in the world of the sins {they have committed}. {He will convict them} of not being righteous, and {he will convict} them that God will judge them.

John 16:9

about sin, because they do not believe in me (ULT)

Alternate translation: "about their sinfulness, because they are guilty of sin by not believing in me"

Translation Words - ULT

- sin
- they do...believe
- in me

Translation Words - UST

- sin
- they have sinned by...trusting
- in me

ULT

⁹ about sin, because they do not believe in me;

UST

⁹ {He will convict people} of their sin, because they have sinned by not trusting in me.

John 16:10

about righteousness (ULT)

He will convict people} of not being righteous (UST)

See how you translated the phrase **about righteousness** in [verse 8](#).
(See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)

Father (UST)

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

ULT

¹⁰ and about [righteousness](#), because I go to the [Father](#), and you will no longer see me;

UST

¹⁰ {He will convict people} of [not being righteous](#), because I am going back to my [Father](#), and you will no longer see me {as the example of how to be righteous}.

you will no longer see me (ULT)

you will no longer see me {as the example of how to be righteous (UST)

Jesus uses this phrase to imply that anyone who could **see** him saw true righteousness. If it would be more natural in your language, you could state this explicitly. Alternate translation: “you will no longer see my righteous example” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [righteousness](#)
- [Father](#)

Translation Words - UST

- [not being righteous](#)
- [Father](#)

John 16:11

about...judgment (ULT)
He will convict people} that...God will judge them (UST)

See how you translated the phrase **about judgment** in [verse 8](#). (See: [Assumed Knowledge and Implicit Information](#))

the ruler of this world (ULT)
Satan, who is} the one who rules this world (UST)

Here, **the ruler of this world** refers to Satan. See how you translated this in [12:31](#). (See: [Assumed Knowledge and Implicit Information](#))

the ruler of this world has been judged (ULT)
he has condemned {Satan, who is} the one who rules this world (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "God has judged the ruler of this world" (See: [Active or Passive](#))

has been judged (ULT)
he has condemned (UST)

This could mean: (1) Satan has already been condemned to future judgment. Alternate translation: "has already been condemned" (2) Satan's future judgment is so certain that Jesus uses the past tense. Alternate translation: "will be judged" (See: [Predictive Past](#))

Translation Words - ULT

- [judgment](#)
- [has been judged](#)
- [ruler](#)
- [of...world](#)

Translation Words - UST

- [God will judge them](#)
- [he has condemned](#)
- [Satan, who is} the one who rules](#)
- [world](#)

ULT

¹¹ and about [judgment](#), because the [ruler](#) of this [world](#) has been judged.

UST

¹¹ {He will convict people} that [God will judge them](#), because [he has condemned](#) {[Satan, who is](#)} the one who rules this [world](#).

John 16:12

(There are no notes for this verse.)

Translation Words - ULT

- to bear {them

Translation Words - UST

- to accept them

ULT

¹² I have many more things to say to you, but you are not able to bear {them} now.

UST

¹² I want to tell you many more things. However, if I tell you now, you will not be able to accept them.

John 16:13

the Spirit of Truth (ULT) the Holy Spirit, who declares what is true about God (UST)

See how you translated the phrase **the Spirit of Truth** in 14:17. (See: [Assumed Knowledge and Implicit Information](#))

he will guide you into the whole truth (ULT) he will enable you to understand all the truth {you need to know (UST)

Here, **truth** refers to true information about Jesus and God. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “he will guide you into all truth about me” (See: [Assumed Knowledge and Implicit Information](#))

from himself (ULT) from his own authority (UST)

See how you translated this phrase in 5:19. Alternate translation: “on his own authority” (See: [Assumed Knowledge and Implicit Information](#))

he will say whatever he will hear (ULT) he will say whatever he hears from God (UST)

Jesus implies that God the Father will speak to the Spirit. If this might confuse to your readers, you could express the meaning explicitly. Alternate translation: “he will say whatever God tells him to say” (See: [Assumed Knowledge and Implicit Information](#))

things that are coming (ULT) will...about things that will happen (UST)

Alternate translation: “things that are about to happen” or “things that will soon take place”

Translation Words - ULT

- Spirit of Truth
- of Truth
- truth
- he will announce

Translation Words - UST

- Holy Spirit, who declares what is true about God
- who declares what is true about God
- the truth...you need to know
- he...tell...ahead of time

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.

UST

¹³ When the [Holy Spirit, who declares what is true about God](#), comes, he will enable you to understand all [the truth {you need to know}](#). {He can do so} because he will not speak from his own authority. Rather, he will say whatever he hears from God, and [he will tell](#) you [ahead of time](#) about things that will happen.

John 16:14

That one (ULT)

The Holy Spirit (UST)

Here, **that one** refers to the Holy Spirit, who is called “the Spirit of Truth” in the previous verse. If this use of **that one** might confuse your readers, you could express the meaning explicitly. Alternate translation: “The Holy Spirit” (See: [Pronouns — When to Use Them](#))

from the things of mine (ULT)

he has heard from me (UST)

Here, **the things of mine** could refer to: (1) what Jesus has said. Alternate translation: “the things I have said” (2) who Jesus is and what he has said and done. Alternate translation: “my true identity and the things I have done” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [will glorify](#)
- [he will announce it](#)

Translation Words - UST

- [will show how great...am](#)
- [by telling](#)

ULT

¹⁴ That one [will glorify](#) me, because he will take from the things of mine, and [he will announce it](#) to you.

UST

¹⁴ The Holy Spirit [will show how great I am by telling](#) you what he has heard from me.

John 16:15

Father (ULT)

my Father (UST)

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

from the things of mine (ULT)

what he has heard from me (UST)

See how you translated this phrase in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Father](#)
- [he will announce it](#)

Translation Words - UST

- [my Father](#)
- [the Holy Spirit will tell](#)

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.

UST

¹⁵ Everything [my Father](#) has belongs to me. That is why I said that [the Holy Spirit will tell](#) you what he has heard from me.

John 16:16

you no longer see me (ULT) **you will not see me (UST)**

Here Jesus uses **see** in the present tense to refer to something that will happen in the near future. If this is confusing in your language, you could use the future tense. Alternate translation: "you will no longer see me" (See: [Predictive Past](#))

ULT

¹⁶ And in a little while you no longer see me, and again a little while and you will see me."

UST

¹⁶ After a short time you will not see me, and after a short time, you will see me again."

John 16:17

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 (ULT)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "What is this that he says to us when he says that in a little while we will not see him, and again a little while and we will see him, and also says that it is because he goes to the Father" (See: [Quotes within Quotes](#))

**What is this that he says to us (ULT)
What does Jesus mean when he says to us (UST)**

The disciples use this clause to indicate that they do not understand what Jesus has just said about his death that will happen soon. Use the most natural way in your language to express this confusion. Alternate translation: "What is he talking about when he says to us" (See: [Assumed Knowledge and Implicit Information](#))

See how you translated the similar statement in the previous verse.

**to...Because I go...the Father (ULT)
one another...Because I am going back...my Father (UST)**

See how you translated this statement in [verse 10](#).

**the Father (ULT)
my Father (UST)**

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

Translation Words - ULT

- [disciples](#)
- [Father](#)

Translation Words - UST

- [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](#)'?"

UST

¹⁷ Some of his [disciples](#) then asked one another, "What does Jesus mean when he says to us, 'After a short time you will not see me, and after a short time, you will see me again'? And {what does he mean when he says}, 'Because I am going back to my [Father](#)'?"

John 16:18

A little while (ULT) after a short time (UST)

See how you translated this phrase in the previous verse.

Translation Words - ULT

- We do...know

Translation Words - UST

- We do...understand

ULT

¹⁸ Therefore they were saying, "What is this 'A little while'? We do not know what he is saying."

UST

¹⁸ So they kept asking, "What does 'after a short time' mean? We do not understand what he is saying."

John 16:19

Are you seeking among yourselves concerning this, that I said, 'A little while and you do not see me, and again a little while and you will see me (ULT)

Jesus is using this question to get his disciples to focus on what he has just told them so that he can give an explanation. If you would not use a rhetorical question for this purpose 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 seeking among yourselves concerning this, that I said, 'A little while and you do not see me, and again a little while and you will see me.'" (See: [Rhetorical Question](#))

that I said (ULT) You are asking each other what I meant when...I said (UST)

The word **that** introduces a clause that explains to what the preceding **this** refers. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: "namely, that I said," (See: [Connecting Words and Phrases](#))

See how you translated this statement in [verses 16](#).

Translation Words - ULT

- [Jesus](#)
- [knew](#)

Translation Words - UST

- [Jesus](#)
- [recognized](#)

ULT

¹⁹ [Jesus knew](#) that they wanted to question him, and he said to them, "Are you seeking among yourselves concerning this, that I said, 'A little while and you do not see me, and again a little while and you will see me'?"

UST

¹⁹ [Jesus recognized](#) that his disciples wanted to ask him more questions. So he said to them, "You are asking each other what I meant when I said, 'After a short time you will not see me, and after a short time, you will see me again.'"

John 16:20

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

but the world will be glad (ULT)

**but the people who oppose God in the world
will rejoice (UST)**

Here Jesus uses **world** figuratively to refer to the people in the **world** who oppose God. See how you translated this in [14:17](#). (See: [Metonymy](#))

You will be grieved (ULT)

You will be very sad (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You will have grief" or "What happens will grieve you" (See: [Active or Passive](#))

your sorrow will become joy (ULT)

you will change from being sad to being joyful (UST)

If your language does not use abstract nouns for the ideas of **sorrow** and **joy**, you could express the same ideas in other ways. Alternate translation: "you will change from being sorrowful to being joyful" (See: [Abstract Nouns](#))

Translation Words - ULT

- Truly
- truly (2)
- lament
- world
- will be glad
- joy

Translation Words - UST

- the truth
- the truth (2)
- mourn
- people who oppose God in the world
- will rejoice
- you will change from being sad to being joyful

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.

UST

²⁰ I am telling you the truth: You will cry and mourn, but the people who oppose God in the world will rejoice. You will be very sad, but you will change from being sad to being joyful.

John 16:21

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 (ULT)
A woman experiences pain when she gives birth to a child, because it is the time for her to give birth. Yet she forgets that she suffered after she has given birth to the child, because she is joyful about the fact that she has brought a human being into the world (UST)

Jesus is speaking of women in general, not of one particular **woman**. If this would be misunderstood in your language, you could use a more natural expression. Alternate translation: "When women give birth, they have pain because their hour has come, but when they have given birth to their children, they no longer remember their suffering, because of the joy that men have been born into the world" (See: [Generic Noun Phrases](#))

her hour (ULT)
it is the time for her to give birth (UST)

Here, **her hour** refers to the time when the **woman gives birth**. If your readers would misunderstand this, you could express the meaning plainly. Alternate translation: "the time for her to give birth" (See: [Metonymy](#))

she no longer remembers {her} suffering (ULT)
she forgets that she suffered (UST)

If your language does not use an abstract noun for the idea of **suffering**, you could express the same idea in another way. Alternate translation: "she no longer remembers that she suffered" (See: [Abstract Nouns](#))

Translation Words - ULT

- [hour](#)
- [child](#)
- [suffering](#)
- [joy](#)
- [world](#)

Translation Words - UST

- [it is the time for her to give birth](#)
- [that she suffered](#)
- [the child](#)
- [she is joyful](#)
- [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](#).

UST

²¹ A woman experiences pain when she gives birth to a child, because [it is the time for her to give birth](#). Yet she forgets [that she suffered](#) after she has given birth to [the child](#), because [she is joyful](#) about the fact that she has brought a human being into the [world](#).

John 16:22

your heart will be glad (ULT)
you will rejoice (UST)

See how you translated **heart** in 14:1. (See: [Metaphor](#))

Translation Words - ULT

- heart
- will be glad
- joy

Translation Words - UST

- you will rejoice
- no one will stop you from rejoicing
- you will rejoice

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.

UST

²² In the same way, although you are sad at this time, I will see you again, and you will rejoice, and no one will stop you from rejoicing.

John 16:23

in that day (ULT)

When you see me again (UST)

Here, **in that day** refers to the time that Jesus' disciples would see him again after his resurrection. See how you translated this phrase in 14:20. (See: [Assumed Knowledge and Implicit Information](#))

Truly, truly, I say to you (ULT)

I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51. (See: [Doublet](#))

of the Father (ULT)

My Father (UST)

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

in my name (ULT)

as my representatives (UST)

See how you translated the phrase **in my name** in 14:13. (See: [Idiom](#))

Translation Words - ULT

- day
- Truly
- truly (2)
- of...Father
- name

Translation Words - UST

- When you see me again
- the truth
- the truth (2)
- My Father
- as my representatives

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.

UST

²³ When you see me again, you will not ask me anything. I am telling you the truth: My Father will give you whatever you request from him as my representatives.

John 16:24

in my name (ULT)
as my representatives (UST)

See how you translated this phrase in the previous verse. (See: [Idiom](#))

your joy may be fulfilled (ULT)
you may be joyful to the greatest degree (UST)

See how you translated a similar phrase in [15:11](#). (See: [Active or Passive](#))

Translation Words - ULT

- [name](#)
- [you will receive](#)
- [joy](#)

Translation Words - UST

- [as my representatives](#)
- [you will receive {whatever you request...it](#)
- [you may be joyful](#)

ULT

²⁴ Until now you have asked nothing in my [name](#). Ask, and [you will receive](#) so that your [joy](#) may be fulfilled.

UST

²⁴ Up to now you have not requested anything {from my Father} [as my representatives](#). Request {anything from my Father} and [you will receive {whatever you request}](#). God will give it to you in order that [you may be joyful](#) to the greatest degree.

John 16:25

**figures of speech...figures of speech (ULT)
using figurative language...that kind of
language (UST)**

See how you translated this phrase in [10:6](#). (See: [Parables](#))

**an hour is coming (ULT)
but there will soon be a time (UST)**

See how you translated this in [4:21](#) and see the discussion of this phrase in the General Notes to Chapter 4. (See: [Metonymy](#))

**to you...I will tell...plainly about the Father
(ULT)
you...I will tell...about my Father using
language that you can easily understand
(UST)**

Alternate translation: "I will tell you about the Father in a way that you will clearly understand."

**Father (ULT)
my Father (UST)**

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

Translation Words - ULT

- [an hour](#)
- [I will tell](#)
- [Father](#)

Translation Words - UST

- [a time](#)
- [I will tell](#)
- [my 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](#).

UST

²⁵ I have told you these things using figurative language, but there will soon be [a time](#) when I will not use that kind of language to speak with you anymore. Rather, [I will tell](#) you about [my Father](#) using language that you can easily understand.

John 16:26

In that day (ULT)

When you see me again (UST)

See how you translated this phrase in 14:20. (See: [Assumed Knowledge and Implicit Information](#))

in my name (ULT)

as my representatives (UST)

See how you translated this phrase in 14:13. (See: [Idiom](#))

I do not say to you that I will ask the Father (ULT)

Here Jesus implies that he will not have to **ask the Father** on behalf of his disciples, because they can ask God directly after Jesus becomes alive again. If this statement would confuse your readers, you could express the meaning explicitly. Alternate translation: "I do not say to you that I will need to ask the Father" (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)

my Father (UST)

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

Translation Words - ULT

- day
- name
- Father

Translation Words - UST

- When you see me again
- as my representatives
- my 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,

UST

²⁶ When you see me again, you will request {anything from God} as my representatives, and I will not have to ask my Father on your behalf,

John 16:27

the Father (ULT)

my Father (UST)

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

Translation Words - ULT

- [Father](#)
- [loves](#)
- [have loved](#)
- [have believed](#)
- [God](#)

Translation Words - UST

- [my Father](#)
- [loves](#)
- [love](#)
- [trust](#)
- [God](#)

ULT

²⁷ for the [Father](#) himself [loves](#) you,
because you [have loved](#) me and [have](#)
[believed](#) that I came from [God](#).

UST

²⁷ because [my Father](#) himself [loves](#) you
because you [love](#) me and [trust](#) that I
came here from [God](#).

John 16:28

the Father...the Father (ULT)

my Father...my Father (UST)

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

into the world...I am leaving the world (ULT)

this world...I will leave this world (UST)

Here, **world** refers to the earth on which people live. It does not refer to the people in the world or to the entire universe. If this might confuse your readers, you could express the meaning plainly.

Alternate translation: "to the earth ... I am leaving the earth" (See: [Metonymy](#))

Translation Words - ULT

- [Father](#)
- [Father](#)
- [world](#)
- [world](#) (2)

Translation Words - UST

- [my Father](#)
- [my Father](#)
- [this world](#)
- [this 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](#)."

UST

²⁸ I came from [my Father](#) and entered [this world](#). Again I tell you that I will leave [this world](#) and go back to [my Father](#)."

John 16:29

say (ULT) responded (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

in figures of speech (ULT) not using figurative language (UST)

See how you translated this word in [verse 25](#). (See: [Parables](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

²⁹ His [disciples](#) say, "See, now you are speaking plainly, and you are not speaking in figures of speech.

UST

²⁹ His [disciples](#) responded, "Finally! Now you are using language that we can easily understand and not using figurative language.

John 16:30

you do not have need that anyone would question you (ULT)

There is no need for anyone to ask you questions {because you already know what that person will ask (UST)}

By saying that Jesus does not need anyone to ask him questions, his disciples are implying that Jesus already knows what people will ask him before they ask. Since he already knows what they will ask him, he does not need them to ask him. If this statement would confuse your readers, you could express the meaning explicitly. Alternate translation: "So, now you finally place your trust in me!" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- we know
- you know
- we believe
- God

Translation Words - UST

- we understand
- you know
- we trust
- 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](#)."

UST

³⁰ Now [we understand](#) that [you know](#) everything. There is no need for anyone to ask you questions {because you already know what that person will ask}. This is why [we trust](#) that you came here from [God](#)."

John 16:31

Just now do you believe (ULT) Now you finally trust me (UST)

This could mean: (1) Jesus is using a rhetorical question here to emphasize what he is saying. Alternate translation: "So, now you finally place your trust in me!" (2) Jesus is asking a question in order to express doubt that the disciples really believe in him, since he knows they will soon leave him. Alternate translation: "Do you really trust me now" (See: [Rhetorical Question](#))

Translation Words - ULT

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

Translation Words - UST

- [Jesus](#)
- [you...trust me](#)

ULT

³¹ [Jesus](#) answered them, "Just now [do you believe](#)?"

UST

³¹ [Jesus](#) replied to them, "Now you finally [trust me](#)!"

John 16:32

an hour is coming (ULT)

There will soon be a time (UST)

See how you translated this phrase in [verse 25](#). (See: [Metonymy](#))

and has come (ULT)

and that time will be very soon (UST)

Here Jesus uses **has come** in the past tense to refer to something that will happen in the very near future. If this use of **has come** might confuse your readers, you could express the meaning explicitly. Alternate translation: “and will come right away” (See: [Predictive Past](#))

you might be scattered (ULT)

others will scatter you everywhere (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “others will scatter you” (See: [Active or Passive](#))

to {his} own (ULT)

will go to his own home (UST)

Alternate translation: “each of you to his own place” or “every one of you to his own place”

the Father (ULT)

my Father (UST)

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

Translation Words - ULT

- [an hour](#)
- [Father](#)

Translation Words - UST

- [There will soon be a time](#)
- [my 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.

UST

³² Look! [There will soon be a time](#), and that time will be very soon, when others will scatter you everywhere. Each of you will go to his own home, and you will leave me by myself. However, I will not be by myself, because [my Father](#) is always with me.

John 16:33

**so that you might have peace in me (ULT)
in order that you may feel peaceful {because
you are united} with me (UST)**

If your language does not use an abstract noun for this idea, you could express the idea behind the abstract noun **peace** in another way. Alternate translation: "so that you might experience a peaceful feeling in me" (See: [Assumed Knowledge and Implicit Information](#))

**you might have peace...you have troubles
(ULT)
you may feel peaceful...you will be afflicted
(UST)**

Here, Jesus speaks figuratively of **peace** and **troubles** as if they were objects that someone can possess. If these uses of **peace** and **troubles** might confuse your readers, you could use different expressions. Alternate translation: "you might be peaceful ... you experience troubles" (See: [Metaphor](#))

**in me (ULT)
because you are united} with me (UST)**

Here, **in me** refers to being united with Jesus or having a close relationship with him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "because of your relationship with me" (See: [Idiom](#))

**I have conquered the world (ULT)
I have defeated the people who oppose God in the world (UST)**

Here Jesus uses **world** figuratively to refer to the people in the **world** who oppose God. See how you translated this in [14:17](#). (See: [Metonymy](#))

Translation Words - ULT

- peace
- world
- world
- troubles
- have courage

Translation Words - UST

- you may feel peaceful
- world
- people who oppose God in the world
- you will be afflicted
- be brave

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**."

UST

³³ I have told you all these things that will happen in order that **you may feel peaceful** {because you are united} with me. In this **world you will be afflicted**, but **be brave**! I have defeated the **people who oppose God in the world**!"

John 17

John 17 General Notes

Structure and Formatting

This chapter is one long prayer that can be divided into three parts according to the topics of Jesus' prayer requests:

Jesus prays for himself (17:1–5)

Jesus prays for his disciples (17:6–19)

Jesus prays for all Christians (17:20–26)

Special Concepts in this Chapter

Glory

Scripture often speaks of God's glory as a great, bright light that visually represents how great God is. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory (17:1). (See: [glory](#), [glorious](#), [glorify](#))

Jesus is eternal

Jesus existed before God created the world (17:5). John wrote about this in 1:1.

Other Possible Translation Difficulties in this Chapter

Prayer

Jesus is God's one and only Son (3:16), so he could pray differently from the way other people pray. He used many words that might seem to be 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 honored.

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.

said these things (ULT)

After...told his disciples about these things that would happen (UST)

Here, **these things** refers to everything that Jesus told his disciples in [chapters 13–16](#). If this use of **these things** might confuse your readers, you could express the meaning explicitly. Alternate translation: “described what would happen to him and his disciples” (See: [Assumed Knowledge and Implicit Information](#))

having lifted up his eyes (ULT)

he looked up (UST)

See how you translated this idiom in [6:5](#). (See: [Idiom](#))

to the heaven (ULT)

toward heaven (UST)

Here, **heaven** refers to the sky. The Jews believed that **heaven**, the place where God dwells, was located above the sky. If this use of **heaven** might confuse your readers, you could express the meaning explicitly. Alternate translation: “beyond the sky toward God in heaven” (See: [Assumed Knowledge and Implicit Information](#))

Father...Son (ULT)

Father...I (UST)

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

the hour has come (ULT)

it is now time {for me to suffer and die (UST)

Here, Jesus uses **hour** figuratively to refer to the time when Jesus would suffer and die. If this would confuse your readers, you could express the meaning plainly. Alternate translation: “the time for me to suffer and die has come” (See: [Metonymy](#))

Glorify (ULT)

Show everyone how great...am...show (UST)

Glorify here 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 glorify” (See: [Imperatives — Other Uses](#))

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,

UST

¹ After Jesus told his disciples about these things that would happen, he looked up toward [heaven](#) and said, “Father, it is now time {for me to suffer and die}. [Show everyone how great](#) I, your [Son](#), am in order that I may [show everyone how great](#) you are.

your Son...the Son (ULT)

I, your Son...I (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First](#), [Second](#) or [Third Person](#))

Translation Words - ULT

- [Jesus](#)
- [heaven](#)
- [Father](#)
- [hour](#)
- [Glorify](#)
- [might glorify](#)
- [Son](#)
- [Son](#)

Translation Words - UST

- [Jesus](#)
- [heaven](#)
- [Father](#)
- [it is now time...for me to suffer and die](#)
- [Show everyone how great...am...show](#)
- [may...everyone how great...are](#)
- [I...Son](#)
- [I](#)

John 17:2

since you gave him authority over all flesh (ULT)

Please do this} because you gave me authority over all people (UST)

Here, **since** indicates that this clause is the reason for the request given in the previous verse. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “because you gave him authority over all flesh” (See: [Connect — Reason-and-Result Relationship](#))

him...him...he would give (ULT)
me...to me...I might enable (UST)

Throughout this verse Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

over all flesh (ULT)
over all people (UST)

Jesus is describing people figuratively by referring to something associated with them, the **flesh** that they are made of. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “over all human beings” (See: [Metonymy](#))

Translation Words - ULT

- [since](#)
- [authority](#)
- [flesh](#)
- [eternal](#)
- [life](#)

Translation Words - UST

- [Please do this} because you](#)
- [authority](#)
- [people](#)
- [to live](#)
- [forever {with me in heaven](#)

ULT

² [since](#) you gave him [authority](#) over all [flesh](#) so that everyone whom you have given him, he would give to them [eternal life](#).

UST

² {[Please do this](#)} because you gave me [authority](#) over all [people](#) in order that I might enable all those whom you chose to come to me [to live forever {with me in heaven}](#).

John 17:3

Now this is eternal life (ULT)

The clause could mean: (1) the rest of the verse describes what **eternal life** is. Alternate translation: "Now this is what it means to have eternal life" (2) the rest of the verse describes the means by which one receives eternal life. Alternate translation: "Now this is how people live forever"

the one whom you sent, Jesus Christ (ULT)
me, Jesus the Messiah, the one whom you
have sent into the world (UST)

Jesus uses **the one whom you sent** and **Jesus Christ** to refer to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as in the UST. (See: [First, Second or Third Person](#))

ULT

³ Now this is [eternal life](#), that [they would know](#) you, the only [true God](#), and the one whom [you sent](#), [Jesus Christ](#).

UST

³ This is what it means [to live forever](#): to [know](#) you, who are the only [real God](#), and to know [me, Jesus the Messiah](#), the one whom [you have sent into the world](#).

Translation Words - ULT

- [eternal](#)
- [life](#)
- [they would know](#)
- [true](#)
- [God](#)
- [you sent](#)
- [Jesus](#)
- [Christ](#)

Translation Words - UST

- [to live forever](#)
- [to live forever](#)
- [know](#)
- [real](#)
- [God](#)
- [me, Jesus](#)
- [the Messiah](#)
- [you have sent into the world](#)

John 17:4

the work...that you have given me (ULT) the work...that you assigned me (UST)

Here, Jesus uses **work** figuratively to refer to Jesus' entire ministry while on the earth. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the ministry that you have given me here" (See: [Metonymy](#))

Translation Words - ULT

- glorified
- earth
- having completed
- work

Translation Words - UST

- have shown everyone how great...are
- earth
- I did this} by finishing
- work

ULT

⁴ I glorified you on the earth, having completed the work that you have given me so that I might do it.

UST

⁴ I have shown everyone how great you are while I have been on the earth. {I did this} by finishing the work that you assigned me to do.

John 17:5

Father, glorify me along with yourself with the glory that I had...with you (ULT)
Father...show how great I am in your presence with the same greatness that I had...in your presence (UST)

Here, **with yourself** and **with you** refer to Jesus and God the **Father** being physically near to each other. If this use of **with** might be confusing to your readers, you could express the meaning explicitly. Alternate translation: "Father, glorify me at your side with the glory that I had at your side" (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)
Father (UST)

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

glorify (ULT)
show how great...am (UST)

Here, **glorify** 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 glorify" (See: [Imperatives — Other Uses](#))

with the glory (ULT)
with the same greatness (UST)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "with the glorious characteristics" (See: [Abstract Nouns](#))

before the world was made (ULT)
before the time we created the world (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "before we made the world" (See: [Active or Passive](#))

Translation Words - ULT

- [Father](#)
- [glorify](#)
- [with...glory](#)
- [world](#)

Translation Words - UST

- [Father](#)

ULT

⁵ And now, [Father](#), [glorify](#) me along with yourself with the [glory](#) that I had with you before the [world](#) was made.

UST

⁵ [Father](#), at this time [show how great](#) I [am](#) in your presence with the same [greatness](#) that I had in your presence [before the time we created the world](#).

- show how great...am
- greatness
- before the time we created the world

John 17:6

I revealed your name (ULT)

I have shown who you really are (UST)

Jesus uses **name** figuratively to refer to God himself. If this might confuse your readers, you could express the meaning plainly.

Alternate translation: "I revealed you" (See: [Metonymy](#))

from the world (ULT)

from among the people in the world (UST)

See how you translated **world** in [1:29](#). (See: [Metonymy](#))

they have kept your word (ULT)

They have obeyed your teaching (UST)

See how you translated a similar phrase in [8:51](#). (See: [Metonymy](#))

Translation Words - ULT

- I revealed
- name
- world
- they have kept
- word

Translation Words - UST

- I have shown who you really are
- I have...who you really are
- the people in the world
- They have obeyed
- teaching

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.

UST

⁶ I have shown who you really are to the men whom you have given me from among the people in the world. They belonged to you and you have given them to me. They have obeyed your teaching.

John 17:7

(There are no notes for this verse.)

Translation Words - ULT

- they know

Translation Words - UST

- they know

ULT

⁷ Now they know that everything that you have given me is from you,

UST

⁷ At this time they know that everything you have given me has come from you.

John 17:8

the words (ULT)

the teachings (UST)

See how you translated **words** in 5:47. (See: [Metonymy](#))

Translation Words - ULT

- received {them}
- truly
- knew
- they believed
- sent

Translation Words - UST

- They...accepted those teachings
- they are certain
- they are certain
- they believe
- 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.

UST

⁸ {They know this} because I have told them the teachings that you told me. **They** themselves **accepted those teachings**, and **they are certain** that I came from you, and **they believe** that you **sent** me here.

John 17:9

the world (ULT)

the people who oppose you in the world (UST)

Here Jesus uses **world** figuratively to refer to the people in the **world** who oppose God. See how you translated this in [14:17](#). (See: [Metonymy](#))

Translation Words - ULT

- [world](#)

Translation Words - UST

- [the people who oppose you in the 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.

UST

⁹ I am praying for them. I am not praying for [the people who oppose you in the world](#). Rather, {I am praying} for those people whom you gave me, because they belong to you.

John 17:10

I am glorified in them (ULT)

They show everyone how great I am (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they glorify me” (See: [Active or Passive](#))

in them (ULT)

They (UST)

This could mean: (1) **all things** are the means by which Jesus is glorified. Alternate translation: “by means of them” (2) Jesus is glorified **in all things**. Alternate translation: “within them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [I am glorified](#)

Translation Words - UST

- [show everyone how great I am](#)

ULT

¹⁰ And all things that are mine are yours, and what are yours are mine, and [I am glorified](#) in them.

UST

¹⁰ All the disciples that are mine belong to you, and {all the disciples} that belong to you are mine. They [show everyone how great I am](#).

John 17:11

I am no longer...am coming to you (ULT)
I will not stay...any longer...will soon return to you (UST)

Here Jesus uses **am** in the present tense to refer to something that will happen in the near future. If this is confusing in your language, you could use the future tense. Alternate translation: "I will no longer ... I am about to come to you" (See: [Predictive Past](#))

in the world, but they are in the world (ULT)
in this sinful world...However, my disciples are staying in it (UST)

Here Jesus uses **world** figuratively to refer to both being on the earth and being among the people in the **world** who oppose God. If this use of **world** would be confusing in your language, you could express the meaning plainly. Alternate translation: "in this world with people who oppose you, but they are in this hostile world" (See: [Metonymy](#))

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.

UST

¹¹ I will not stay in this [sinful world](#) any longer. However, my disciples are staying in [it](#). I will soon return to you. [My Father, who is set apart](#), keep them safe by your [same power](#) that you gave to me, in order that they may be united [in the same way that](#) we are united.

Father (ULT)
My Father (UST)

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

keep (ULT)
keep...safe (UST)

Here, **keep** 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 keep" (See: [Imperatives — Other Uses](#))

keep them in your name (ULT)
keep them safe by your same power (UST)

Here, **name** could refer to: (1) God's power. Alternate translation: "keep them by your power" (2) God himself, as in [verse 6](#). In this case, Jesus would be requesting that God keep his disciples united with God. Alternate translation: "keep them in unity with you" (See: [Metonymy](#))

Translation Words - ULT

- [world](#)
- [world](#) (2)
- [Holy](#)
- [Holy Father](#)
- [name](#)
- [just as](#)

Translation Words - UST

- sinful world
- it (2)
- My Father, who is set apart
- who is set apart
- same power
- in the same way that

John 17:12

I kept them in your name (ULT)
I have kept them safe by your same power (UST)

See how you translated a similar phrase in the previous verse. (See: [Metonymy](#))

not one of them perished, except for the son of destruction (ULT)
only one of them will be eternally ruined. {He is} the one whom you had destined to be eternally ruined (UST)

Here Jesus uses **perished** and **destruction** figuratively to refer to spiritual death, which is eternal punishment in hell that occurs after physical death. If this use of these words might confuse your readers, you could express the meaning plainly. Alternate translation: “not one of them died spiritually, except for the son of spiritual death” or “not one of them experienced spiritual death, except for the son of spiritual death” (See: [Metaphor](#))

not one of them perished, except for the son of destruction (ULT)
only one of them will be eternally ruined. {He is} the one whom you had destined to be eternally ruined (UST)

Jesus uses the past tense **perished** to refer to eternal punishment as if it had already happened, even though **the son of destruction** had not yet **perished**. If this use of the past tense might confuse your readers, you could use the future tense. Alternate translation: “not one of them will perish, except for the son of destruction” (See: [Predictive Past](#))

the son of destruction (ULT)
He is} the one whom you had destined to be eternally ruined (UST)

Here, **son of destruction** refers to Judas, the disciple who betrayed Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Judas, the son of destruction” (See: [Assumed Knowledge and Implicit Information](#))

the son of destruction (ULT)
He is} the one whom you had destined to be eternally ruined (UST)

Here, **son of** is an idiom used to describe what a person is like. The defining characteristic of Judas was that he would be destroyed because he betrayed Jesus. If this use of **son of** might confuse your readers, you could express the meaning plainly. Alternate translation: “the one characterized by destruction” (See: [Idiom](#))

ULT

¹² While I was with them, I **kept** them in your **name** that 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**.

UST

¹² During the time that I have been with them, I **have kept** them **safe** by your **same power** that you gave to me. I have guarded them, and **only one of them will be eternally ruined**. {He is} the **one whom you had destined to be eternally ruined** in order that the **scriptures would come true**.

the son of destruction (ULT)**He is} the one whom you had destined to be eternally ruined (UST)**

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: "the son that must be destroyed" or "the son whom you will destroy"(See: [Abstract Nouns](#))

so that the scripture would be fulfilled (ULT)**in order that the scriptures would come true (UST)**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that he would fulfill the scripture" (See: [Active or Passive](#))

Translation Words - ULT

- kept
- name
- perished
- son
- scripture
- would be fulfilled

Translation Words - UST

- have kept...safe
- by...same power
- only one of them will be eternally ruined
- one whom you had destined to be eternally ruined
- scriptures
- would come true

John 17:13

the world (ULT)

this sinful world (UST)

See how you translated **the world** in [verse 11](#). (See: [Metonymy](#))

so that they would have my joy fulfilled in themselves (ULT)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that I might give them my full joy” (See: [Active or Passive](#))

Translation Words - ULT

- [world](#)
- [joy](#)
- [fulfilled](#)

Translation Words - UST

- [this sinful world](#)
- [complete](#)
- [joy](#)

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.

UST

¹³ At this time I am about to return to you. I have said these things while I am in [this sinful world](#) in order that I may give them my [complete joy](#).

John 17:14

your word (ULT)

your teaching (UST)

See how you translated **your word** in [verse 6](#). (See: [Metonymy](#))

the world...from the world...I am not from the world (ULT)

the people who oppose you in} the world... belong to those who oppose you...like me (UST)

Here, **the world** refers to the people in **the world** who oppose God.

If this use of **the world** might confuse your readers, you could

express the meaning plainly. Alternate translation: "the people who oppose you ... from those who oppose you ... I am not from them" (See: [Metonymy](#))

they are not from the world, just as I am not from the world (ULT)

like me, they do not belong to those who oppose you (UST)

The phrase **from the world** could refer to: (1) the place where the subject belongs. Alternate translation: "they do not belong to the world, just as I do not belong to the world" (2) the origin of the subject. Alternate translation: "they did not come from the world, just as I did not come from the world" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [word](#)
- [world](#)
- [world](#)
- [world](#) (2)
- [just as](#)

Translation Words - UST

- [teaching](#)
- [people who oppose you in} the world](#)
- [belong to those who oppose you](#)
- [like me](#) (2)
- [like me](#)

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](#).

UST

¹⁴ I have told them your [teaching](#). {Thus the [people who oppose you in} the \[world\]\(#\) have detested them because, \[like me\]\(#\), they do not \[belong to those who oppose you\]\(#\).](#)

John 17:15

the world (ULT)

this sinful world (UST)

Here Jesus uses **world** figuratively to refer to both being on the earth and being among the people in the **world** who oppose God. See how you translated this use of **world** in [verse 11](#). (See: [Metonymy](#))

you would keep them from the evil one (ULT)

you keep them safe from being harmed by Satan, the evil one (UST)

Here, **the evil one** refers to Satan. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “you would keep 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](#).

UST

¹⁵ I am not requesting that you take my disciples out of [this sinful world](#). Rather, {I am requesting} that [you keep](#) them [safe](#) from [being harmed by Satan](#), [the evil one](#).

Translation Words - ULT

- [world](#)
- [you would keep](#)
- [the evil one](#)
- [evil one](#)

Translation Words - UST

- [this sinful world](#)
- [you keep...safe](#)
- [being harmed by Satan...evil one](#)
- [being harmed by Satan, the evil one](#)

John 17:16

They are not from the world, just as I am not from the world (ULT)

Like me, they do not belong to the people who oppose you in the world (UST)

See how you translated **from the world** in [verse 14](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [world](#)
- [world](#) (2)
- [just as](#)

Translation Words - UST

- [Like me](#)
- [people who oppose you in the world](#)
- [Like me](#) (2)

ULT

¹⁶ They are not from the [world](#), [just as](#) I am not from the [world](#).

UST

¹⁶ [Like me](#), they do not belong to the [people who oppose you in the world](#).

John 17:17

Sanctify (ULT)

Set...apart to serve you (UST)

Sanctify 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 sanctify” (See: [Imperatives — Other Uses](#))

Sanctify them by the truth (ULT)

Set my disciples apart to serve you by

{enabling them to know and live according to} what is true (UST)

The phrase **by the truth** could refer to: (1) the means by which Jesus’ disciples would be sanctified. Alternate translation: “Sanctify them by means of the truth” (2) the realm in which Jesus’ disciples would be sanctified. Alternate translation: “Sanctify them in the truth” (3) both the means and realm of the disciples’ sanctification. Alternate translation: “Sanctify them by means of and in the truth” See the discussion of John’s use of double meaning in Part 3 of the Introduction to this book. (See: [Assumed Knowledge and Implicit Information](#))

your word (ULT)

Your teaching (UST)

See how you translated **your word** in [verse 6](#). (See: [Metonymy](#))

Translation Words - ULT

- Sanctify
- truth
- truth
- word

Translation Words - UST

- Set...apart to serve you
- what is true
- what is true
- teaching

ULT

¹⁷ Sanctify them by the truth; your word is truth.

UST

¹⁷ Set my disciples apart to serve you by {enabling them to know and live according to} what is true. Your teaching is what is true.

John 17:18

into the world (ULT) among them (UST)

Here, **the world** refers to the people who live in the world. See how you translated **the world** in 1:29. (See: [Metonymy](#))

Translation Words - ULT

- [Just as](#)
- [you sent](#)
- [have sent](#)
- [world](#)
- [world](#) (2)

Translation Words - UST

- [you sent](#)
- [am sending](#)
- [them](#)
- [people in the world](#) (2)
- [in the same way that](#)

ULT

¹⁸ [Just as you sent](#) me into the [world](#), I also [have sent](#) them into the [world](#).

UST

¹⁸ I [am sending](#) them among the [people in the world in the same way that you sent](#) me among [them](#).

John 17:19

**for their sakes I have sanctified myself (ULT)
I set myself apart as a sacrifice on their behalf (UST)**

Jesus uses the phrases **for their sakes** and **sanctified** together to refer to his sacrificial death on the cross. If this clause might confuse your readers, you could express the meaning explicitly. Alternate translation: “for their sakes I have sanctified myself to die as a sacrifice” (See: [Assumed Knowledge and Implicit Information](#))

**so that they themselves may also be sanctified in truth (ULT)
in order that they also may set themselves apart to serve you by {knowing and living according to} what is true (UST)**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that they may also sanctify themselves in truth” (See: [Active or Passive](#))

**sanctified in truth (ULT)
they...set...apart to serve you by {knowing and living according to} what is true (UST)**

The phrase **in truth** could refer to: (1) the means by which Jesus’ disciples would be sanctified. Alternate translation: “sanctified by means of truth” (2) the nature or degree of their sanctification. Alternate translation: “truly sanctified” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [have sanctified](#)
- [sanctified](#)
- [truth](#)

Translation Words - UST

- [set...apart](#)
- [they...set...apart to serve you](#)
- [knowing and living according to} what is true](#)

ULT

¹⁹ And for their sakes I [have sanctified](#) myself, so that they themselves may also be [sanctified](#) in [truth](#).

UST

¹⁹ I [set](#) myself [apart](#) as a sacrifice on their behalf in order that [they](#) also may [set](#) themselves [apart to serve you](#) by [{knowing and living according to} what is true](#).”

John 17:20

through their word (ULT) by means of what my disciples say (UST)

Here, **word** refers to the message that Jesus and his disciples proclaimed. If this use of **word** might confuse your readers, you could express the meaning plainly. Alternate translation: “through their message” (See: [Metonymy](#))

Translation Words - ULT

- [who will believe](#)
- [in me](#)

Translation Words - UST

- [those people who will trust](#)
- [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,

UST

²⁰ Now I am praying not only for these disciples here, but {I am praying} also for [those people who will trust in me](#) by means of what my disciples say.

John 17:21

that...that (ULT)

I pray} that...I pray} that (UST)

The first **that** in this verse indicates one of Jesus' prayer requests, namely, that all those who believe in Jesus would be united to each other. The second **that** indicates another prayer request, namely, that all those who believe in Jesus would be united to Jesus and God the Father. If this would not be clear in your language, you could make these two prayer requests more explicit by making them into two sentences. Alternate translation: "I request that ... I also request that" (See: [Assumed Knowledge and Implicit Information](#))

you, Father, are in me, and I in you (ULT) you, my Father, and I are completely united (UST)

These two phrases mean basically the same thing. See how you translated a similar phrase in [10:38](#). Alternate translation: "you, Father, and I are completely joined together as one" (See: [Doublet](#))

Father (ULT)

my Father (UST)

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

that...you...the world would believe that...have sent me (ULT)

I pray} that...you...the people in the world might know that...sent me here (UST)

Here, **so that** could indicate: (1) that what follows is the purpose for believers to be united to Jesus and God the Father, as in the UST. (2) that what follows is the result of believers being united to Jesus and God the Father. Alternate translation (with a comma preceding): "with the result that the world would believe that you have sent me"

the world (ULT)

the people in the world (UST)

Here, **the world** is used figuratively to refer to all the people in **the world**. See how you translated **the world** in [1:29](#). (See: [Metonymy](#))

Translation Words - ULT

- just as
- Father
- world
- would believe
- have sent

ULT

²¹ that they would all be one, just as you, Father, are in me, and I in you, that they also would be in us so that the world would believe that you have sent me.

UST

²¹ {I pray} that they may all be united in the same way that you, my Father, and I are completely united. {I pray} that they may also be united to us in order that the people in the world might know that you sent me here.

Translation Words - UST

- in the same way that
- my Father
- people in the world
- might know
- sent

John 17:22

The glory that you gave to me, I also have given to them (ULT)

I have honored the people who trust in me just like you honored me (UST)

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "I have also given to them the glory that you gave to me" or "I have honored them just as you have honored me" (See: [Information Structure](#))

Translation Words - ULT

- [glory](#)
- [just as](#)

Translation Words - UST

- [in the same way that](#)
- [just like you honored me](#)

ULT

²² The [glory](#) that you gave to me, I also have given to them so that they would be one, [just as](#) we are one:

UST

²² In order that they may be united [in the same way that](#) we are united, I have honored the people who trust in me [just like you honored me](#).

John 17:23

I in them (ULT)

This means that} I am united with them (UST)

This verse explains the statement “they would be one, just as we are one,” which is in the previous verse. If it would be more natural in your language, you could state this explicitly. Alternate translation: “I mean that I am in them” (See: [Assumed Knowledge and Implicit Information](#))

so that they may be made complete as one (ULT)

I have done this} in order that they may be completely united together (UST)

Here, **so that** indicates that this is the second purpose for Jesus giving the glory he received from God to those who believe in him, which he stated in the previous verse. If this use of **so that** might confuse your readers, you could state this explicitly by repeating the idea from the previous verse and starting a new sentence. Alternate translation: “I have given them your glory so that they may be completely united” (See: [Connect — Goal \(Purpose\) Relationship](#))

so that the world may know that you sent me (ULT)

in order that the people in the world may know that you sent me here (UST)

Here, **so that** could refer to: (1) the purpose for those who believe in Jesus being **complete as one**. Alternate translation: “for the purpose of the world knowing that you send me” (2) a third purpose for Jesus giving the glory he received from God to those who believe in him. This interpretation would require making a new sentence. Alternate translation: “I have also given them your glory so that the world may know that you sent me” (See: [Connect — Goal \(Purpose\) Relationship](#))

the world (ULT)

the people in the world (UST)

See how you translated **the world** in [verse 21](#). (See: [Metonymy](#))

you loved them (ULT)

you love the people who trust in me (UST)

Here, **them** refers to those who believe in Jesus, just like **them** does at the beginning of the verse. These believers are also the main subject of Jesus’ prayer in [verses 20–26](#). If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “you loved those who believe in me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- made complete
- world
- may know
- sent

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.

UST

²³ {This means that} I am united with them, and you are united with me. {I have done this} in order that they **may be completely united together** in order that the **people in the world may know** that you **sent** me here and that **you love** the people who trust in me **in the same way that you love** me.

- you loved
- you loved (2)
- just as

Translation Words - UST

- may be completely united together
- people in the world
- may know
- sent
- you love
- you love (2)
- in the same way that

John 17:24

Father (ULT) My Father (UST)

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

where I am (ULT) where I will be in heaven (UST)

Here Jesus uses **am** in the present tense to refer to something that will happen in the near future. If this is confusing in your language, you could use the future tense. Alternate translation: “where I will soon be” (See: [Predictive Past](#))

where I am (ULT) where I will be in heaven (UST)

Jesus uses **where I am** to refer to heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “where I am in heaven” (See: [Assumed Knowledge and Implicit Information](#))

before the foundation of the world (ULT) from before the time when we created the universe (UST)

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: “before we founded the world” (See: [Abstract Nouns](#))

of the world (ULT) the universe (UST)

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

Translation Words - ULT

- Father
- glory
- you loved
- the foundation of the world
- the foundation
- of the world

Translation Words - UST

- My Father
- how glorious I am
- you have loved
- the time when we created the universe
- the time when we created
- the universe

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**.

UST

²⁴ “**My Father**, I want these people whom you have given to me to be with me where I will be in heaven in order that they can see **how glorious I am**. You made me glorious because **you have loved** me from before **the time when we created the universe**.

John 17:25

Father (ULT) My Father (UST)

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

the world did not know you (ULT) the people who oppose you in the world do not know who you are (UST)

Here, **the world** refers to the people in **the world** who are opposed to God. Alternate translation: "those who are against you did not know you" (See: [Metonymy](#))

Translation Words - ULT

- Righteous
- Father
- world
- did...know
- know
- know
- sent

Translation Words - UST

- My Father
- who always does what is right
- people who oppose you in the world
- do...know
- know
- know
- have sent

ULT

²⁵ Righteous Father, even the world did not know you, but I know you; and these know that you sent me.

UST

²⁵ My Father, who always does what is right, the people who oppose you in the world do not know who you are, but I know who you are. These people who trust me know that you have sent me here.

John 17:26

name (ULT)

who you are (UST)

Here, **name** refers to God himself. See how you translated this word in [verse 6](#). (See: [Metonymy](#))

the love with which you have loved me may be in them (ULT)

they may love others like you love me (UST)

Here Jesus speaks of God's **love** figuratively as if it were an object that could be inside a person. If this use of **love** might confuse your readers, you could express the meaning plainly. Alternate translation: "they may love others in the same way that you have loved me" or "the love with which you have loved me may be experienced by them" (See: [Metaphor](#))

and I in them (ULT)

and in order that I may be united with them (UST)

Here, Jesus uses the word **in** to express the close personal relationship between himself and those who believe in him. See how you translated a similar phrase in [10:38](#). (See: [Idiom](#))

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."

UST

²⁶ I have made them know who you are. I will continue to do so in order that they may love others like you love me and in order that I may be united with them."

Translation Words - ULT

- I made...known
- I will make it known
- name
- love
- you have loved

Translation Words - UST

- I have made...know
- I will continue to do so
- who you are
- they may love others like you love me
- they may love others like you love me

John 18

John 18 General Notes

Structure and Formatting

Soldiers and guards arrest Jesus (18:1–11)

The priests question Jesus, and Peter denies Jesus (18:12–27)

Pilate questions Jesus (18:28–40)

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 (18:31).

King of the Jews

When Pilate asked if Jesus were the King of the Jews (18:33), he was asking if Jesus were claiming to be a political leader like King Herod, whom the Romans allowed to rule Judea. When he asked the crowd if he should release the King of the Jews (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 says where the events took place. Verse 2 gives background information about Judas. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Having spoken these words, Jesus (ULT) After Jesus finished praying (UST)

John uses this phrase to mark the beginning of a new event that happened soon after the events that the story has just told. Use the natural form in your language for introducing a new event. Alternate translation: “Soon after Jesus spoke these words, he” (See: [Introduction of a New Event](#))

the brook of the Kidron (ULT) the Kidron Valley (UST)

John is using **of** to describe a **brook** that is called **Kidron**. If this is not clear in your language, you could use a different expression. Alternate translation: “the Kidron Brook” or “the brook that people called ‘Kidron’” (See: [Possession](#))

the brook of the Kidron (ULT) the Kidron Valley (UST)

Kidron is a valley in Jerusalem that is between the Temple Mount and the Mount of Olives. (See: [How to Translate Names](#))

where there was a garden (ULT)

The word translated **garden** can refer to a place with flowers, vegetables, or trees. Matthew 26:36 and Mark 14:32 indicate that the **garden** that Jesus and his disciples went to was a grove of olive trees. If it would be helpful to your readers, you could state that explicitly. 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

Translation Words - UST

- Jesus
- disciples
- they
- Kidron Valley

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.

UST

¹ After Jesus finished praying, he left with his disciples and crossed the Kidron Valley. On the other side of the valley they entered into a grove {of olive trees}.

John 18:2

(There are no notes for this verse.)

Translation Words - ULT

- Judas
- betraying
- knew
- Jesus
- gathered
- disciples

Translation Words - UST

- Judas
- is the one who was about to help Jesus' opponents arrest
- He knew
- Jesus
- went
- disciples

ULT

² Now Judas, the one betraying him, also knew the place, for Jesus often gathered there with his disciples.

UST

² Judas is the one who was about to help Jesus' opponents arrest him. He knew the place where Jesus was because Jesus often went there with his disciples.

John 18:3

officers (ULT)

some temple guards (UST)

See how you translated this word in [7:32](#).

comes (ULT)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Judas](#)
- [chief priests](#)
- [Pharisees](#)

Translation Words - UST

- [Judas](#)
- [ruling 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.

UST

³ So [Judas](#) brought to that grove a group of Roman soldiers and some temple guards who had been sent by the [ruling priests](#) and [Pharisees](#). They were carrying torches, lamps, and weapons.

John 18:4

knowing all the things happening to him (ULT) Because...knew...what was going to happen to him (UST)

Here, **knowing** introduces a clause that indicates the reason why Jesus went out to meet the soldiers and guards. If your readers would misunderstand this, you could express the meaning explicitly. Alternate translation: “since he knew all things happening to him” (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- Jesus
- knowing
- do you seek

Translation Words - UST

- Because...knew
- Jesus
- are you looking for

ULT

⁴ Then Jesus, knowing all the things happening to him, having gone out, asked them, “Whom do you seek?”

UST

⁴ Because Jesus knew what was going to happen to him, he went forward and asked the soldiers and temple guards, “Who are you looking for?”

John 18:5

Jesus the Nazarene (ULT) Jesus from Nazareth (UST)

The soldiers and guards call Jesus **the Nazarene** because he was from the town of Nazareth in Galilee. If this might confuse your readers, you could use a more natural expression in your language. Alternate translation: "Jesus, from the town of Nazareth" (See: [How to Translate Names](#))

He says (ULT) Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

I am (ULT) I am {that person (UST)

This could mean: (1) Jesus is just answering their question. In this case he is leaving out some of the words that a sentence would need in many languages to be complete. Alternate translation: "I am he" or "I am whom you are looking for" (2) Jesus is not only answering their question but also identifying himself as Yahweh, who identified himself to Moses as "I AM" in Exodus 3:14. Alternate translation: "I am God" or "I am the I AM" (See: [Ellipsis](#))

Now Judas, the one betraying him, was also standing with them (ULT)

In this sentence John provides background information about Judas' location when he was **betraying** Jesus. Use the natural form in your language for expressing background information. Alternate translation: "Now Judas was also there with them to betray Jesus" (See: [Background Information](#))

Translation Words - ULT

- [Jesus the Nazarene](#)
- [Nazarene](#)
- [Judas](#)
- [betraying](#)

Translation Words - UST

- [Jesus from Nazareth](#)
- [from Nazareth](#)
- [Judas](#)
- [He was the one who was helping Jesus' opponents arrest](#)

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.)

UST

⁵ They replied to him, "[Jesus from Nazareth](#)." Jesus told them, "I am {that person}." ([Judas](#) was standing with them. [He was the one who was helping Jesus' opponents arrest](#) him.)

John 18:6

I am (ULT)

I am {that person (UST)

See how you translated **I am** in the previous verse. (See: [Ellipsis](#))

fell to the ground (ULT)

involuntarily fell down to the ground (UST)

Here John implies that the men fell to the ground involuntarily because of Jesus' power. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "fell to the ground because of Jesus' power" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ So when he said to them, "I am," they went backward and fell to the ground.

UST

⁶ When Jesus told them, "I am {that person}," they stepped back and involuntarily fell down to the ground.

John 18:7

Jesus the Nazarene (ULT) Jesus from Nazareth (UST)

See how you translated **Jesus the Nazarene** in [verse 5](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [do you seek](#)
- [Jesus](#)
- [Nazarene](#)

Translation Words - UST

- [are you looking for](#)
- [Jesus](#)
- [from Nazareth](#)

ULT

⁷ Then again he asked them, "Whom [do you seek?](#)" And they said, "[Jesus](#) the [Nazarene.](#)"

UST

⁷ Jesus then asked them again, "Who [are you looking for?](#)" They answered, "[Jesus from Nazareth.](#)"

John 18:8

I am (ULT)

I am {that person} (UST)

See how you translated **I am** in [verse 5](#). (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)
- [you are seeking](#)

Translation Words - UST

- [Jesus](#)
- [am the one whom you are looking for](#)

ULT

⁸ [Jesus](#) answered, "I told you that I am. So if [you are seeking](#) me, allow these to go away."

UST

⁸ [Jesus](#) replied, "I told you that I am {that person}. Since I [am the one whom you are looking for](#), let these other men go.

John 18:9

In this verse John provides some background information about Jesus fulfilling Scripture. Use the natural form in your language for expressing background information. (See: [Background Information](#))

This was} so that would be fulfilled the word that he said (ULT)

This happened in order that these words that he had said to his Father would come true (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This happened in order to fulfill the word that he had said" (See: [Active or Passive](#))

the word that he said (ULT)

these words that he had said to his Father (UST)

Here, **the word** refers to what Jesus said while praying to God the Father in [17:12](#). If your readers would misunderstand this, you could express this plainly. Alternate translation: "what he had said when he was praying to his Father" (See: [Metonymy](#))

Translation Words - ULT

- would be fulfilled
- word

Translation Words - UST

- these words
- would come true

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.")

UST

⁹ (This happened in order that [these words](#) that he had said to his Father [would come true](#): "I did not lose even one of those whom you gave me.")

John 18:10

Simon...Peter (ULT)

Simon...Peter (UST)

See how you translated **Simon Peter** in 1:40. (See: [How to Translate Names](#))

a sword (ULT)

a short sword (UST)

The word translated **sword** here refers to a small sword that is similar to a dagger or long knife. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “a dagger” (See: [Assumed Knowledge and Implicit Information](#))

Malchus (ULT)

Malchus (UST)

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

Translation Words - ULT

- [Then Simon Peter](#)
- [a sword](#)
- [servant](#)
- [of...servant](#)
- [of...high priest](#)
- [the name](#)

Translation Words - UST

- [a short sword](#)
- [high priest's](#)
- [servant with it](#)
- [that servant's](#)
- [name](#)
- [Peter, Simon Peter, Cephas](#)

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.

UST

¹⁰ Simon Peter had [a short sword](#). He took it out of its sheath and struck the [high priest's servant with it](#), cutting off his right ear. Malchus was [that servant's name](#).

John 18:11

**The cup which the Father has given me,
should I certainly not drink it (ULT)
I must surely suffer in the way that my Father
has planned for me {to suffer (UST)**

Jesus is using the form of a question to add emphasis to his statement. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I should certainly drink the cup that the Father has given to me!" (See: [Rhetorical Question](#))

**The cup which the Father has given me,
should I certainly not drink it (ULT)
I must surely suffer in the way that my Father has planned for me {to suffer
(UST)**

Here Jesus uses **cup** figuratively to refer to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that God would give him to **drink**. If this use of **cup** and **drink** would confuse your readers, you could express the meaning explicitly. Alternate translation: "My suffering which the Father wants me to endure, should I certainly not endure it" (See: [Metaphor](#))

**Father (ULT)
I must surely suffer in the way that my Father has planned for me...to suffer
(UST)**

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

Translation Words - ULT

- [Jesus](#)
- [to Peter](#)
- [sword](#)
- [Father](#)

Translation Words - UST

- [Jesus](#)
- [Peter](#)
- [your short sword](#)
- [I must surely suffer in the way that my Father has planned for me...to suffer](#)

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?"

UST

¹¹ [Jesus](#) then told [Peter](#), "Put [your short sword](#) back into its sheath! [I must surely suffer in the way that my Father has planned for me {to suffer}!](#)"

John 18:12

of the Jews (ULT) from the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

tied him up (ULT) tied his hands (UST)

The soldiers **tied** Jesus' hands together in order to prevent him from escaping. If it would be more natural in your language, you could state this explicitly. Alternate translation: "tied his hands to prevent him from escaping" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹² Then the cohort of soldiers and the [commander](#) and the officers of the [Jews](#) [seized Jesus](#) and [tied](#) him [up](#).

UST

¹² The group of Roman soldiers, along with [their leader](#) and some of the temple guards from the [Jewish leaders](#), [seized Jesus](#) and [tied](#) his hands.

Translation Words - ULT

- [commander](#)
- [of...Jews](#)
- [seized](#)
- [Jesus](#)
- [tied...up](#)

Translation Words - UST

- [their leader](#)
- [Jewish leaders](#)
- [seized](#)
- [Jesus](#)
- [tied](#)

John 18:13

Annas...of Caiaphas (ULT)

Annas...Caiaphas's (UST)

Annas and **Caiaphas** are names of men. (See: [How to Translate Names](#))

first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year (ULT)
to Annas first, because he was Caiaphas's father-in-law, and Caiaphas was the high priest that year (UST)

Usually there would only have been one high priest, but at this time the Romans were appointing the high priests for Judea, and it caused a controversy. One Roman official had appointed **Annas**, but ten years later another official deposed him and caused **Caiaphas** to be **high priest** instead. However, the Jews still considered Annas to be **high priest**. It would probably be best to state the matter as simply as possible for your readers. Alternate translation: "first to the high priest Annas, for he was the father-in-law of Caiaphas, who was the other high priest that year" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ And they led him first to **Annas**, for he was the father-in-law **of Caiaphas**, who was **high priest** that year.

UST

¹³ Then they took him to **Annas** first, because he was **Caiaphas's** father-in-law, and Caiaphas was **the high priest** that year.

Translation Words - ULT

- **Annas**
- **of Caiaphas**
- **high priest**

Translation Words - UST

- **Annas**
- **Caiaphas's**
- **the high priest**

John 18:14

In this verse John interrupts the main storyline in order to provide some background information about Caiaphas. This information helps the reader understand why they took Jesus to Caiaphas. Use the natural form in your language for expressing background information. (See: [Background Information](#))

to the Jews (ULT) the other Jewish leaders (UST)

See how you translated **to the Jews** in [verse 12](#). (See: [Synecdoche](#))

it would be better for one man to die on behalf of the people (ULT) it would be much better to have one man die on behalf of the people {than to let the Romans kill them (UST)

See how you translated the similar clause in [11:50](#).

it would be better for one man to die on behalf of the people (ULT) it would be much better to have one man die on behalf of the people {than to let the Romans kill them (UST)

Caiaphas is leaving out a clause that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from his original statement in [11:50](#). Alternate translation: "it would be better for one man to die on behalf of the people than to let the Romans kill all of the Jewish people" (See: [Ellipsis](#))

Translation Words - ULT

- Caiaphas
- who had given the advice
- to...Jews
- it would be better for
- to die
- people

Translation Words - UST

- Caiaphas
- who had advised
- other Jewish leaders
- it would be much better
- to have...die
- people {than to let the Romans kill them

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.)

UST

¹⁴ (It was Caiaphas who had advised the other Jewish leaders that it would be much better to have one man die on behalf of the people {than to let the Romans kill them}.)

John 18:15

Simon Peter (ULT)

Simon Peter (UST)

See how you translated **Simon Peter** in 1:40. (See: [How to Translate Names](#))

followed...Jesus...Now...and another disciple... Jesus...that disciple was known to...high priest...he entered (ULT)

Here, **another disciple** and **that disciple** could refer to: (1) the apostle John, who wrote this Gospel. This interpretation would mean that these phrases would be similar to the phrase “the other disciple, whom Jesus loved” that occurs in (20:2). Alternate translation: “I, another disciple, followed Jesus. Now I was known to the high priest, and I entered” (2) an unknown disciple. Alternate translation: “a certain disciple, followed Jesus. Now that other disciple was known to the high priest, and he entered” (See: [Assumed Knowledge and Implicit Information](#))

Now that disciple was known to the high priest (ULT)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “Now the high priest knew that disciple” (See: [Active or Passive](#))

to the high priest...of the high priest (ULT)

Annas the high priest knew...the high priest's (UST)

In verses 15–23, **the high priest** refers to Annas, which is indicated in [verse 13](#). It does not refer to Caiaphas. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “to the high priest Annas ... of Annas” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Simon Peter](#)
- [disciple](#)
- [disciple](#)
- [Jesus](#)
- [with Jesus](#) (2)
- [to...high priest](#)
- [of...high priest](#)
- [courtyard](#)

Translation Words - UST

- [Simon Peter](#)
- [Jesus](#)
- [when the soldiers and guards took} Jesus there](#) (2)
- [disciple](#)
- [disciple](#)
- [Annas the high priest knew](#)

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](#).

UST

¹⁵ [Simon Peter](#) followed [Jesus](#), and so did one other [disciple](#). [Annas the high priest knew](#) the other [disciple](#), so he was allowed to enter [the high priest's courtyard {when the soldiers and guards took} Jesus there](#).

- the high priest's
- courtyard

John 18:16

the other disciple (ULT) that disciple (UST)

See how you translated **the other disciple** in the previous verse.
(See: [Assumed Knowledge and Implicit Information](#))

who was known to the high priest (ULT) who knew the high priest (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “whom the high priest knew”
(See: [Active or Passive](#))

Translation Words - ULT

- Peter
- Peter
- disciple
- known
- to...high priest
- to...female doorkeeper

Translation Words - UST

- Peter
- Peter
- disciple
- who knew the high priest
- who knew the high priest
- to the servant girl who was watching the door

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.

UST

¹⁶ However, Peter had to stay outside at the door. Therefore, that disciple who knew the high priest went out again and spoke to the servant girl who was watching the door. Then he was allowed to bring Peter into {the courtyard}.

John 18:17

says...says (ULT) told...replied (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Are you not also from the disciples of this man (ULT)

You are surely one of the disciples of the man {whom they have arrested} (UST)

The **female servant** is using a rhetorical question here to emphasize that she believes **Peter** is one of Jesus' **disciples**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly also from the disciples of this man!" (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."

UST

¹⁷ That [servant girl who was watching the door](#) then told [Peter](#), "You are surely one of the [disciples of the man](#) {[whom they have arrested](#)}!" He replied, "No, I am not!"

Translation Words - ULT

- [female servant](#)
- [doorkeeper](#)
- [to Peter](#)
- [disciples](#)

Translation Words - UST

- [That servant girl who was watching the door](#)
- [That servant girl who was watching the door](#)
- [Peter](#)
- [You are surely one of the disciples of the man...whom they have arrested](#)

John 18:18

In this verse John interrupts the main storyline in order to provide some background information about the people who were warming themselves around the fire. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Now the servants and the officers were standing there, having made a charcoal fire, for it was cold, and they were warming themselves (ULT)

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Now because it was cold, the servants and the officers had made a charcoal fire and were standing there, warming themselves" (See: [Information Structure](#))

the servants (ULT) the high priest's servants (UST)

Here, **the servants** refers to the personal **servants** of the high priest. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the servants of the high priest" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [servants](#)
- [a charcoal fire](#)
- [Peter](#)

Translation Words - UST

- [high priest's servants](#)
- [a 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.)

UST

¹⁸ (It was cold, so the [high priest's servants](#) and the temple guards made [a fire](#) and were standing and warming themselves around it. [Peter](#) was also standing and warming himself there with them.)

John 18:19

the...high priest (ULT)

The...high priest (UST)

According to [18:13](#) the **high priest** here is Annas. He would later send Jesus to Caiaphas in [verse 24](#). If this use of **high priest** might confuse your readers, you could state who the person is explicitly. Alternate translation: "Annas, the high priest" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [high priest](#)
- [Jesus](#)
- [disciples](#)
- [teaching](#)

Translation Words - UST

- [high priest](#)
- [Jesus](#)
- [disciples](#)
- [what...had been teaching them](#)

ULT

¹⁹ Then the [high priest](#) asked [Jesus](#) about his [disciples](#) and about his [teaching](#).

UST

¹⁹ The [high priest](#) then questioned [Jesus](#) about his [disciples](#) and [what](#) he [had been teaching them](#).

John 18:20

to the world (ULT) to everyone {who would listen (UST)

Here Jesus uses **the world** figuratively to refer to all of the people in the world. If this use of **world** would be confusing in your language, you could express the meaning plainly. Alternate translation: “to all people” (See: [Metonymy](#))

I have spoken openly to the world (ULT) I have spoken in public to everyone {who would listen (UST)

Here, **to the world** is an exaggeration that Jesus uses to emphasize that he spoke publicly. If this would confuse your readers, you could use an equivalent expression from your language that shows emphasis. Alternate translation: “I have spoken openly to the people” or “I have spoken openly for everyone to hear” (See: [Hyperbole](#))

in the synagogue (ULT) in the Jewish meeting places (UST)

Jesus is speaking of synagogues in general, not of one particular **synagogue**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: “in synagogues” (See: [Generic Noun Phrases](#))

where all the Jews come together (ULT) I have taught in the places} where many Jews gather (UST)

Here, **all the Jews** is an exaggeration that Jesus uses to emphasize that Jesus spoke where many Jewish people could hear him. If this would confuse your readers, you could use an equivalent expression from your language that shows emphasis. Alternate translation: “where so many Jews come together” (See: [Hyperbole](#))

the Jews (ULT) many Jews (UST)

Here, **the Jews** refers to the Jewish people in general. It does not refer to the Jewish leaders. If this would be misunderstood in your language, you could express the meaning explicitly. Alternate translation: “the Jewish people” (See: [Assumed Knowledge and Implicit Information](#))

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.

UST

²⁰ Jesus replied to him, “I have spoken in public **to everyone** {**who would listen**}. I have always **taught** in **the Jewish meeting places** and in the **temple**. {I have taught in the places} where **many Jews gather**. I have never said anything secretly.

Translation Words - UST

- Jesus
- to everyone...who would listen
- taught
- the Jewish meeting places
- temple
- many Jews
- gather

John 18:21

Why do you ask me (ULT)

You should not ask me (UST)

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. The Jewish law required the Jewish leaders to question witnesses first in legal cases. Therefore, Jesus is using this question to emphasize that the Jewish leaders are breaking their own law by questioning him instead of questioning witnesses. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not be asking me these questions!" (See: [Rhetorical Question](#))

Behold (ULT)

certainly (UST)

Jesus uses **Behold** to call attention to what he is about to say. Your language may have a similar expression that you can use here. Alternate translation: "Take notice" (See: [Metaphor](#))

Translation Words - ULT

- [know](#)

Translation Words - UST

- [know](#)

ULT

²¹ Why do you ask me? Ask those who heard what I said to them. Behold, these people [know](#) what I said."

UST

²¹ You should not ask me! Ask the people who heard what I taught them. They certainly [know](#) what I said."

John 18:22

gave Jesus a slap, saying (ULT) slapped him. He said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “gave Jesus a slap and said” (See: [Quotations and Quote Margins](#))

Do you answer the high priest in this manner (ULT) You should not answer the high priest like that (UST)

The officer is using a rhetorical question here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: “You should not answer the high priest in this manner!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [high priest](#)

Translation Words - UST

- [him](#)
- [You should not answer the high priest like that](#)

ULT

²² Now when he had said these things, one of the officers standing there gave [Jesus](#) a slap, saying, “Do you answer the [high priest](#) in this manner?”

UST

²² After Jesus said this, one of the temple guards who was standing near him slapped [him](#). He said, “[You should not answer the high priest like that!](#)”

John 18:23

testify about the wrong (ULT) tell me what it was (UST)

Alternate translation: "tell me what I said that was wrong"

but if rightly, why do you strike me (ULT) However, if what I said was right, you should not slap me (UST)

Jesus is using the form of a question to add emphasis to what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "but if rightly, you should not strike 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?"

UST

²³ **Jesus** replied to him, "If what I said was wrong, **tell me** what it was. However, if what I said was right, you should not slap me."

Translation Words - ULT

- **Jesus**
- **testify**

Translation Words - UST

- **Jesus**
- **tell me**

John 18:24

Annas...to Caiaphas the high priest (ULT) Annas...to Caiaphas, the other high priest (UST)

For political reasons both **Annas** and **Caiaphas** were high priests at this time. See how you translated these names in [verse 13](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Annas](#)
- [sent](#)
- [Caiaphas](#)
- [high priest](#)

Translation Words - UST

- [Annas](#)
- [sent](#)
- [Caiaphas](#)
- [other high priest](#)

ULT

²⁴ Then [Annas sent](#) him, tied up, to [Caiaphas](#) the [high priest](#).

UST

²⁴ Then [Annas sent](#) Jesus to [Caiaphas](#), the [other high priest](#), while his hands were still tied.

John 18:25

Now (ULT)

Meanwhile (UST)

Now here indicates that John is changing topics to return to the story about Peter in the high priest's courtyard. [Verses 25–27](#) describe what Peter was doing in the courtyard while the high priest was questioning Jesus. If this might confuse your readers, you can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: “In the meantime,” or “While Jesus was being questioned,” (See: [Connect — Simultaneous Time Relationship](#))

Are you not also from among his disciples (ULT)

You are surely also one of the disciples of this man whom they have arrested (UST)

Someone in the high priest's courtyard is using a rhetorical question here to emphasize that he believes **Peter** is one of Jesus' **disciples**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You are certainly also from the disciples of this man!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Simon Peter](#)
- [disciples](#)

Translation Words - UST

- [Simon Peter](#)
- [You are surely also one of the disciples of this man whom they have arrested](#)

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.”

UST

²⁵ Meanwhile, [Simon Peter](#) was still standing and warming himself {in the courtyard}, when someone said to him, “[You are surely also one of the disciples of this man whom they have arrested!](#)” Peter denied this and said, “No, I am not!”

John 18:26

Did I not see you in the garden with him (ULT)
Surely I saw you in the {olive tree} grove with
the man whom they have arrested (UST)

One of the high priest's **servants** is using a rhetorical question here to emphasize that he believes **Peter** is one of Jesus' disciples. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I surely saw you in the garden with him" (See: [Rhetorical Question](#))

says (ULT)
He said to Peter (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the garden (ULT)
the {olive tree} grove (UST)

See how you translated **garden** in [verse 1](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [servants](#)
- [of...high priest](#)
- [a relative](#)
- [Peter](#)

Translation Words - UST

- [high priest's](#)
- [servants](#)
- [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?"

UST

²⁶ One of the [high priest's servants](#) was [a relative](#) of the man whose ear [Peter](#) had cut off. He said to Peter, "Surely I saw you in the {olive tree} grove with the man whom they have arrested!"

John 18:27

Peter then denied it again (ULT)
Peter then again denied {that he had been with Jesus (UST)}

Here **it** refers to **Peter** knowing and being with Jesus. If this use of **it** might confuse your readers, you could express the meaning explicitly. Alternate translation: “Peter then denied again that he knew Jesus or had been with him” (See: [Assumed Knowledge and Implicit Information](#))

a rooster (ULT)
A rooster (UST)

See how you translated **rooster** in [13:38](#). (See: [Translate Unknowns](#))

Translation Words - ULT

- [Peter](#)

Translation Words - UST

- [Peter](#)

ULT

²⁷ [Peter](#) then denied it again, and immediately a rooster crowed.

UST

²⁷ [Peter](#) then again denied {that he had been with Jesus}. A rooster crowed immediately {after he did that}.

John 18:28

General Information:

Here John changes topics from describing what Peter was doing to describing what was happening to Jesus. In the next section, Jesus' accusers bring him to Caiaphas to be questioned by him.

they led (ULT)

The Jewish leaders...brought (UST)

Here, **they** refers to the Jewish leaders and temple guards who were accusing Jesus. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the Jewish authorities and their guards led" (See: [Pronouns — When to Use Them](#))

Then they led Jesus from Caiaphas (ULT)

The Jewish leaders then brought Jesus from Caiaphas' house (UST)

Here John implies that they are leading Jesus away from Caiaphas' house. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Then they led Jesus from Caiaphas' house" (See: [Assumed Knowledge and Implicit Information](#))

to the governor's palace (ULT)

to the headquarters of Pilate, the Roman governor (UST)

The **governor's palace** refers to the headquarters of the Roman governor. The next verse indicates that the Roman governor's name was Pilate. If this would confuse your readers, you could state this explicitly. Alternate translation: "to the house of the Roman governor, Pilate" (See: [Assumed Knowledge and Implicit Information](#))

In this sentence John interrupts the main storyline in order to provide some background information about why the Jewish people with Jesus did not enter the **governor's palace**. Use the natural form in your language for expressing background information. (See: [Background Information](#))

they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover (ULT)

The Jewish leaders did not enter Pilate's headquarters {because Pilate was not a Jew. If they entered a non-Jew's home, they thought} they would defile themselves and be unable to eat the Passover celebration meal (UST)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "they remained outside the governor's palace so that they would remain ceremonially clean, and might eat the Passover" (See: [Double Negatives](#))

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.)

UST

²⁸ The Jewish leaders then brought Jesus from Caiaphas' house to the headquarters of Pilate, the Roman governor. (It was early morning. The Jewish leaders did not enter Pilate's headquarters {because Pilate was not a Jew. If they entered a non-Jew's home, they thought} they would defile themselves and be unable to eat the Passover celebration meal.)

they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover (ULT)

The Jewish leaders did not enter Pilate's headquarters {because Pilate was not a Jew. If they entered a non-Jew's home, they thought} they would defile themselves and be unable to eat the Passover celebration meal (UST)

Pilate, the Roman governor, was not a Jew. The Jewish leaders believed that they would become ceremonially unclean if they entered the house of someone who was not a Jew. If they became ceremonially unclean, then they would not be allowed to celebrate the Passover festival. Therefore, the Jewish leaders did not enter the governor's palace. If it would be helpful to your readers, you could explain this in the simplest way possible. Alternate translation: "they themselves did not enter into the governor's palace because the governor was a Gentile. They believed that entering a Gentile's home would defile them, so that they would not be allowed to eat the Passover." (See: [Assumed Knowledge and Implicit Information](#))

the Passover (ULT)

the Passover celebration meal (UST)

John is using the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. If your readers might not understand this, you could express the meaning plainly. Alternate translation: "the Passover meal" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [Caiaphas](#)
- [governor's palace](#)
- [governor's palace \(2\)](#)
- [they would...be defiled](#)
- [Passover](#)

Translation Words - UST

- [Jesus](#)
- [Caiaphas' house](#)
- [headquarters of Pilate, the Roman governor](#)
- [Pilate's headquarters...because Pilate was not a Jew \(2\)](#)
- [If they entered a non-Jew's home, they thought} they would defile themselves and be unable](#)
- [Passover celebration meal](#)

John 18:29

Pilate (ULT)

Pilate (UST)

Pilate is the name of a man. He was the Roman governor. (See: [How to Translate Names](#))

What accusation do you bring against this man (ULT)

What are you accusing this man of doing (UST)

If your language does not use an abstract noun for the idea of **accusation**, you could express the same idea in another way. Alternate translation: "What crime do you accuse this man of committing" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Pilate](#)
- [accusation](#)

Translation Words - UST

- [Pilate](#)
- [What are you accusing...of doing](#)

ULT

²⁹ Therefore, [Pilate](#) went out to them and says, "What [accusation](#) do you bring against this man?"

UST

²⁹ So [Pilate](#) came out to talk to them. He asked them, "[What are you accusing](#) this man [of doing](#)?"

John 18:30

this one (ULT)

this man (UST)

Here the Jewish leaders say **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

If this one were not an evildoer, we would not have handed him over to you (ULT)

The Jewish leaders are making a conditional statement that sounds hypothetical, but they are already convinced that the condition is not true. They have concluded that Jesus is an evildoer. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If this one were not an evildoer, but he is, we would not have handed him over to you, but we did" (See: [Connect — Contrary to Fact Conditions](#))

If this one were not an evildoer, we would not have handed him over to you (ULT)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "This man is an evildoer, so we have brought him to you" (See: [Double Negatives](#))

Translation Words - ULT

- [an evildoer](#)

Translation Words - UST

- [a criminal](#)

ULT

³⁰ They answered and said to him, "If this one were not [an evildoer](#), we would not have handed him over to you."

UST

³⁰ The Jewish leaders replied, "If this man were not [a criminal](#), we would not have brought him to you!"

John 18:31

The Jews said to him (ULT) The Jewish leaders replied (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

It is not lawful for us to put anyone to death (ULT) We want to execute him, but your Roman law prevents us from doing that (UST)

According to Roman law, the Jews could not **put anyone to death**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "According to Roman law, it is not lawful for us to put anyone to death" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

³¹ So [Pilate](#) told them, "You yourselves take him and [judge](#) him by your own [law](#)." The [Jewish leaders](#) replied, "[We want to execute him, but your Roman law prevents us from doing that](#)."

Translation Words - ULT

- [Pilate](#)
- [judge](#)
- [law](#)
- [Jews](#)
- [It is...lawful](#)

Translation Words - UST

- [Pilate](#)
- [judge](#)
- [law](#)
- [Jewish leaders](#)
- [We want to execute him, but your Roman law prevents us from doing that](#)

John 18:32

General Information:

In this verse John interrupts the main storyline in order to provide some background information about Jesus predicting how he would die. Use the natural form in your language for expressing background information. (See: [Background Information](#))

This was so that the word of Jesus would be fulfilled (ULT)

This happened in order that what Jesus... would come true (UST)

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](#).)

UST

³² (This happened in order that [what Jesus](#) had said about [how he would soon die would come true](#).)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This happened in order to fulfill the word of Jesus" (See: [Active or Passive](#))

to indicate by what kind of death he was about to die (ULT)
about how he would soon die (UST)

Here, **kind of death** refers to the manner in which Jesus would die. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to indicate in what manner he was about to die" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [word of Jesus](#)
- [of Jesus](#)
- [would be fulfilled](#)
- [of death](#)
- [to die](#)

Translation Words - UST

- [what...Jesus](#)
- [Jesus](#)
- [how he would soon die](#)
- [how he would soon die](#)
- [would come true](#)

John 18:33

summoned Jesus (ULT)

He commanded soldiers to bring Jesus to him (UST)

Here, **summoned** implies that **Pilate** ordered some of his soldiers to bring Jesus to him inside his headquarters. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “ordered his soldiers to bring Jesus inside to him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pilate
- governor's palace
- summoned
- Jesus
- King
- King of the Jews
- of...Jews

Translation Words - UST

- Pilate
- his headquarters
- He commanded soldiers to bring...to him
- 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](#)?”

UST

³³ [Pilate](#) then went back inside [his headquarters](#). [He commanded soldiers to bring Jesus to him](#), and he asked him, “Are you the [King of the Jews](#)?”

John 18:34

from yourself (ULT) because you thought of it yourself (UST)

Here, **from** indicates the origin of Pilate's question. Jesus is asking Pilate if the question Pilate asked in the previous verse was his own idea. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "based on your own idea" or "on your own initiative" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

³⁴ [Jesus](#) answered, "Do you speak this from yourself, or did others speak to you about me?"

UST

³⁴ [Jesus](#) replied, "Are you asking me this question because you thought of it yourself, or did others tell you this concerning me?"

John 18:35

I am not a Jew, am I (ULT)

I am not a Jew (UST)

Pilate is using a rhetorical question here to emphasize that he was not interested in Jewish religious disagreements. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!" (See: [Rhetorical Question](#))

Your own nation (ULT)

Your own countrymen (UST)

Here, **nation** refers to the people who were part of the Jewish **nation**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your fellow Jews" (See: [Metonymy](#))

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?"

UST

³⁵ **Pilate** replied, "**I am not a Jew!** Your own **countrymen** and the **ruling priests** brought you to me. What wrong have you done?"

Translation Words - ULT

- [Pilate](#)
- [a Jew](#)
- [nation](#)
- [chief priests](#)

Translation Words - UST

- [Pilate](#)
- [I am not a Jew](#)
- [countrymen](#)
- [ruling priests](#)

John 18:36

from this world (ULT) belong to this sinful world (UST)

See how you translated **from this world** in 8:23. (See: [Assumed Knowledge and Implicit Information](#))

this world...this world...from here (ULT) belong to...this...sinful world...it did...belong to this sinful world (UST)

In this verse, Jesus uses **this world** and **here** figuratively to refer to everything in the universe that has been corrupted by sin and is hostile to God. See how you translated a similar use of **this world** in 8:23. (See: [Metonymy](#))

If my kingdom were from this world, my servants would fight so that I would not be handed over to the Jews (ULT)

Jesus is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If my kingdom were from this world, but it is not, my servants would fight so that I would not be handed over to the Jews, but they do not" (See: [Connect — Contrary to Fact Conditions](#))

so that I would not be handed over to the Jews (ULT) in order to prevent the Jewish leaders from arresting me (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that someone would not have handed me over to the Jews" (See: [Active or Passive](#))

to the Jews (ULT) the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (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."

UST

³⁶ Jesus replied, "The kingdom that I rule over does not belong to this sinful world. If it did, my servants would have fought in order to prevent the Jewish leaders from arresting me. But, as it is, the kingdom that I rule over does not belong to this sinful world."

Translation Words - UST

- Jesus
- kingdom
- it did (2)
- kingdom (3)
- belong to...sinful world
- it did (2)
- servants
- Jewish leaders

John 18:37

You say that...am a king (ULT)**You yourself say so (UST)**

Here Jesus is probably answering Pilate's question in the affirmative. However, since he doesn't clearly say, 'Yes, I am a king,' you do not need to explain the meaning further here. (See: [When to Keep Information Implicit](#))

**I...For this I have been born, and for this I
have come into the world (ULT)**
This is why I was born into this world (UST)

These two phrases mean the same thing. The repetition is used to emphasize that Jesus came to the earth to tell people the truth about God. If stating the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: "For this reason I came here" (See: [Parallelism](#))

the world (ULT)**This is why I was born into this world (UST)**

Here, **world** refers to the universe that God created. It does not refer only to the people in the world or only to the earth. If your readers would misunderstand this, you could state this explicitly. Alternate translation: "the universe" (See: [Assumed Knowledge and Implicit Information](#))

to the truth (ULT)**what is true about God (UST)**

Here, **truth** refers to what Jesus reveals about God, which would include his plan for forgiving sinful people through Jesus' death on the cross. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "to the true things about God" (See: [Abstract Nouns](#))

who is from the truth (ULT)**who believes what is true about God (UST)**

This phrase is an idiom that refers to someone who believes the **truth** about God. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "who believes the truth" (See: [Idiom](#))

hears (ULT)**accepts and obeys (UST)**

Here, **hears** means to listen to something with the intent to heed it and respond appropriately. See how you translated this word in [8:43](#). Alternate translation: "heeds" (See: [Metaphor](#))

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 hears my voice."

UST

³⁷ Then Pilate asked him, "So you are a king?" Jesus replied, "You yourself say so. This is why I was born into this world: I came in order to tell people what is true about God. Everyone who believes what is true about God accepts and obeys what I say."

my voice (ULT) what I say (UST)

Jesus uses **voice** figuratively to refer to what Jesus says. If this might confuse your readers, you could express the meaning plainly. 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
- voice

Translation Words - UST

- Pilate
- a king
- so
- Jesus
- This is why I was born into this world
- tell people
- what is true about God
- believes what is true about God
- what...say

John 18:38

says (ULT)**said (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

What is truth (ULT)**Nobody knows what is really true (UST)**

Pilate is using a rhetorical question here to emphasize that he does not believe anyone really knows what **truth** is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one can know the truth!" (See: [Rhetorical Question](#))

truth (ULT)**Nobody knows what is really true (UST)**

Here, **truth** refers to any true information. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "What is true" (See: [Abstract Nouns](#))

the Jews (ULT)**the Jewish leaders (UST)**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

I find no guilt in him (ULT)**I have found no evidence that this man has broken a law (UST)**

Pilate speaks figuratively of **guilt** as if it were an object that can be inside a person. If your readers would not understand this, you could express the meaning in a non-figurative way. Alternative translation: "I find no evidence that he is guilty of any crime" (See: [Metaphor](#))

Translation Words - ULT

- [Pilate](#)
- [truth](#)
- [Jews](#)
- [guilt](#)

Translation Words - UST

- [Pilate](#)
- [Nobody knows what is really true](#)
- [Jewish leaders](#)
- [have found no evidence that this man has broken a law](#)

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."

UST

³⁸ [Pilate](#) said to him, "[Nobody knows what is really true!](#)" After [Pilate](#) said that, he went outside and talked to the [Jewish leaders](#) again. He told them, "I [have found no evidence that this man has broken a law](#)."

John 18:39

**I would release one person to you (ULT)
you ask me, and I release to you someone
who is in prison (UST)**

Pilate implies that he would **release** a prisoner when the Jewish leaders asked him to do so. If it would be helpful for your readers, you could state this explicitly. Alternate translation: “I would release one prisoner to you at your request” or “I would release one prisoner to you when you asked” (See: [Assumed Knowledge and Implicit Information](#))

**at the Passover (ULT)
Every year during the Passover celebration
(UST)**

Here, **the Passover** refers to the entire **Passover** festival. If it would be helpful for your readers, you could state this explicitly. Alternate translation: “at the Passover festival” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁹ But it is your custom that I would release one person to you at the [Passover](#). Therefore, do you desire that I would release the [King of the Jews](#) to you?”

UST

³⁹ However, you Jews have a custom: Every year during the [Passover celebration](#) you ask me, and I release to you someone who is in prison. So do you want me to release [your king](#) to you?”

Translation Words - ULT

- [Passover](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [Passover celebration](#)
- [your king](#)
- [your king](#)
- [your king](#)

John 18:40

they cried out...again, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “they cried out again and said” (See: [Quotations and Quote Margins](#))

Not this one, but Barabbas (ULT) No, do not release this man, but release Barabbas (UST)

The Jewish leaders are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous verse. Alternate translation: “Do not release this one, but release Barabbas” (See: [Ellipsis](#))

this one (ULT) this man (UST)

Here the Jewish leaders say **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: “this so-and-so” (See: [Assumed Knowledge and Implicit Information](#))

Now Barabbas was a robber (ULT)

In this sentence John provides background information about **Barabbas**. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Barabbas...Barabbas (ULT) Barabbas...Barabbas (UST)

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

a robber (ULT) a revolutionary (UST)

The word usually translated **robber** can also refer to an insurrectionist, as is indicated by the description of **Barabbas** in Mark 15:7. Alternate translation: “an insurrectionist”

Translation Words - ULT

- they cried out
- Barabbas
- Barabbas
- a robber

Translation Words - UST

- The Jewish leaders...shouted
- Barabbas

ULT

⁴⁰ Then they cried out again, saying, “Not this one, but Barabbas.” (Now Barabbas was a robber.)

UST

⁴⁰ The Jewish leaders then shouted again, “No, do not release this man, but release Barabbas!” (Barabbas was a revolutionary.)

- Barabbas
- a revolutionary

John 19

John 19 General Notes

Structure and Formatting

Soldiers beat and mock Jesus (19:1–3)

The Jewish leaders convince Pilate to crucify Jesus (19:4–16)

Soldiers crucify Jesus (19:17–27)

Jesus dies on the cross (19:28–37)

Jesus' friends put his body in a tomb (19:38–42)

Some translations set each line of poetry farther to the right than the rest of the text in order 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 that is from a mixture of red and blue. The soldiers mocked Jesus by putting a purple garment on him. 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 ([19:12](#)).

Ancient Jewish burial customs

According to the burial customs of that time, a dead person’s family would wrap the dead body with many strips of linen cloth and place it on a table inside a tomb. The tomb was either a cave or a room cut out of the side a large rock. According to Jewish tradition, the body was left to decompose in the tomb for one year. Then the family would then place the bones in a stone box. If your readers would be unfamiliar with these burial customs, then you may need to provide explanations in your translation or in a note for [verses 39–42](#).

The tomb

The tomb in which Jesus was buried ([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

John explained the meanings of these two Aramaic words ("The Pavement" and "The Place of a Skull"). Then he used Greek letters to express the sound of these words. You should also use the letters of your language to express the sounds of these Aramaic words.

John 19:1

Connecting Statement:

The part of the story from the previous chapter continues. Pilate has been speaking outside his headquarters with the Jewish leaders who are accusing Jesus.

Pilate (ULT)

Pilate (UST)

See how you translated **Pilate** in 18:29. (See: [How to Translate Names](#))

ULT

¹ Therefore, [Pilate](#) then took [Jesus](#) and whipped {him}.

UST

¹ So at that time [Pilate](#) {ordered his soldiers to} take [Jesus](#) and beat him with whips.

Therefore, Pilate then took Jesus and whipped {him (ULT)

So at that time Pilate {ordered his soldiers to} take Jesus and beat him with whips (UST)

Pilate himself did not whip Jesus. John uses **Pilate** to refer to the soldiers whom Pilate ordered to whip Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Pilate then ordered his soldiers to take Jesus and whip him" (See: [Synecdoche](#))

Translation Words - ULT

- [Pilate](#)
- [Jesus](#)

Translation Words - UST

- [Pilate](#)
- [Jesus](#)

John 19:2

twisted together a crown from thorns (ULT)
took some branches with thorns on them and
wound them together to make something like
a crown (UST)

John uses **thorns** to refer to small branches with **thorns** on them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "twisted together a crown from thorny branches" (See: [Synecdoche](#))

They put {it} on his head and put a purple
garment on him (ULT)
Then they put it on Jesus' head and put a
purple robe on him {in order to mock him (UST)

In Roman culture, a **crown** and **purple garment** were worn by kings. The soldiers put a **crown** made from thorns and a **purple garment** on Jesus in order to mock him. If your readers would not understand this, you could express the meaning explicitly. See the discussion of this idea in the General Notes for this chapter. Alternate translation: "They put it on his head and put a purple garment on him in order to ridicule him by pretending that he was a king" (See: [Assumed Knowledge and Implicit Information](#))

ULT

² And the [soldiers](#) twisted together a [crown](#) from [thorns](#). They put {it} on his [head](#) and put a [purple garment](#) on him.

UST

² The [soldiers](#) also [took some branches with thorns on them](#) and wound them together to make [something like a crown](#). Then they put it on Jesus' [head](#) and put a [purple robe](#) on him {in order to mock him}.

Translation Words - ULT

- [soldiers](#)
- [a crown](#)
- [thorns](#)
- [on...head](#)
- [purple](#)
- [a...garment](#)

Translation Words - UST

- [soldiers](#)
- [took some branches with thorns on them](#)
- [something like a crown](#)
- [on...head](#)
- [purple](#)
- [a...robe](#)

John 19:3

**and were saying, “Hail, King of the Jews (ULT)
and jeering at him, saying, “We salute you,
King of the Jews (UST)**

Hail was a common greeting, but the soldiers use this greeting in order to mock Jesus. They also did not believe that Jesus was really the **King of the Jews**. They actually mean to communicate the opposite of the literal meaning of their words. If this might confuse your readers, you could provide a brief explanation. Alternate translation: “and they said in a mocking manner, ‘Hail, King of the Jews’” (See: [Irony](#))

Translation Words - ULT

- [King](#)
- [King...of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [King](#)
- [King...of the Jews](#)
- [of the Jews](#)

ULT

³ And they were coming to him and were saying, “Hail, [King of the Jews!](#)” and they were giving him slaps.

UST

³ They kept approaching him and jeering at him, saying, “We salute you, [King of the Jews!](#)” and kept slapping his face.

John 19:4

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to them (ULT)

to the Jewish leaders (UST)

The pronoun **them** refers to the Jewish leaders who had brought Jesus to Pilate. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “to the Jewish authorities” (See: [Pronouns — When to Use Them](#))

I find no guilt in him (ULT)

I have found no evidence that this man has broken a law (UST)

See how you translated a similar clause in [18:38](#). (See: [Metaphor](#))

Translation Words - ULT

- [Pilate](#)
- [you might know](#)
- [guilt](#)

Translation Words - UST

- [Pilate](#)
- [you can know](#)
- [I have found no evidence that this man has broken a law](#)

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.”

UST

⁴ [Pilate](#) came outside again and said to the Jewish leaders, “Look, I am about to bring him out to you in order that [you can know](#) that [I have found no evidence that this man has broken a law.](#)”

John 19:5

went (ULT)

came (UST)

Your language may state “came” rather than **went** in contexts such as this. Use whichever is more natural in your language. (See: [Go and Come](#))

the crown of thorns and the purple garment (ULT)

the crown made of branches with thorns and the purple robe (UST)

See how you translated **crown**, **thorns**, and **purple garment** in [verse 2](#). (See: [Assumed Knowledge and Implicit Information](#))

he says (ULT)

Pilate said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [crown](#)
- [of thorns](#)
- [purple](#)
- [garment](#)

Translation Words - UST

- [Jesus](#)
- [crown](#)
- [made of branches with thorns](#)
- [purple](#)
- [robe](#)

ULT

⁵ Then [Jesus](#) went out, wearing the [crown of thorns](#) and the [purple garment](#). And he says to them, “Behold the man!”

UST

⁵ So [Jesus](#) came out. He was wearing the [crown made of branches with thorns](#) and the [purple robe](#). Pilate said to the Jewish leaders, “Look, here is the man!”

John 19:6

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

they cried out, saying (ULT) they shouted (UST)

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

I...find no guilt in him (ULT) I...have found no evidence that this man has broken a law (UST)

See how you translated a similar clause in [verse 4](#) and [18:38](#). (See: [Metaphor](#))

Translation Words - ULT

- [chief priests](#)
- [they cried out](#)
- [Crucify him](#)
- [crucify him](#) (2)
- [crucify him](#)
- [Pilate](#)
- [guilt](#)

Translation Words - UST

- [ruling priests](#)
- [they shouted](#)
- [Crucify him](#)
- [Crucify him](#) (2)
- [crucify him](#)
- [Pilate](#)
- [have found no evidence that this man has broken a law](#)

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."

UST

⁶ When the [ruling priests](#) and temple guards saw Jesus, [they shouted](#), "[Crucify him! Crucify him!](#)" [Pilate](#) told them, "You yourselves take him and [crucify him](#)! As for me, I [have found no evidence that this man has broken a law](#)."

John 19:7

The Jews answered him (ULT)

The Jewish leaders replied to Pilate (UST)

Here, **The Jews** refers to the Jewish leaders. See how you translated this term in 1:19. (See: [Synecdoche](#))

he made himself to be the Son of God (ULT)

he claimed to be the Son of God (UST)

Here, **made himself** is an idiom that refers to pretending to be something they think he is not. If this might confuse your readers, you could use plain language. Alternate translation: "he pretended to be the Son of God" (See: [Idiom](#))

the Son of God (ULT)

the Son of God (UST)

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](#)

Translation Words - UST

- [The Jewish leaders](#)
- [a certain law](#)
- [that says](#) (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."

UST

⁷ [The Jewish leaders](#) replied to Pilate, "We have [a certain law that says](#) he ought to die, because he claimed to be the Son of God."

John 19:8

this word (ULT) that (UST)

Here, **word** refers to what the Jewish leaders said in the previous verse. If your readers would misunderstand this, you could express this plainly. Alternate translation: “what they said about Jesus claiming to be the Son of God” (See: [Metonymy](#))

he became even more afraid (ULT) he was more afraid {than before of what would happen to himself if he condemned Jesus to die (UST)

John is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “he grew even more afraid of condemning Jesus” or “he grew even more afraid than before of what might happen to him if he condemned Jesus” (See: [Ellipsis](#))

Translation Words - ULT

- [Pilate](#)
- [he became...afraid](#)

Translation Words - UST

- [Pilate](#)
- [he was...afraid {than before of what would happen to himself if he condemned Jesus to die](#)

ULT

⁸ Therefore, when [Pilate](#) heard this word, [he became](#) even more [afraid](#),

UST

⁸ When [Pilate](#) heard that, [he was](#) more [afraid {than before of what would happen to himself if he condemned Jesus to die}](#).

John 19:9

he entered into the governor's palace again and says to Jesus (ULT)

He entered his headquarters once more {and commanded the soldiers to bring Jesus back inside. Then} he asked Jesus (UST)

John implies that the soldiers brought Jesus back into the governor's palace so Pilate could speak with him. If it would be more natural in your language, you could state this explicitly. Alternate translation: "he entered into the governor's palace again and told the soldiers to bring Jesus back inside. Then he says to Jesus" (See: [Assumed Knowledge and Implicit Information](#))

says (ULT)

he asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [governor's palace](#)
- [to Jesus](#)
- [Jesus](#)

Translation Words - UST

- [his headquarters](#)
- [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.

UST

⁹ He entered [his headquarters](#) once more {and commanded the soldiers to bring Jesus back inside. Then} he asked [Jesus](#), "Where did you come from?" However, [Jesus](#) did not answer his question.

John 19:10

Are you not speaking to me (ULT)

You should answer me (UST)

Pilate is using a rhetorical question here to emphasize his surprise that Jesus does not answer his question. If you would not use a rhetorical question for this purpose 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 you are refusing to speak to me!" or "Answer me!" (See: [Rhetorical Question](#))

Do you not know that I have authority to release you, and I have authority to crucify you (ULT)

You surely know that I have the power to release you, and I also have the power to crucify you (UST)

Pilate is using a rhetorical question here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should know that I am able to release you or to order my soldiers to crucify you!" (See: [Rhetorical Question](#))

ULT

¹⁰ Therefore, **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?"

UST

¹⁰ So **Pilate** said to him, "You should answer me! **You surely know that I have the power to release you, and I also have the power to crucify you!**"

Translation Words - ULT

- [Pilate](#)
- [Do you...know](#)
- [authority](#)
- [authority](#) (2)
- [to crucify](#)

Translation Words - UST

- [Pilate](#)
- [You surely know that I have the power to release you, and I also have the power to crucify you](#)
- [You surely know that I have the power to release you, and I also have the power to crucify you](#)
- [You surely know that I have the power to release you, and I also have the power to crucify you](#) (2)
- [You surely know that I have the power to release you, and I also have the power to crucify you](#)

John 19:11

**You do not have any authority over me,
except for what has been given to you from
above (ULT)**

**The only power you have over me is the power
that God has given you (UST)**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "You only have authority over me because that authority has been given to you from above" (See: [Double Negatives](#))

**except for what has been given to you from
above (ULT)**

The only power you have over me is the power that God has given you (UST)

Here, **above** is used figuratively to refer to God who dwells in heaven **above**. If it would be helpful to your readers, you could state this plainly. Alternate translation: "from heaven" (See: [Metaphor](#))

except for what has been given to you from above (ULT)

The only power you have over me is the power that God has given you (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "except for what God has given to you" (See: [Active or Passive](#))

has a greater sin (ULT)

has committed a worse sin than you are committing (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "has a greater sin than your sin" (See: [Ellipsis](#))

has a greater sin (ULT)

has committed a worse sin than you are committing (UST)

Jesus speaks figuratively of **sin** as if it were an object that a person could possess in varying amounts. If this use of **sin** might be misunderstood in your language, you could express the meaning plainly. Alternate translation: "are more sinful" or "has committed worse sin" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [authority](#)
- [a...sin](#)

Translation Words - UST

- [Jesus](#)

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](#)."

UST

¹¹ [Jesus](#) replied to him, "[The only power you have over me is the power that God has given you](#). So the man who brought me to you has committed a worse [sin](#) than you are committing."

- The only power you have over me is the power that God has given you
- a...sin than you are committing

John 19:12

At this (ULT)

From that moment on (UST)

Here, **this** refers to Jesus' answer. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "When Pilate heard Jesus' answer" (See: [Assumed Knowledge and Implicit Information](#))

the...Jews (ULT)

However, the Jewish leaders...However, the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

this one (ULT)

this man (UST)

The Jewish leaders say **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

cried out, saying (ULT)

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

you are not a friend of Caesar (ULT)

you are not loyal to Caesar (UST)

Alternate translation: "you do not support Caesar" or "you are opposing the emperor"

who makes...himself a king (ULT)

who...claims to be...a king (UST)

See how you translated a similar phrase in [verse 7](#). (See: [Idiom](#))

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."

UST

¹² From that moment on, Pilate kept trying to release Jesus. However, the Jewish leaders cried out, "If you release this man, you are not loyal to Caesar! Anyone who claims to be a king opposes Caesar."

Translation Words - UST

- Pilate
- kept trying
- However, the Jewish leaders
- cried out
- loyal to Caesar
- Caesar
- who...a king

John 19:13

these words (ULT) that (UST)

Here, **these words** refers to what the Jewish leaders had said in the previous verse. If your readers would misunderstand this, you could express this plainly. Alternate translation: "what the Jewish leaders said to him" (See: [Metonymy](#))

Pilate...Pilate...brought Jesus out (ULT)

John implies that **Pilate** ordered his soldiers to bring Jesus out. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "commanded the soldiers to bring Jesus out" (See: [Assumed Knowledge and Implicit Information](#))

sat down (ULT)

Pilate sat down {to pronounce a verdict (UST)

Since a person would sit down to teach or make official statements, the phrase **sat down** here implies that Pilate was going to speak to the people about what he had decided to do with Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he sat down to judge" (See: [Assumed Knowledge and Implicit Information](#))

in the judgment seat (ULT)

on the seat where he usually pronounced verdicts (UST)

The **judgment seat** was a special chair in which a leader sat when he was making an official judgment. If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "in the seat used for judging people" (See: [Abstract Nouns](#))

in a place called "The Pavement (ULT)

This was at a place people called "The Stone Pavement (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in a place the people called 'The Pavement'" (See: [Active or Passive](#))

in Hebrew (ULT)

in the language spoken by the Jews (UST)

See how you translated this phrase in 5:2. (See: [Assumed Knowledge and Implicit Information](#))

Gabbatha (ULT)

which was "Gabbatha (UST)

Here John writes out the sounds of this Jewish Aramaic word with Greek letters. Since John translates the meaning earlier in the verse, you should write out this word using the most similar sounds in your language.

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."

UST

¹³ So when **Pilate** heard that, he {ordered his soldiers to} bring **Jesus** out. Then Pilate sat down {to pronounce a verdict} on the seat where he usually pronounced verdicts. This was at a place **people called** "The Stone Pavement," which was "Gabbatha" in the language spoken by the Jews.

Translation Words - ULT

- Pilate
- Jesus
- called

Translation Words - UST

- Pilate
- Jesus
- people called

John 19:14

Now (ULT)

Now marks a break in the storyline. Here John provides information about the upcoming Passover festival and the time of day when Pilate presented Jesus to the Jewish leaders. Use the natural form in your language for expressing background information. (See: [Background Information](#))

it was...about the sixth hour (ULT)

It was...It was almost noon (UST)

In this culture, people counted the hours each day beginning around daybreak at six o'clock in the morning. Here, **the sixth hour** indicates noon. If your readers would misunderstand this, you could express this in the way the people of your culture reckon time. Alternate translation: "about 12:00 PM"

he says (ULT)

Pilate said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

he says to the Jews (ULT)

Pilate said to the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

Translation Words - ULT

- of...Passover
- the...hour
- to...Jews
- king
- your...king

Translation Words - UST

- celebration
- It was almost noon
- to...Jewish leaders
- 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](#)!"

UST

¹⁴ (It was {the day before the Passover celebration, which was} the day when the Jewish people prepared for the [celebration](#). [It was almost noon](#).) Pilate said to the [Jewish leaders](#), "Look, here is your [king](#)!"

John 19:15

Take {him} away! Take {him} away (ULT) Kill him! Kill him (UST)

Take him away here implies taking a person away to be executed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Take him away to be killed! Take him away to be killed!" (See: [Assumed Knowledge and Implicit Information](#))

says (ULT) mocked...by saying (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Should I crucify your king (ULT) Should I {order my soldiers to} crucify your king (UST)

Pilate uses **I** to imply that he would order his soldiers to crucify Jesus. Pilate himself did not crucify people. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Should I command my soldiers to crucify your king" (See: [Assumed Knowledge and Implicit Information](#))

Pilate says to them, "Should I crucify your king (ULT) Pilate {mocked} them by saying, "Should I {order my soldiers to} crucify your king (UST)

Pilate does not believe that Jesus is a king. He actually means to communicate the opposite of the literal meaning of his words. If your readers would misunderstand this, you could provide a brief explanation. Alternate translation: "Pilate says to them in a mocking manner, 'Should I crucify your king'" (See: [Irony](#))

Translation Words - ULT

- cried out
- Crucify
- Should I crucify
- Pilate
- king
- king (2)
- chief priests
- Caesar

Translation Words - UST

- They shouted
- Crucify
- Should I {order my soldiers to} crucify
- Pilate
- king
- is our only king (2)

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**."

UST

¹⁵ **They shouted**, "Kill him! Kill him! **Crucify him!**" **Pilate** {mocked} them by saying, "**Should I {order my soldiers to} crucify your king?**" The **ruling priests** replied, "**Caesar is our only king!**"

- [ruling priests](#)
- [Caesar](#)

John 19:16

then...he...handed him over to them so that he might be crucified (ULT)

Then...Pilate ordered his soldiers to crucify Jesus (UST)

In this verse, the pronouns **them** and **they** refer to the Roman soldiers who would crucify Jesus. These pronouns do not refer to "the chief priests" in the previous verse because they did not crucify people. If this might confuse your readers, you could express the meaning explicitly, as in the UST. (See: [Pronouns — When to Use Them](#))

so that he might be crucified (ULT)

Pilate ordered his soldiers to crucify Jesus (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that the soldiers might crucify him" (See: [Active or Passive](#))

and} led {him} away (ULT)

away {in order to crucify him (UST)

The phrase **led him away** implies that the soldiers led Jesus away in order crucify him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and led him away to be crucified" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [he might be crucified](#)
- [Jesus](#)

Translation Words - UST

- [Pilate ordered his soldiers to crucify Jesus](#)
- [Jesus](#)

ULT

¹⁶ Therefore, he then handed him over to them so that [he might be crucified](#), and they took [Jesus](#) {and} led {him} away.

UST

¹⁶ Then, because of what they said, [Pilate ordered his soldiers to crucify Jesus](#). Then the soldiers took [Jesus](#) away {in order to crucify him}.

John 19:17

**to the {place} called “The Place of a Skull,”
which in Hebrew is called “Golgotha (ULT)
to the place that people called “The Place of a
Skull,” which was “Golgotha” in the language
spoken by the Jews (UST)**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to the place that the people called ‘The Place of a Skull,’ which the Jews call ‘Golgotha’ in Hebrew” (See: [Active or Passive](#))

**in Hebrew (ULT)
in the language spoken by the Jews (UST)**

See how you translated this phrase in 5:2. (See: [Assumed Knowledge and Implicit Information](#))

**Golgotha (ULT)
Golgotha (UST)**

Here John writes out the sounds of this Jewish Aramaic word using Greek letters. Since John translates the meaning earlier in the verse, you should write out this word using the most similar sounds in your language.

Translation Words - ULT

- carrying
- cross
- {place} called
- is called
- of a Skull
- Golgotha

Translation Words - UST

- carrying
- his cross
- place that people called
- was
- of a Skull
- Golgotha

ULT

¹⁷ And he went out, carrying the cross by himself, to the {place} called “The Place of a Skull,” which in Hebrew is called “Golgotha.”

UST

¹⁷ Jesus went out, carrying his cross by himself to the place that people called “The Place of a Skull,” which was “Golgotha” in the language spoken by the Jews.”

John 19:18

with him two others (ULT) They also crucified two other men with him (UST)

John is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the previous clause. Alternate translation: "they also crucified two others with him" (See: [Ellipsis](#))

Translation Words - ULT

- [They crucified](#)
- [Jesus](#)

Translation Words - UST

- [The soldiers 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.

UST

¹⁸ [The soldiers crucified](#) him at that place. They also crucified two other men with him. One man was on either side of Jesus, so that [Jesus](#) was between them.

John 19:19

wrote...Pilate also...a title and put it on the cross (ULT)

ordered someone} to write...Pilate also...a notice on a board and fasten it to Jesus' cross (UST)

John uses **Pilate** to imply that **Pilate** ordered his soldiers to write the title and put it on the cross. Pilate probably would not have done this himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Pilate also commanded his soldiers to write a title on a sign and put it on the cross" (See: [Assumed Knowledge and Implicit Information](#))

on the cross (ULT)

to Jesus' cross (UST)

Here, **the cross** refers specifically to **the cross** on which Jesus was crucified. If your readers might misunderstand this, you could express the meaning explicitly. Alternate translation: "on the cross they used to crucify Jesus" (See: [Assumed Knowledge and Implicit Information](#))

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person wrote on it these words: Jesus the Nazarene, the King of the Jews" (See: [Active or Passive](#))

Translation Words - ULT

- [Pilate](#)
- [cross](#)
- [JESUS](#)
- [NAZARENE](#)
- [KING](#)
- [KING OF THE JEWS](#)
- [OF...JEWS](#)

Translation Words - UST

- [Pilate](#)
- [Jesus' cross](#)
- [Jesus](#)
- [from Nazareth](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

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](#).

UST

¹⁹ [Pilate](#) also {ordered someone} to write a notice on a board and fasten it to [Jesus' cross](#). {That person} wrote on it, '[Jesus from Nazareth](#), the [King of the Jews](#).'

John 19:20

the place...where Jesus was crucified (ULT) the place...where the soldiers crucified Jesus (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the place where they crucified Jesus" (See: [Active or Passive](#))

the city (ULT) to the city of Jerusalem (UST)

Here, **the city** refers to Jerusalem. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the city called Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

And it was written in Hebrew, in Latin, and in Greek (ULT) and {because} someone wrote the notice in three languages, which were the languages spoken by Jews, Romans, and Greeks (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The one who prepared the sign wrote the words in three languages: Hebrew, Latin, and Greek" (See: [Active or Passive](#))

in Hebrew (ULT) Jews (UST)

See how you translated this phrase, **in Hebrew**, in 5:2. (See: [Assumed Knowledge and Implicit Information](#))

in Latin (ULT) Romans (UST)

Latin was the language spoken by the Roman government and Roman soldiers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "in the language spoken by the Romans" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- of...Jews
- Jesus
- was crucified
- and in Greek

Translation Words - UST

- Jewish people
- the soldiers crucified

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](#).

UST

²⁰ Many [Jewish people](#) read this notice because the place where [the soldiers crucified Jesus](#) was close to the city of Jerusalem and {because} someone wrote the notice in three languages, which were the languages spoken by Jews, Romans, [and Greeks](#).

- Jesus
- and Greeks

John 19:21

Therefore, the chief priests of the Jews said to Pilate (ULT)

The chief priests had to go back to Pilate's headquarters in order to speak to him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Then the chief priests of the Jews went back to Pilate and said to him" (See: [Assumed Knowledge and Implicit Information](#))

That one (ULT) This man (UST)

The Jewish leaders say **That one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "That so-and-so" (See: [Assumed Knowledge and Implicit Information](#))

That one said, "I am King of the Jews (ULT) This man said that he is the King of the Jews (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "That one said that he is the King of the Jews" (See: [Quotes within Quotes](#))

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](#)

Translation Words - UST

- [ruling Jewish priests](#)
- [ruling Jewish priests](#)
- [of...Jews](#) (2)
- [of...Jews](#) (3)
- [to Pilate](#)
- [King](#)
- [the King](#) (2)
- [King of the Jews](#)
- [that he is the King of the Jews](#)

ULT

²¹ Therefore, 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](#).'""

UST

²¹ The [ruling Jewish priests](#) returned [to Pilate](#) and said, "You should not have written on that notice, 'The [King of the Jews](#).' Rather, {you should have written,} 'This man said [that he is the King of the Jews](#).'"

John 19:22

What I have written I have written (ULT)
What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it (UST)}

Pilate implies that he will not change the words on the notice. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "I have written what I wanted to write, and I will not change it" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²² **Pilate** answered, "What I have written I have written."

UST

²² **Pilate** replied, "What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it.}"

What I have written I have written (ULT)
What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it (UST)}

Pilate uses **I** to imply that he ordered his soldiers to write the title and put it on the cross. Pilate probably would not have done this himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "What I told them to write is what they have written" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- **Pilate**

Translation Words - UST

- **Pilate**

John 19:23

and the tunic (ULT)

However, they kept his} tunic {separate (UST)

The next verse implies that the soldiers kept the tunic separate from the clothes that they divided. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “and the tunic they did not divide” (See: [Assumed Knowledge and Implicit Information](#))

Now (ULT)

There is a break from the main storyline that begins with the word **Now** and continues to the end of the next verse. In this break John tells us how this event fulfills Scripture. Use the natural form in your language for expressing background information. (See: [Background Information](#))

woven in one piece (ULT)

The weaver had woven...from one piece of cloth (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “someone had woven it in one piece” (See: [Active or Passive](#))

Translation Words - ULT

- soldiers
- soldier
- crucified
- Jesus
- clothes
- tunic
- tunic

Translation Words - UST

- soldiers
- soldier
- had put...on the cross
- Jesus
- clothes
- they kept his} tunic...separate
- this tunic

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.

UST

²³ After the [soldiers had put Jesus on the cross](#), they took his [clothes](#) and divided them into four equal parts, one part was for each [soldier](#). {However, [they kept his} tunic {separate}](#). The weaver had woven [this tunic](#) from top to bottom from one piece of cloth that did not have any seams.

John 19:24

we should cast lots for it, whose it will be (ULT)
let us decide who will keep it by gambling {and giving it to the winner (UST)}

The soldiers are leaving out some of the words that a sentence would need in many languages to be complete. The soldiers will **cast lots** and the winner will receive the shirt. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "we should cast lots for it in order to decide whose it will be" or "we should cast lots for it and the winner will get to keep it" (See: [Ellipsis](#))

we should cast lots for it...cast lots (ULT)
let us decide who will keep it by gambling {and giving it to the winner..They gambled (UST)}

The term **lots** refers to objects with different markings on various sides that were used to decide randomly among several possibilities. They were tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **lots**, you could use a general expression for gambling. Alternate translation: "we should gamble for it ... gambled" (See: [Translate Unknowns](#))

This happened so that the scripture would be fulfilled which says (ULT)

Here John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book (Psalm 22:18). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "This happened so that what is written in the Psalms might be fulfilled" (See: [Quotations and Quote Margins](#))

This happened so that the scripture would be fulfilled which says (ULT)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This fulfilled the scripture that said" (See: [Active or Passive](#))

They divided my garments among themselves and cast lots for my clothing (ULT)

In these phrases, John quotes Psalm 22:19. 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](#))

Translation Words - ULT

- [we should cast lots](#)
- [lots](#)
- [scripture](#)

ULT

²⁴ Therefore, 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.

UST

²⁴ So the soldiers said to each other, "Let us not tear this tunic. Instead, [let us decide who will keep it by gambling {and giving it to the winner}](#)." That occurred in order [to make this scripture come true](#): "They divided my [clothes](#) among them. [They gambled](#) for my [clothing](#)." That is why the [soldiers](#) did those things.

- would be fulfilled
- garments
- clothing
- soldiers

Translation Words - UST

- let us decide who will keep it by gambling {and giving it to the winner
- They gambled
- to make...come true
- this scripture
- clothes
- clothing
- soldiers

John 19:25

the cross of Jesus (ULT)

the cross that he was hanging on (UST)

John is using **of** to describe **the cross** on which the soldiers had crucified Jesus. If this is not clear in your language, you could use a different expression. Alternate translation: “the cross on which Jesus was crucified” (See: [Possession](#))

Mary Magdalene (ULT)

Mary Magdalene (UST)

Mary is the name of a woman, and **Magdalene** most likely means that she came from the town of Magdala. (See: [How to Translate Names](#))

Translation Words - ULT

- [cross](#)
- [of Jesus](#)
- [sister](#)
- [Mary Magdalene](#)

Translation Words - UST

- [sister](#)
- [Mary Magdalene](#)
- [cross](#)
- [that he was hanging on](#)

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](#).

UST

²⁵ Jesus' mother, his mother's [sister](#), Mary the wife of Clopas, and [Mary Magdalene](#) were all standing near the [cross that he was hanging on](#).

John 19:26

the disciple...whom he loved (ULT)

the disciple...John whom Jesus loved (UST)

See how you translated a similar phrase in [13:23](#). (See: [Assumed Knowledge and Implicit Information](#))

says (ULT)

he told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Woman (ULT)

Madam (UST)

See how you translated **Woman** in [2:4](#).

behold, your son (ULT)

here is the one who will take care of you like a son would (UST)

Here, Jesus uses **son** figuratively to indicate that he wants his disciple, John, to be like a **son** to his mother. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "here is the man who will act like a son to you" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [disciple](#)
- [he loved](#)
- [son](#)

Translation Words - UST

- [Jesus](#)
- [disciple](#)
- [Jesus loved](#)
- [the one who will take care of you like a son would](#)

ULT

²⁶ Then [Jesus](#), having seen {his} mother and the [disciple](#) whom [he loved](#) standing nearby, says to {his} mother, "Woman, behold, your [son](#)!"

UST

²⁶ When [Jesus](#) saw his mother {standing there} and the [disciple](#) John whom [Jesus loved](#) standing near her, he told his mother, "Madam, here is [the one who will take care of you like a son would](#)."

John 19:27

he says (ULT)

he said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to the disciple...the disciple took her into {his} own {home} (ULT)

to John...John took her to live in his own home (UST)

In this verse, **the disciple** and **his** refer to John, who calls himself "the disciple whom he loved" in the previous verse and who is the author of this Gospel. If this would be confusing in your language, you could express the meaning explicitly. Alternate translation: "to the disciple whom Jesus loved ... that disciple took her into his own home" or "to me ... I took her into my own home" (See: [Assumed Knowledge and Implicit Information](#))

Behold, your mother (ULT)

Here is the one whom you will take care of like you would your own mother (UST)

Here, Jesus uses **mother** figuratively to indicate that he wants his **mother** to be like a **mother** to his disciple, John. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "here is the woman who will be like a mother to you" (See: [Metaphor](#))

from that hour (ULT)

From that moment (UST)

Here, **hour** refers to a point in time. It does not refer to a 60-minute length of time. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "from that time" (See: [Metonymy](#))

Translation Words - ULT

- [to...disciple](#)
- [disciple](#)
- [hour](#)

Translation Words - UST

- [to John](#)
- [John](#)
- [moment](#)

ULT

²⁷ Then he says to the [disciple](#), "Behold, your mother!" And from that [hour](#) the [disciple](#) took her into {his} own {home}.

UST

²⁷ Next, he said [to John](#), "Here is the one whom you will take care of like you would your own mother!" From that [moment](#), [John](#) took her to live in his own home.

John 19:28

After this (ULT)

A little while later (UST)

After this introduces a new event that happened soon after the events the story has just told. Use the natural form in your language for introducing a new event. Alternate translation: "Soon afterward" (See: [Introduction of a New Event](#))

all things had already been completed (ULT) he had already done everything that God had sent him to do (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he had already completed all things" (See: [Active or Passive](#))

all things (ULT) everything that God had sent him to do (UST)

Here, **all things** refers to everything that God sent Jesus to the world to do. If your readers might misunderstand this, you could express the meaning explicitly. Alternate translation: "all the things that God had sent him to do" (See: [Assumed Knowledge and Implicit Information](#))

the scripture might be completed (ULT) make another {prophecy in} scripture come true (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he might fulfill the scripture" (See: [Active or Passive](#))

so that the scripture might be completed (ULT) and} in order to make another {prophecy in} scripture come true (UST)

Here John uses **that the scripture might be completed** to introduce a quotation from an Old Testament book (Psalm 69:21). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "so that what is written in the Psalms might be fulfilled" (See: [Quotations and Quote Margins](#))

says (ULT) he said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- Jesus
- knowing
- had...been completed

ULT

²⁸ After this, Jesus, knowing that all things had already been completed, so that the scripture might be completed, says, "I thirst."

UST

²⁸ A little while later, because Jesus knew that he had already done everything that God had sent him to do, {and} in order to make another {prophecy in} scripture come true, he said, "I am thirsty!"

- might be completed
- scripture

Translation Words - UST

- because...knew
- Jesus
- he had...done
- make...come true
- another...prophecy in} scripture

John 19:29

A container full of sour wine was placed there (ULT)

Someone had put a jar containing cheap wine there {and Jesus was thirsty (UST)}

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Someone had placed there a container full of sour wine" (See: [Active or Passive](#))

of sour wine...of the sour wine (ULT)
cheap wine...a sponge on it (UST)

Here, **sour wine** refers to the inexpensive **wine** that common people in Jesus' culture would usually drink to quench thirst. Therefore, the person who gave Jesus this **sour wine** was acting kindly and responding to what he had said in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of common wine ... of that wine" (See: [Assumed Knowledge and Implicit Information](#))

so having put a sponge full of the sour wine on a hyssop (ULT)

So the soldiers took a reed from a hyssop plant and put a sponge on it. {Then they dipped the sponge} in the cheap wine (UST)

John implies that someone dipped the **sponge** into the container full of sour wine so that the **sponge** would be **full of the sour wine**. If it would be more natural in your language, you could state this explicitly. Alternate translation: "so having dipped a sponge in the container so that it was full of sour wine, they put it on a hyssop" (See: [Assumed Knowledge and Implicit Information](#))

a sponge (ULT)
the sponge (UST)

A **sponge** is a small object that can soak up and hold liquid that comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this thing, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: "something to soak up liquid" (See: [Translate Unknowns](#))

on a hyssop (ULT)
took a reed from a hyssop plant (UST)

Here, **hyssop** refers to the stalk from a plant that grows in Israel. Matthew and Mark called this stalk a "reed" in Matthew 27:48 and Mark 15:36. If your readers would not be familiar with this plant, you could use the name of a plant in your area that has stalks or reeds, or you could use a general expression. Alternate translation: "a reed of a plant called hyssop" (See: [Translate Unknowns](#))

ULT

²⁹ A container full of sour wine was placed there, so having put a sponge full of the sour wine on a hyssop, they lifted it up to his mouth.

UST

²⁹ Someone had put a jar containing cheap wine there {and Jesus was thirsty}. So the soldiers took a reed from a hyssop plant and put a sponge on it. {Then they dipped the sponge} in the cheap wine and held it up to Jesus' mouth.

John 19:30

the sour wine (ULT) the cheap wine (UST)

See how you translated this phrase, **the sour wine**, in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

It is finished (ULT) I have completed {everything that I came here to do (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The thing Jesus **finished** could be: (1) all the work that God had sent Jesus to the world to do. This interpretation would connect this phrase to the statement Jesus made in [17:4](#) when he said that he had “completed the work” that God had given him to do. Alternate translation: “I finished all that I came here to do” (2) all the Old Testament prophecies about what Jesus would do the first time he came to the earth. This interpretation would connect this phrase to the statement in verse 28, “knowing that all things had already been completed, so that the scripture might be completed.” Alternate translation: “I completed all that the scripture has said about me” (See: [Active or Passive](#))

he gave up {his} spirit (ULT) and voluntarily died (UST)

This clause is an idiom that means “willingly die.” If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: “he allowed himself to die” (See: [Idiom](#))

ULT

³⁰ Therefore, when Jesus took the sour wine, he said, “It is finished.” And [having bowed](#) {his} [head](#), he gave up {his} [spirit](#).

UST

³⁰ So Jesus drank the cheap wine and then said, “I have completed {everything that I came here to do}!” And [he bowed his head and voluntarily died](#).

Translation Words - ULT

- [Jesus](#)
- [having bowed](#)
- [head](#)
- [spirit](#)

Translation Words - UST

- [Jesus](#)
- [he bowed](#)
- [his head](#)
- [and voluntarily died](#)

John 19:31

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 (ULT)
The Jewish leaders then asked Pilate to {order his soldiers to} break the legs of the three men on crosses {so that the men would die more quickly} and take away their bodies in order that the bodies would not remain on the crosses during the Jewish day for rest. {They asked this} because it was the day when the Jewish people prepared for the Passover celebration {and the day for rest, and leaving dead bodies on crosses during those days violated Jewish law}. (Since the next day was also the day for rest, it was a very important day (UST)

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.

UST

³¹ The **Jewish leaders** then asked **Pilate** to {order his soldiers to} break the legs of the three men on crosses {so that the men would die more quickly} and take away their bodies in order that **the bodies** would not remain on the **crosses** during the **Jewish day for rest**. {They asked this} because it was the day when the Jewish people prepared for the Passover celebration {and the day for rest, and leaving dead bodies on crosses during those days violated Jewish law}. (Since the next day was also the **day for rest**, it was a very important **day**.)

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Then, because it was the day of preparation, the Jews asked Pilate that the men's legs would be broken and they would be taken away, so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was an especially important day)" (See: [Information Structure](#))

the...Jews (ULT)

The...Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

the day of preparation (ULT)

the day when the Jewish people prepared for the Passover celebration {and the day for rest, and leaving dead bodies on crosses during those days violated Jewish law (UST)

Here, **day of preparation** refers to the day when the Jewish people prepared for both the Passover festival and the Sabbath. See how you translated a similar phrase in [verse 14](#). Alternate translation: "the day when the Jews prepared for both the Passover festival and the Sabbath" (See: [Assumed Knowledge and Implicit Information](#))

so that the bodies would not remain on the cross during the Sabbath (ULT)
in order that the bodies would not remain on the crosses during the Jewish day for rest (UST)

According to Jewish religious law, dead bodies could not remain on crosses during the Sabbath. Therefore, the Jewish leaders wanted Pilate to order his soldiers to execute the three men on crosses and remove their bodies before the Sabbath began at sundown. If this clause might confuse your readers, you could express the meaning explicitly. Alternate translation: “so that the bodies would not remain on the cross during the Sabbath, which the Jewish law forbids” or “so that the bodies would not remain on the cross during the Sabbath and thereby violate Jewish law” (See: [Assumed Knowledge and Implicit Information](#))

on the cross (ULT)
on the crosses (UST)

John is speaking of the three crosses on which the men were hanging. He is not referring to one particular **cross**. If your readers would misunderstand this, you could use a more natural phrase. Alternate translation: “on the three crosses” (See: [Generic Noun Phrases](#))

for that Sabbath was an especially important day (ULT)
Since the next day was also the day for rest, it was a very important day (UST)

John notes that this **Sabbath** was **an especially important day** because it was the first day of the Passover celebration. If this statement would confuse your readers, express the meaning explicitly. Alternate translation: “for that Sabbath was especially important because it occurred during the Passover festival” (See: [Assumed Knowledge and Implicit Information](#))

that their legs would be broken and they would be taken away (ULT)
to {order his soldiers to} break the legs of the three men on crosses {so that the men would die more quickly} and take away their bodies (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to have someone break their legs and take them away” (See: [Active or Passive](#))

their legs would be broken and they would be taken away (ULT)
to} break the legs of the three men on crosses {so that the men would die more quickly} and take away their bodies (UST)

The Jewish leaders wanted Pilate’s soldiers to break the legs of the men who were hanging on crosses because doing that would cause the men to die quickly. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “their legs would be broken so that they would die quickly and their bodies could be taken away” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jews](#)
- [bodies](#)
- [cross](#)

- Sabbath
- Sabbath
- day
- Pilate

Translation Words - UST

- Jewish leaders
- Pilate
- the bodies
- crosses
- Jewish day for rest
- day for rest
- a...day

John 19:32

of the other one who had been crucified with him (ULT)
who had been crucified at the same time as Jesus...of the other man (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "of the other man with whom they had crucified him" (See: [Active or Passive](#))

Translation Words - ULT

- [soldiers](#)
- [who had been crucified with](#)

Translation Words - UST

- [soldiers](#)
- [who had been crucified at the same time as](#)

ULT

³² Therefore, the [soldiers](#) came and broke the legs of the first man and of the other one [who had been crucified with](#) him.

UST

³² So the [soldiers](#) came and broke the legs of the first man, [who had been crucified at the same time as](#) Jesus. {Then they broke the legs} of the other man.

John 19:33

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- had...died

Translation Words - UST

- to Jesus
- was dead

ULT

³³ But having come to Jesus, as they saw that he had already died, they did not break his legs.

UST

³³ However, when they came to Jesus, they saw that he was dead already. So 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

Translation Words - UST

- of the soldiers
- stabbed
- 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.

UST

³⁴ Instead, one of the soldiers stabbed Jesus' side with a spear, and right away blood and water poured out {of the wound}.

John 19:35

This verse is a break from the main storyline in which John provides some background information about himself. John is telling readers that they can trust what he has written because he saw these events happen. Use the natural form in your language for expressing background information. (See: [Background Information](#))

**the one who saw this...his...that one knows
that he speaks the truth (ULT)**

**I, John, am the one who saw this happen...I...I
am certain that I am saying what is true (UST)**

This phrase refers to the apostle John, who wrote this Gospel. He is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the one who saw this ... my ... I know that I speak the truth" (See: [First, Second or Third Person](#))

so that you would also believe (ULT)

I say it in order that you may trust in Jesus as well (UST)

John is leaving out some of the words that this clause would need in many languages in order to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: "so that you would also believe that Jesus is the Messiah" (See: [Ellipsis](#))

Translation Words - ULT

- [has testified](#)
- [testimony](#)
- [true](#)
- [the truth](#)
- [knows](#)
- [would...believe](#)

Translation Words - UST

- [and have testified about it](#)
- [what...have testified](#)
- [true](#)
- [what is true](#)
- [am certain](#)
- [may trust in Jesus](#)

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](#).

UST

³⁵ (I, John, am the one who saw this happen [and have testified about it](#) and [what I have testified](#) is [true](#). I [am certain](#) that I am saying [what is true](#); I say it in order that you [may trust in Jesus](#) as well.)

John 19:36

General Information:

Verses 36–37 are another break from the main storyline in which John tells us that the two events in [verses 33–34](#) made some prophecies in scripture come true. Use the natural form in your language for expressing background information. (See: [Background Information](#))

happened...these things...in order that the scripture would be fulfilled (ULT)

happened {to Jesus' body...These things...in order to make {this prophecy in} scripture come true (UST)

Here John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book (Psalm 34:20). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: “these things happened in order that what is written in the Psalms might be fulfilled” (See: [Quotations and Quote Margins](#))

happened...these things (ULT)

happened {to Jesus' body...These things (UST)

Here, **these things** refers to the two events described in [verses 33–34](#). If it would be more natural in your language, you could state this explicitly. Alternate translation: “the soldiers did not break Jesus' legs but pierced his side” (See: [Assumed Knowledge and Implicit Information](#))

in order that the scripture would be fulfilled (ULT)

in order to make {this prophecy in} scripture come true (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “in order to fulfill the words that someone wrote in scripture” (See: [Active or Passive](#))

Not one of his bones will be broken (ULT)

No one will break any of his bones (UST)

This sentence is a quotation from Psalm 34:20. 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](#))

Not one of his bones will be broken (ULT)

No one will break any of his bones (UST)

This is a quotation from Psalm 34:20. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “No one will break even one of his bones” (See: [Active or Passive](#))

ULT

³⁶ For these things happened in order that the [scripture would be fulfilled](#), “Not one of his bones will be broken.”

UST

³⁶ These things happened {to Jesus' body} in order to [make {this prophecy in} scripture come true](#): “No one will break any of his bones.”

Translation Words - ULT

- scripture
- would be fulfilled

Translation Words - UST

- make...come true
- this prophecy in} scripture

John 19:37

another scripture says (ULT) another {prophecy in} scripture...It states (UST)

Here John uses **another scripture says** to introduce a quotation from an Old Testament book (Zechariah 12:10). If your readers would misunderstand this, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "the prophet Zechariah wrote in another scripture that" (See: [Quotations and Quote Margins](#))

They will look at him whom they pierced (ULT) They will look at the man whom they have stabbed (UST)

This sentence is a quotation from Zechariah 12:10. 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](#))

Translation Words - ULT

- [scripture](#)
- [they pierced](#)

Translation Words - UST

- [prophecy in} scripture](#)
- [the man whom they have stabbed](#)

ULT

³⁷ And again, another [scripture](#) says, "They will look at him whom [they pierced](#)."

UST

³⁷ {They} also {made} another {[prophecy in](#)} [scripture](#) {come true}. It states: "They will look at [the man whom they have stabbed](#)."

John 19:38

after...these things (ULT)**After...these things happened (UST)**

After this introduces a new event that happened soon after the events the story has just told. Use the natural form in your language for introducing a new event. Alternate translation: “soon afterward” (See: [Introduction of a New Event](#))

Joseph who was from Arimathea (ULT)**Joseph, who was a man originally from the city of Arimathea (UST)**

Since Luke 23:50 indicates that **Joseph** was a member of the Sanhedrin, he was likely dwelling in Jerusalem. Therefore, John would mean here that **Joseph** was originally **from Arimathea**. **Joseph** had not come **from Arimathea** to Jerusalem for this occasion. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “Joseph, who was originally from Arimathea” (See: [Assumed Knowledge and Implicit Information](#))

Joseph (ULT)**Joseph (UST)**

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

Joseph who was from Arimathea (ULT)**Joseph, who was a man originally from the city of Arimathea (UST)**

Arimathea was a city in Judea. Alternate translation: “Joseph who was from the city called Arimathea” (See: [How to Translate Names](#))

for fear of the Jews (ULT)**because he was afraid of the other Jewish leaders (UST)**

John is using **of** to describe the **fear** that **Joseph** felt for the Jewish leaders. If this is not clear in your language, you could use a different expression. Alternate translation: “because he feared the Jews” (See: [Possession](#))

for fear of the Jews (ULT)**because he was afraid of the other Jewish leaders (UST)**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

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](#).

UST

³⁸ After these things happened, Joseph, who was a man originally from the city of Arimathea, asked [Pilate](#) to allow him to take away [Jesus' body](#). {[He did this](#)} [because he was one of Jesus' disciples](#). However, he did not tell anyone that, because [he was afraid](#) of the [other Jewish leaders](#). [Pilate](#) allowed Joseph to take away Jesus' body, so [Joseph](#) went and [did so](#).

of Jesus...that he might take away the body...took away his body (ULT) to allow him to take away...body...Jesus...Joseph...did so (UST)

John implies that **Joseph** wanted to **take away the body of Jesus** in order to bury it. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “that he might take away the body of Jesus in order to bury it ... took away and buried his body” (See: [Assumed Knowledge and Implicit Information](#))

Pilate gave him permission (ULT) Pilate allowed Joseph to take away Jesus’ body (UST)

John implies that **Pilate** gave **Joseph** permission to take away Jesus’ body. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Pilate gave him permission to take away the body of Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a disciple
- of Jesus
- of Jesus (2)
- fear
- of...Jews
- Pilate
- Pilate
- body
- body (2)

Translation Words - UST

- Pilate
- Pilate
- Jesus
- Jesus (2)
- body
- Joseph...did so (2)
- He did this} because he was one of...disciples
- he was afraid
- of...other Jewish leaders

John 19:39

Nicodemus (ULT)**Nicodemus (UST)**

Nicodemus was one of the Pharisees who respected Jesus. See how you translated this name in 3:1. (See: [How to Translate Names](#))

who at first had come to him at night (ULT)**He was the man} who had once come {and spoken} with Jesus at night (UST)**

This clause refers to the meeting between Jesus and Nicodemus that is described in [chapter 3](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: “who had met Jesus before when he visited him at night” (See: [Assumed Knowledge and Implicit Information](#))

bringing a mixture of myrrh and aloes (ULT)**He brought a mixture of myrrh and aloe spices {to prepare Jesus’ body for burial (UST)**

According to the burial customs of Jesus’ time, people prepared this **mixture** in order to put it on Jesus’ body as a way to honor him and to counteract the smell of decay. If this would confuse your readers, you could state this explicitly. Alternate translation: “bringing a mixture of myrrh and aloes to put on Jesus’ body” (See: [Assumed Knowledge and Implicit Information](#))

of myrrh and aloes (ULT)**of myrrh and aloe spices (UST)**

This **mixture of myrrh and aloes** consisted of pleasant-smelling substances that were mixed together into an ointment that was put on a dead body in order to counteract the smell of decay. If your readers would not be familiar with these substances, you could use a general expression. Alternate translation: “of pleasant-smelling substances” (See: [Translate Unknowns](#))

about 100 litras in weight (ULT)**Those spices weighed about 33 kilograms (UST)**

If it would be helpful to your readers, you could express this weight in terms of modern measurements either in the text or a footnote. One **litra** is about one third of a kilogram or three quarters of a pound. Alternate translation: “about 33 kilograms in weight” or “weighing about thirty-three kilograms” (See: [Biblical Weight](#))

Translation Words - ULT

- of myrrh

Translation Words - UST

- 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.

UST

³⁹ Nicodemus also came. {He was the man} who had once come {and spoken} with Jesus at night. He brought a mixture of myrrh and aloe spices {to prepare Jesus’ body for burial}. Those spices weighed about 33 kilograms.

John 19:40

wrapped it in linen cloths with the spices (ULT)

wrapped strips of linen cloth around it and put the {myrrh and aloe} spices {under the strips of cloth (UST)

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the General Notes for this chapter. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: “wrapped strips of linen cloth around his body and put spices under the strips of cloth” (See: [Translate Unknowns](#))

Translation Words - ULT

- [body](#)
- [of Jesus](#)
- [wrapped](#)
- [just as](#)
- [of...Jews](#)
- [to prepare for burial](#)

Translation Words - UST

- [Jesus](#)
- [body](#)
- [wrapped...around](#)
- [They did this} according to](#)
- [Jewish](#)
- [about burying bodies](#)

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](#).

UST

⁴⁰ They took [Jesus' body](#) and [wrapped](#) strips of linen cloth [around](#) it and put the {[myrrh and aloe](#)} spices {[under the strips of cloth](#)}. {[They did this](#)} [according to the Jewish customs about burying bodies](#).

John 19:41

In this verse John interrupts the main storyline in order to provide some background information about the location of the tomb where they would bury Jesus. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Now in the place where he was crucified there was a garden (ULT)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. 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) No one had yet buried anyone in that cave (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in which people had not yet buried anyone" (See: [Active or Passive](#))

no one had yet been buried (ULT) No one had yet buried anyone (UST)

The phrase **no one had yet** translates two negative words in Greek. John uses them together to emphasize that the tomb had never been used. If your language can use two negatives together for emphasis without them cancelling each other to create a positive meaning, it would be appropriate to use that construction here. (See: [Double Negatives](#))

Translation Words - ULT

- he was crucified
- a...tomb

Translation Words - UST

- the soldiers had crucified Jesus
- was a...burial cave

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.

UST

⁴¹ (There was a garden near the place where the soldiers had crucified Jesus. In the garden was a newly made burial cave. No one had yet buried anyone in that cave.)

John 19:42

because of the day of preparation of the Jews (ULT)
body...and because it was the day when the Jewish people prepared for the Passover celebration {so they had to bury the...before sundown (UST)}

According to Jewish law, no one could work after sundown on **the day of preparation** because sundown marked the beginning of the Sabbath and Passover. This meant that they had to bury Jesus' body quickly. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "because the Passover and Sabbath were about to begin that evening" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴² Therefore, because of the day of preparation of the [Jews](#) and because the [tomb](#) was close by, they laid [Jesus](#) there.

UST

⁴² So they put [Jesus' body](#) in that tomb because [it](#) was nearby and because it was the [day when the Jewish people prepared for the Passover celebration {so they had to bury the body before sundown}](#).

there...because of the day of preparation of the Jews and because the tomb was close by, they laid Jesus (ULT)
in that tomb...they put Jesus' body...because it was nearby and because it was the day when the Jewish people prepared for the Passover celebration {so they had to bury the body before sundown (UST)}

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "they laid Jesus there because of the day of preparation of the Jews and because the tomb was close by" (See: [Information Structure](#))

the day of preparation of the Jews (ULT)
body...it was the day when the Jewish people prepared for the Passover celebration {so they had to bury the...before sundown (UST)}

See how you translated a similar phrase in [verse 14](#). (See: [Assumed Knowledge and Implicit Information](#))

they laid Jesus (ULT)
they put Jesus...body (UST)

John is referring to putting Jesus' dead body in a tomb as laying him down. This is a polite way of referring to something unpleasant, and it accurately describes the Jewish burial practice of laying a dead body on a table inside the tomb. See how you translated a similar expression in [11:34](#). Alternate translation: "they entombed Jesus" (See: [Euphemism](#))

Translation Words - ULT

- [of...Jews](#)
- [tomb](#)
- [Jesus](#)

Translation Words - UST

- Jesus...body
- body...day when the Jewish people prepared for the Passover celebration...so they had to bury the...before sundown
- it

John 20

John 20 General Notes

Structure and Formatting

Mary Magdalene, Peter, and John go to Jesus' tomb and find it empty (20:1–10)

Mary Magdalene meets Jesus (20:11–18)

Ten disciples meet Jesus (20:19–25)

Thomas meets Jesus (20:26–29)

John states the purpose for this Gospel (20:30–31)

Special Concepts in this Chapter

The tomb

The tomb in which Jesus was buried (20:1) was the kind of tomb in which wealthy Jewish families buried their dead. It was a 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 look 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 blowing air out of his mouth, and that Jesus was referring to the Holy Spirit, not his 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 express the sound of this Aramaic word. Then he explained that the word means “Teacher.” You should also use the letters of your language to express the sounds of the Aramaic word.

Jesus' resurrection body

We do not know what Jesus' body looked like after he became alive again. His disciples knew he was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet and pierced his side. However, he could also walk through solid walls and doors and sometimes people didn't recognize him. It is best not to say more than what the ULT says about Jesus' resurrection body.

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 appeared in human forms. Two of the Gospel 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 rather than trying to make the passages all state the exact same thing. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

John 20:1

the...on...first of the week (ULT) on Sunday...on Sunday (UST)

John uses **first** to imply the **first** day of the week. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “on the first day of the week” (See: [Assumed Knowledge and Implicit Information](#))

the...on...first of the week (ULT) on Sunday...on Sunday (UST)

Here John is actually using a cardinal number, “one,” to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: “on day one of the week” (See: [Ordinal Numbers](#))

Mary Magdalene (ULT) Mary Magdalene (UST)

See how you translated **Mary Magdalene** in [19:25](#). (See: [How to Translate Names](#))

comes...sees (ULT) came...She saw that (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

sees the stone having been rolled away (ULT) She saw that someone had moved the stone (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “sees that someone had rolled away the stone” (See: [Active or Passive](#))

Translation Words - ULT

- [dark](#)
- [Mary Magdalene](#)
- [tomb](#)
- [tomb](#)

Translation Words - UST

- [dark](#)
- [Mary Magdalene](#)
- [tomb {where they had buried Jesus}](#)
- [entrance to the tomb](#)

ULT

¹ Now early on the first of the week, being still [dark](#), [Mary Magdalene](#) comes to the [tomb](#) and sees the stone having been rolled away from the [tomb](#).

UST

¹ Early on Sunday morning, while it was still [dark](#), [Mary Magdalene](#) came to the [tomb {where they had buried Jesus}](#). She saw that someone had moved the stone away from the [entrance to the tomb](#).

John 20:2

she runs...comes...she says (ULT)
she ran...to where...were staying...She told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

disciple whom Jesus loved (ULT)
disciple, John, whom Jesus loved (UST)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the General Notes to Chapter 13. See also how you translated similar phrases in [13:23](#) and [18:15](#). (See: [Assumed Knowledge and Implicit Information](#))

to them (ULT)
them (UST)

If you translated **the other disciple whom Jesus loved** with a first person form earlier in the verse, then you will need to use the first person plural “us” here. Alternate translation: “to us” (See: [First, Second or Third Person](#))

to them (ULT)
them (UST)

If you translated **the other disciple whom Jesus loved** with a third person form and your language marks the dual form, then the pronoun **them** here would be in the dual form. (See: [Pronouns — When to Use Them](#))

the Lord...him (ULT)
the Lord Jesus’ body...it (UST)

Here Mary speaks of Jesus’ dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the Lord’s body ... it” (See: [Synecdoche](#))

we do not know where they have laid him (ULT)
we do not know where they have put it (UST)

When Mary says **we**, she is speaking of herself and some women who came to the tomb with her. These women are mentioned in Matthew 28:1; Mark 16:1; and Luke 24:1, 10, 24. Since she is not speaking of the two disciples, **we** is exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive ‘We’](#))

Translation Words - ULT

- [she runs](#)
- [Simon Peter](#)
- [disciple](#)
- [Jesus](#)
- [loved](#)

ULT

² Therefore, [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.”

UST

² So [she ran](#) to where [Simon Peter](#) and the other [disciple](#), John, whom [Jesus loved](#), {were staying}. She told them, “Some people have removed the [Lord Jesus’ body](#) from the [tomb](#), and [we do not know](#) where they have put it!”

- Lord
- tomb
- we do...know

Translation Words - UST

- she ran
- Simon Peter
- disciple
- Jesus
- loved
- Lord Jesus' body
- tomb
- we do...know

John 20:3

the other disciple (ULT)

John (UST)

See how you translated **the other disciple** in the previous verse.
(See: [Assumed Knowledge and Implicit Information](#))

went out...they went (ULT)

left where they were staying...went (UST)

If you translated **the other disciple** in the previous verse with a third person form and your language marks the dual form, then the verbs **went out** and **went** would be in the dual form here. Alternate translation: “because of his fear for the Jews”. (See: [Verbs](#))

they went (ULT)

went (UST)

If you translated **the other disciple** in the previous verse with a third person form and your language marks the dual form, then the pronoun **they** here would be in the dual form. (See: [Pronouns — When to Use Them](#))

they went (ULT)

went (UST)

If you translated **the other disciple** in the previous verse with a first person singular form, then you will need to use the first person plural “we” here. Alternate translation: “we went” (See: [First, Second or Third Person](#))

Translation Words - ULT

- [Peter](#)
- [disciple](#)
- [tomb](#)

Translation Words - UST

- [Peter](#)
- [John](#)
- [tomb](#)

ULT

³ Then [Peter](#) and the other [disciple](#) went out, and they went to the [tomb](#).

UST

³ When they heard this, [Peter](#) and [John](#) left where they were staying and went to the [tomb](#).

John 20:4

**were running...the two...together, and the other disciple quickly ran ahead (ULT)
running...They were both...but John ran faster (UST)**

If you translated **the other disciple** with a first person form in [verse 2](#), then you will need to use first person pronouns in this verse.

Alternate translation: "we were running together, and I quickly ran ahead" (See: [First, Second or Third Person](#))

**the other disciple (ULT)
John (UST)**

See how you translated **the other disciple** in [verse 2](#). (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [disciple](#)
- [ran ahead](#)
- [of Peter](#)
- [tomb](#)

Translation Words - UST

- [John](#)
- [ran faster](#)
- [than Peter](#)
- [the tomb](#)

ULT

⁴ Now the two were running together, and the other [disciple](#) quickly [ran ahead of Peter](#) and arrived at the [tomb](#) first.

UST

⁴ They were both running, but [John ran faster than Peter](#) and reached [the tomb](#) before him.

John 20:5

he sees...but he did not enter (ULT)

he saw...but he did not go into the tomb (UST)

If you translated **the other disciple** with a first person form in the previous verse, then you will need to use first person pronouns in this verse. Alternate translation: "I saw ... but I did not enter" (See: [First, Second or Third Person](#))

he sees (ULT)

he saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

linen cloths (ULT)

strips of linen cloth {that they had wrapped around Jesus' body (UST)}

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the General Notes for Chapter 19. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "the linen cloths in which they had wrapped Jesus' body for burial" (See: [Translate Unknowns](#))

ULT

⁵ And having stooped down, he sees the linen cloths lying there, but he did not enter.

UST

⁵ When John bent down {and looked into the tomb}, he saw the strips of linen cloth {that they had wrapped around Jesus' body} lying where his body had lain, but he did not go into the tomb.

John 20:6

comes...he sees (ULT)

He arrived there...He...saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

him (ULT)

John (UST)

If you translated **the other disciple** with a first person form in [verse 4](#), then you will need to use the first person “me” here. (See: [First, Second or Third Person](#))

linen cloths (ULT)

the strips of linen cloth (UST)

See how you translated **linen cloths** in the previous verse. (See: [Translate Unknowns](#))

Translation Words - ULT

- [Simon Peter](#)
- [tomb](#)

Translation Words - UST

- [Simon Peter](#)
- [the tomb](#)

ULT

⁶ [Simon Peter](#) then also comes following him and entered into the [tomb](#). And he sees the linen cloths lying there

UST

⁶ [Simon Peter](#) was running behind John. He arrived there as well and went inside [the tomb](#). He also saw the strips of linen cloth lying where Jesus' body had lain.

John 20:7

the cloth that had been on his head (ULT)
the cloth that someone had wrapped around Jesus' head (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the cloth that someone had put on his head" (See: [Active or Passive](#))

his (ULT)
Jesus (UST)

The pronoun **his** refers to Jesus, not to Peter or John. If this might confuse your readers, you could express the meaning explicitly, as in the UST. (See: [Pronouns — When to Use Them](#))

linen cloths (ULT)
the strips of linen cloth (UST)

See how you translated **linen cloths** in the previous verse. (See: [Translate Unknowns](#))

but having been folded up in one place by itself (ULT)
Rather, someone had folded it and set it apart from them (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "but someone had folded it up in one place by itself" (See: [Active or Passive](#))

Translation Words - ULT

- [head](#)

Translation Words - UST

- [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.

UST

⁷ Peter also saw the cloth that someone had wrapped around Jesus' [head](#). {It was} not lying with the strips of linen cloth. Rather, someone had folded it and set it apart from them.

John 20:8

the other disciple (ULT)

John, that other disciple (UST)

See how you translated **the other disciple** in [verse 2](#). (See: [Assumed Knowledge and Implicit Information](#))

went in...and he saw and believed (ULT)

If you translated **the other disciple** with a first person form in this verse, then you will need to use the first person throughout this verse. Alternate translation: “went in, and I saw and believed” (See: [First, Second or Third Person](#))

he saw (ULT)

He saw these things (UST)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: “he saw the linen cloths where Jesus’ body had lain” (See: [Ellipsis](#))

believed (ULT)

believed {that Jesus had become alive again (UST)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: “he believed that Jesus had risen from the dead” (See: [Ellipsis](#))

ULT

⁸ So then the other [disciple](#), the one who first arrived at the [tomb](#), also went in, and he saw and [believed](#).

UST

⁸ Then John, that other [disciple](#) who had reached the [tomb](#) before Peter, went inside as well. He saw these things and [believed {that Jesus had become alive again}](#).

Translation Words - ULT

- [disciple](#)
- [tomb](#)
- [believed](#)

Translation Words - UST

- [disciple](#)
- [tomb](#)
- [believed {that Jesus had become alive again}](#)

John 20:9

For (ULT)

For here indicates that this verse provides background information about the kind of belief that was mentioned in the previous clause.

For here does not indicate a reason or cause. At that time, the disciples believed Jesus had risen from the dead only because the tomb was empty. They still did not understand that the scriptures said Jesus would rise from the dead. Use the natural form in your language for expressing background information. Alternate translation: "But even then" (See: [Background Information](#))

to rise from the dead (ULT)

die and become alive again (UST)

Here, **rise from the dead** is an idiom that refers to a dead person becoming alive again. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "become alive after he died" (See: [Idiom](#))

Translation Words - ULT

- they did...understand
- scripture
- to rise
- the dead

Translation Words - UST

- they did...understand
- what the prophets had written in those scriptures which said
- die and become alive again
- die and become alive again

ULT

⁹ For [they did](#) not yet [understand](#) the [scripture](#) that it was necessary for him [to rise](#) from [the dead](#).

UST

⁹ (At that time [they did](#) not [understand](#) [what the prophets had written in those scriptures which said](#) that Jesus had to [die and become alive again](#).)

John 20:10

**went away...again to their {own homes (ULT)
then returned...then returned...to the places
where they were staying {in Jerusalem (UST)**

Since the disciples were staying within walking distance of Jesus' tomb, the **homes** they went to must have been in Jerusalem. They did not go back to their homes in Galilee. Alternate translation: "went back to where they were staying in Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

¹⁰ Then the [disciples](#) went away again to their {own homes}.

UST

¹⁰ The [disciples](#) then returned to the places where they were staying {in Jerusalem}.

John 20:11

Mary (ULT)

Mary Magdalene (UST)

Mary here refers to **Mary** Magdalene. See how you translated this name in 19:25. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Mary](#)
- [tomb](#)
- [tomb](#)

Translation Words - UST

- [Mary Magdalene](#)
- [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](#).

UST

¹¹ [Mary Magdalene](#) remained standing and crying outside of the [tomb](#). While she was crying, she bent down {and looked} inside the [tomb](#).

John 20:12

she sees (ULT)

She saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

two angels in white (ULT)

two angels wearing white clothing (UST)

Here, **white** refers to the color of the clothing that the angels were wearing. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “two angels in white clothing” (See: [Assumed Knowledge and Implicit Information](#))

one at the head and one at the feet of where the body of Jesus had lain (ULT)

Here, **at the head** and **at the feet** refer to the locations in the tomb where Jesus’ head and feet used to be. If this might confuse your readers, you could state this explicitly. Alternate translation: “one at the place of his head and one at the place of his feet where the body of Jesus had been” (See: [Assumed Knowledge and Implicit Information](#))

had lain (ULT)

people had laid (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “someone had laid” (See: [Active or Passive](#))

ULT

¹² And she sees two [angels](#) in white sitting, one at the [head](#) and one at the feet of where the [body of Jesus](#) had lain.

UST

¹² She saw two [angels](#) wearing white clothing. {They were} sitting on the place where people had laid [Jesus’ body](#). One angel was sitting on the [place where Jesus’ head had been](#). The other angel was sitting on the place where Jesus’ feet had been.

Translation Words - ULT

- [angels](#)
- [head](#)
- [body](#)
- [of Jesus](#)

Translation Words - UST

- [angels](#)
- [Jesus](#)
- [body](#)
- [place where Jesus’ head had been](#)

John 20:13

say...She says (ULT) asked...She told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Woman (ULT) Madam (UST)

See how you translated the similar use of **Woman** in [2:4](#) and [4:21](#).

my Lord...him (ULT) my Lord Jesus' body {from this tomb...it (UST)

Here, Mary speaks of Jesus' dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "my Lord's body ... it" (See: [Synecdoche](#))

Translation Words - ULT

- [Lord](#)
- [I do...know](#)

Translation Words - UST

- [Lord Jesus' body...from this tomb](#)
- [I do...know](#)

ULT

¹³ And those ones 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."

UST

¹³ They asked her, "Madam, why are you crying?" She told them, "{I am crying} because some people have removed my [Lord Jesus' body {from this tomb}](#), and [I do](#) not [know](#) where they have put it!"

John 20:14

(There are no notes for this verse.)

Translation Words - ULT

- she turned
- Jesus
- Jesus
- she did...know

Translation Words - UST

- she turned around
- someone...It was Jesus
- she did...recognize him
- she did...recognize him

ULT

¹⁴ Having said this, she turned around and saw Jesus standing there, and she did not know that it was Jesus.

UST

¹⁴ After she said that, she turned around and saw someone standing there. {It was Jesus,} but she did not recognize him.

John 20:15

says...says (ULT)

asked...so she told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Woman (ULT)

Madam (UST)

See how you translated the word **Woman** in the previous verse.

him...him...him (ULT)

Jesus' body...it...it {and bury it again (UST)

Here, Mary speaks of Jesus' dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "my Lord's body ... it ... it" (See: [Synecdoche](#))

and I will take him away (ULT)

I will take it {and bury it again (UST)

Here Mary Magdalene implies that she would **take** Jesus' body **away** and bury it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and I will take him away and bury him again" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- are you seeking
- Sir
- carried...away

Translation Words - UST

- He
- are you looking for
- Sir
- have 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."

UST

¹⁵ He asked her, "Madam, why are you crying? Who [are you looking for](#)?" She thought that the man speaking to her was the gardener, so she told him, "[Sir](#), if you [have carried](#) Jesus' body [away](#), tell me where you have put it. I will take it {and bury it again}."

John 20:16

says...says (ULT)

called...by name,} saying...and} said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

in Hebrew, "Rabboni" (which means "Teacher" (ULT)

Rabboni!" (which means "Teacher" in the language spoken by the Jews (UST)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "'Rabboni' (which means 'Teacher' in Hebrew)" (See: [Information Structure](#))

in Hebrew (ULT)

in the language spoken by the Jews (UST)

See how you translated **in Hebrew** in 5:2. (See: [Assumed Knowledge and Implicit Information](#))

Rabboni (ULT)

Rabboni (UST)

Here John writes out the sounds of this Jewish Aramaic word with Greek letters. Since John translates the meaning later in the verse, you should write out this word using the most similar sounds in your language.

Translation Words - ULT

- [Jesus](#)
- [Mary](#)
- [Having turned](#)
- [Rabboni](#)
- [Teacher](#)

Translation Words - UST

- [Jesus](#)
- [Mary](#)
- [turned {toward him again](#)
- [Rabboni](#)
- [Teacher](#)

ULT

¹⁶ [Jesus](#) says to her, "[Mary](#)." [Having turned](#), she says to him in Hebrew, "[Rabboni](#)" (which means "[Teacher](#)").

UST

¹⁶ [Jesus](#) {called her by name,} saying, "[Mary](#)!" She [turned {toward him again](#) and} said to him, "[Rabboni](#)!" (which means "[Teacher](#)" in the language spoken by the Jews).

John 20:17

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the Father...my Father...your Father (ULT)
heaven to be with} my Father...heaven to be with} my God and Father, who is also your God and Father...heaven to be with} my God and Father, who is also your God and Father (UST)

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

my brothers (ULT)

the disciples, my brothers (UST)

Jesus used the word **my brothers** here to refer to his disciples. If this might confuse your readers, you could state this explicitly. Alternate translation: "my disciples, who are like brothers," (See: [Assumed Knowledge and Implicit Information](#))

say to them, 'I go up to my Father and your Father, and my God and your God (ULT)

tell them that I am about to return to {heaven to be with} my God and Father, who is also your God and Father (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "say to them that I go up to my Father and your Father, and my God and your God" (See: [Quotes within Quotes](#))

I go up (ULT)

that I am about to return (UST)

Here Jesus uses the present tense **I go up** to refer to something that will happen in the near future. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "I will go up" (See: [Predictive Past](#))

to my Father and your Father, and my God and your God (ULT)
to {heaven to be with} my God and Father, who is also your God and Father (UST)

These two long phrases mean basically the same thing. The repetition is used to emphasize to whom Jesus will return. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "to God, who is my Father and your Father" (See: [Doublet](#))

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.'"

UST

¹⁷ Jesus told her, "Stop clinging to me, because I have not yet returned to {heaven to be with} my Father. Go to the disciples, my brothers, and tell them that I am about to return to {heaven to be with} my God and Father, who is also your God and Father."

Translation Words - ULT

- Jesus
- Father
- Father (2)
- Father (3)
- brothers
- God
- God

Translation Words - UST

- Jesus
- heaven to be with} my Father
- heaven to be with} my God and Father, who is also your God and Father (2)
- heaven to be with} my God and Father, who is also your God and Father (3)
- the disciples, my brothers
- heaven to be with} my God and Father, who is also your God and Father
- heaven to be with} my God and Father, who is also your God and Father

John 20:18

comes (ULT) went (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Mary Magdalene comes (ULT) Mary Magdalene went (UST)

Your language may state “goes” rather than **comes** in contexts such as this. Use whichever is more natural. Alternate translation: “Mary Magdalene goes” (See: [Go and Come](#))

Mary Magdalene comes (ULT) Mary Magdalene went (UST)

John is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: “Mary Magdalene comes to where the disciples were staying” (See: [Ellipsis](#))

Translation Words - ULT

- [Mary Magdalene](#)
- [telling](#)
- [disciples](#)
- [Lord](#)

Translation Words - UST

- [Mary Magdalene](#)
- [to Jesus' disciples](#)
- [and told them](#)
- [Lord Jesus](#)

ULT

¹⁸ [Mary Magdalene](#) comes, [telling](#) the [disciples](#), “I have seen the [Lord](#),” and that he said these things to her.

UST

¹⁸ [Mary Magdalene](#) went [to Jesus' disciples and told them](#), “I have seen the [Lord Jesus](#)!” {She} also told them what Jesus had told her.

John 20:19

the first of the week (ULT)
the evening of that same Sunday (UST)

See how you translated **the first of the week** in [verse 1](#). (See: [Assumed Knowledge and Implicit Information](#))

the first of the week (ULT)
the evening of that same Sunday (UST)

Here John is actually using a cardinal number, “one,” to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: “on day one of the week” (See: [Ordinal Numbers](#))

the doors of where the disciples were having been closed (ULT)
the disciples had locked the doors of the place where they were staying (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the disciples having closed the doors of where they were” (See: [Active or Passive](#))

for fear of the Jews (ULT)
because they were afraid of the Jewish leaders (UST)

See how you translated this phrase in [19:38](#). (See: [Possession](#))

of the Jews (ULT)
of the Jewish leaders (UST)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#). (See: [Synecdoche](#))

Peace to you (ULT)
May God give you peace (UST)

This is an idiomatic expression, based on the Hebrew word and concept of “shalom.” It was both a greeting and a blessing. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: “I greet all of you and I wish for God to bless you” (See: [Idiom](#))

Translation Words - ULT

- [on...day](#)
- [disciples](#)
- [fear](#)
- [of...Jews](#)
- [Jesus](#)
- [Peace](#)

ULT

¹⁹ Then, being evening on that [day](#), the first of the week, and the doors of where the [disciples](#) were having been closed for [fear](#) of the [Jews](#), [Jesus](#) came and stood in {their} midst and says to them, “[Peace](#) to you.”

UST

¹⁹ On [the evening of that same Sunday](#), the disciples had locked the doors of the place where [they](#) were staying, because [they were afraid](#) of the [Jewish leaders](#). [Jesus](#) suddenly arrived and stood among them. He told them, “May God give you [peace](#)!”

Translation Words - UST

- the evening of that same Sunday
- they
- they were afraid
- of...Jewish leaders
- Jesus
- peace

John 20:20

he showed them {his} hands and {his} side (ULT)

he showed his disciples the wounds that were in his hands and side (UST)

John uses **his hands** to refer to the nail marks from crucifixion that were in Jesus' **hands**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he showed them the nail marks in his hands" (See: [Metonymy](#))

his} side (ULT)
side (UST)

John uses **his side** to refer to the wound that a Roman soldier made in Jesus' **side** with a spear. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the spear wound in his side" (See: [Metonymy](#))

having seen the Lord (ULT)
when they saw the Lord Jesus (UST)

This could refer to: (1) the time when the disciples rejoiced, as in the UST. (2) the reason why the disciples rejoiced. Alternate translation: "because they saw the Lord" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [hands](#)
- [disciples](#)
- [rejoiced](#)
- [Lord](#)

Translation Words - UST

- [the wounds that were in his hands](#)
- [They](#)
- [were very happy](#)
- [Lord Jesus](#)

ULT

²⁰ And having said this, he showed them {his} [hands](#) and {his} side. Then the [disciples rejoiced](#), having seen the [Lord](#).

UST

²⁰ After he said this, he showed his disciples [the wounds that were in his hands](#) and side. [They were very happy](#) when they saw the [Lord Jesus](#)!

John 20:21

Peace to you (ULT)

May God give you peace (UST)

See how you translated **Peace to you** in the previous verse. (See: [Idiom](#))

Father (ULT)

my Father (UST)

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

ULT

²¹ Then he said to them again, “**Peace** to you. **Just as** the **Father has sent** me, so I **send** you.”

UST

²¹ Jesus then told them a second time, “May God give you **peace**! I **am sending** you {into the world} **just like my Father sent** me.”

Just as the Father has sent me, so I send you (ULT)

I am sending you {into the world} just like my Father sent me (UST)

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: “I send you just as the Father has sent me” (See: [Information Structure](#))

has sent me...send you (ULT)

sent me...am sending you {into the world} (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: “has sent me into the world ... send you into the world” (See: [Ellipsis](#))

Translation Words - ULT

- [Peace](#)
- [Just as](#)
- [Father](#)
- [has sent](#)
- [send](#)

Translation Words - UST

- [peace](#)
- [sent](#)
- [am sending](#)
- [just like](#)
- [my Father](#)

John 20:22

he breathed on {them} (ULT) Jesus blew on (UST)

When Jesus **breathed on them**, he did this symbolic action in order to show that he would give his disciples the **Holy Spirit** in the near future. If this would be helpful to your readers, you could explain its significance. Alternate translation: “he breathed on them as a symbolic action” or “he breathed on them to symbolically show that he was going to give them the Holy Spirit” (See: [Symbolic Action](#))

ULT

²² And having said this, he breathed on {them} and says to them, “[Receive the Holy Spirit](#).”

UST

²² After he said this, Jesus blew on them and said, “[Accept the Holy Spirit](#).”

he breathed on {them} (ULT) Jesus blew on (UST)

Here, **breathed on** refers to Jesus blowing air out of his mouth. It does not refer to the normal act of inhaling and exhaling air into one's lungs. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “he blew air on them” (See: [Assumed Knowledge and Implicit Information](#))

says (ULT) said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Receive](#)
- [the Holy Spirit](#)

Translation Words - UST

- [Accept](#)
- [the Holy Spirit](#)

John 20:23

they have been forgiven for them (ULT)
God will forgive that person for those sins (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will forgive them" (See: [Active or Passive](#))

whoever's {sins} you might retain, they have been retained (ULT)
If you do not forgive someone's sins, God will not forgive that person for those sins (UST)

To retain **sins** means to not forgive someone for the **sins** that they have committed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "whoever's sins you might not forgive, they will not be forgiven" (See: [Assumed Knowledge and Implicit Information](#))

they have been retained (ULT)
you...God will not forgive that person for those sins (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will retain them" (See: [Active or Passive](#))

Translation Words - ULT

- [sins](#)
- [you might forgive](#)
- [they have been forgiven](#)

Translation Words - UST

- [you forgive](#)
- [God will forgive](#)
- [sins](#)

ULT

²³ Whoever's [sins you might forgive](#), [they have been forgiven](#) for them; whoever's {sins} you might retain, they have been retained."

UST

²³ If [you forgive](#) anyone's [sins](#), [God will forgive](#) that person for those sins. If you do not forgive someone's sins, God will not forgive that person for those sins."

John 20:24

Thomas (ULT)

Thomas (UST)

See how you translated the name **Thomas** in 11:16. (See: [How to Translate Names](#))

the Twelve (ULT)

the twelve disciples (UST)

See how you translated **the Twelve** in 6:67. (See: [Nominal Adjectives](#))

who was called Didymus (ULT)

whom they called 'The Twin' (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom people called Didymus" (See: [Active or Passive](#))

Didymus (ULT)

The Twin (UST)

See how you translated **Didymus** in 11:16. (See: [How to Translate Names](#))

Translation Words - ULT

- [Thomas](#)
- [Twelve](#)
- [who was called](#)
- [Jesus](#)

Translation Words - UST

- [Thomas](#)
- [twelve disciples](#)
- [whom they called](#)
- [Jesus](#)

ULT

²⁴ But [Thomas](#), one of the [Twelve](#), [who was called](#) Didymus, was not with them when [Jesus](#) came.

UST

²⁴ [Thomas](#), one of the [twelve disciples](#), [whom they called](#) 'The Twin,' was not there among his other disciples while [Jesus](#) was there among them.

John 20:25

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)

I will only believe you if I see the holes in his hands that were caused by nails and put my fingers in them and if I put my hand into the wound on his side {that was made by a spear (UST)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "I will certainly not believe 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" (See: [Information Structure](#))

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](#)."

UST

²⁵ The other [disciples](#) told Thomas, "We have seen the [Lord Jesus](#)!" However, he told them, "[I will only believe you](#) if I see the holes in his [hands](#) that were caused by nails and put my fingers in them and if I put my [hand](#) into the wound on his side {that was made by a spear}."

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)

I will only believe you if I see the holes in his hands that were caused by nails and put my fingers in them and if I put my hand into the wound on his side {that was made by a spear (UST)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. 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](#))

the...mark of the nails (ULT)

the...holes...that were caused by nails (UST)

In both of these occurrences, Thomas is using **of** to describe **mark** made by **nails**. He is referring to the holes in Jesus' hands that were made by the nails that soldiers used to crucify him. Alternate translation: "the marks made by nails ... those marks" (See: [Possession](#))

into his side (ULT)

into the wound on his side {that was made by a spear (UST)

See how you translated **his side** in verse 20. (See: [Metonymy](#))

I will certainly not believe (ULT)

I will only believe you (UST)

Thomas is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: "I will certainly not believe that Jesus has become alive again" (See: [Ellipsis](#))

Translation Words - ULT

- disciples
- Lord
- hands
- hand
- I will...believe

Translation Words - UST

- disciples
- Lord Jesus
- I will only believe you
- hands
- hand

John 20:26

comes (ULT)

came (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the doors having been closed (ULT)

Although they had locked the doors (UST)

See how you translated this phrase in [verse 19](#). (See: [Active or Passive](#))

Peace to you (ULT)

May God give you peace (UST)

See how you translated **Peace to you** in [verse 19](#). (See: [Idiom](#))

Translation Words - ULT

- [days](#)
- [disciples](#)
- [Thomas](#)
- [Jesus](#)
- [Peace](#)

Translation Words - UST

- [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."

UST

²⁶ Eight [days](#) later, Jesus' [disciples](#) were again inside a house, and this time [Thomas](#) was with them. Although they had locked the doors, [Jesus](#) came and stood among them. He said to them, "May God give you [peace](#)!"

John 20:27

he says (ULT)**he said (UST)**

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

here (ULT)**into the holes here (UST)**

Jesus uses **here** to refer to the places on his **hands** where there were holes. These holes in Jesus' **hands** were made by the nails that soldiers used to crucify him. If this might confuse your readers, you could state this explicitly. Alternate translation: "in these holes" (See: [Assumed Knowledge and Implicit Information](#))

my hands (ULT)**the holes in my hands (UST)**

Jesus uses **my hands** to refer to the holes in Jesus' **hands** that were made by the nails that soldiers used to crucify him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the nail marks in my hands" (See: [Metonymy](#))

my side (ULT)**the wound in my side (UST)**

Jesus uses **my side** to refer to the wound that a Roman soldier made in his **side** with a spear. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the spear wound in his side" (See: [Metonymy](#))

do not be unbelieving, but believing (ULT)**Stop doubting {that I became alive again}. Rather, believe {that it is true (UST)}**

These two phrases mean basically the same thing. The repetition is used to emphasize that Jesus wants Thomas to believe that he has become alive again. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "you absolutely must believe" (See: [Doublet](#))

do not be unbelieving, but believing (ULT)**Stop doubting {that I became alive again}. Rather, believe {that it is true (UST)}**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: "do not be unbelieving that I have become alive again, but believe it" (See: [Ellipsis](#))

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."

UST

²⁷ Then he said to Thomas, "Put your finger into the holes here, and see the holes in my hands, and put out your hand, and place it in the wound in my side! Stop doubting {that I became alive again}. Rather, believe {that it is true}!"

Translation Words - ULT

- to Thomas
- hands
- hand
- unbelieving
- believing

Translation Words - UST

- Thomas
- the holes in...hands
- hand
- Stop doubting...that I became alive again
- believe {that it is true

John 20:28

(There are no notes for this verse.)

Translation Words - ULT

- Thomas
- Lord
- God

Translation Words - UST

- Thomas
- You are...Lord
- God

ULT

²⁸ Thomas answered and said to him,
"My Lord and my God."

UST

²⁸ Thomas replied, "You are my Lord
and my God!"

John 20:29

says (ULT) told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

you have believed...having believed (ULT) you believe {that I have become alive again... believe {that I have become alive again (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: "you have believed that I have become alive again ... having believed that I have become alive again" (See: [Ellipsis](#))

ULT

²⁹ Jesus says to him, "Because you have seen me, [you have believed](#); [blessed are](#) those not having seen, and [having believed](#)."

UST

²⁹ Jesus told him, "Now [you believe {that I have become alive again}](#) because you see me. [God {surely} blesses](#) those who have not seen me but yet [believe {that I have become alive again}](#)."

blessed are those not having seen (ULT) God {surely} blesses those who have not seen me (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God blesses those not having seen" (See: [Active or Passive](#))

not having seen (ULT) those who have not seen me (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: "not having seen me" (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)
- [you have believed](#)
- [having believed](#)
- [blessed are](#)

Translation Words - UST

- [Jesus](#)
- [you believe {that I have become alive again](#)
- [believe {that I have become alive again](#)
- [God {surely} blesses](#)

John 20:30

General Information:

In [verses 30–31](#) John comments about the story he has written in chapters 1 through 20. He also states his reason for writing this book. He does this in order to indicate that the story is almost finished. Use the natural form in your language for expressing the conclusion of a story. (See: [End of Story](#))

signs (ULT)

miraculous signs (UST)

See how you translated the term **signs** in [2:11](#). See also the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: “significant miracles”

which have not been written in this book (ULT)

but} I did not write about them in this book (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since John wrote this Gospel, you should use the first person pronoun “I” to indicate who did the action. Alternate translation: “which I have not written in this book” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [signs](#)
- [of...disciples](#)
- [have...been written](#)

Translation Words - UST

- [Jesus](#)
- [miraculous signs](#)
- [disciples](#)
- [write about](#)

ULT

³⁰ Then [Jesus](#) also did many other [signs](#) in the presence of his [disciples](#), which have not [been written](#) in this book,

UST

³⁰ Now [Jesus](#) also did many other [miraculous signs](#) while his [disciples](#) were with him, {but} I did not [write about](#) them in this book.

John 20:31

these things (ULT) the signs in this book (UST)

Here, **these things** could mean: (1) the miraculous signs that John wrote about in his Gospel and mentioned in the previous verse. Alternate translation: “these signs” (2) everything that John wrote about in his Gospel. Alternate translation: “everything in this book” (See: [Assumed Knowledge and Implicit Information](#))

but these things have been written (ULT) Nevertheless, I have written about the signs in this book (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “but the author wrote about these things” (See: [Active or Passive](#))

you would believe...you would have (ULT) you may trust...you may have (UST)

In this verse **you** is plural and could refer to: (1) people who are reading this Gospel and do not trust in Jesus for salvation. Alternate translation: “you might believe ... you might have” (2) people who are reading this Gospel and already believe in Jesus. Alternate translation: “you would continue believing ... you would continue to have” (See: [Forms of You](#))

Son of God (ULT) Son of God (UST)

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

believing (ULT) by trusting {that Jesus is the Messiah (UST)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If your readers might misunderstand this, you can supply these words from the context. Alternate translation: “believing that Jesus is the Christ” (See: [Ellipsis](#))

life (ULT) eternal life (UST)

Here, **life** refers to eternal **life**. If your readers would misunderstand this, you could state this explicitly. See the UST. (See: [Assumed Knowledge and Implicit Information](#))

ULT

³¹ but these things [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](#).

UST

³¹ Nevertheless, [I have written about](#) the signs in this book in order that [you may trust](#) that [Jesus](#) is the [Messiah](#), the [Son of God](#). {I also wrote about these things} in order that, [by trusting {that Jesus is the Messiah}](#), you may have [eternal life](#) through [him](#).

in his name (ULT) through him (UST)

Here, **in** indicates the means by which people can have eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “by means of his name” (See: [Assumed Knowledge and Implicit Information](#))

in his name (ULT) through him (UST)

Here, **his name** could refer to: (1) Jesus himself. Alternate translation: “through union with him” or “by the power of his person” (2) calling on Jesus’ name for salvation. Alternate translation: “by calling on his name” (See: [Synecdoche](#))

Translation Words - ULT

- [have been written](#)
- [you would believe](#)
- [believing](#)
- [Jesus](#)
- [Christ](#)
- [Son of God](#)
- [life](#)
- [name](#)

Translation Words - UST

- [I have written about](#)
- [you may trust](#)
- [by trusting {that Jesus is the Messiah](#)
- [Jesus](#)
- [Messiah](#)
- [Son of God](#)
- [eternal life](#)
- [him](#)

John 21

John 21 General Notes

Structure and Formatting

Jesus eats breakfast with his disciples (21:1–14)

Jesus restores Peter as his disciple (21:15–19)

Jesus and Peter speak about John (21:20–23)

John concludes his Gospel (21:24–25)

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 (10:11). After he became alive again, Jesus commanded Peter to take care of other believers in the same way. (See: [Metaphor](#))

Other Possible Translation Difficulties in this Chapter

“The disciple whom Jesus loved”

The apostle John referred to himself as the disciple “whom Jesus loved” twice in this chapter (21:7, 20). Your language may not allow people to speak of themselves as if they were speaking about someone else. If this is the case, then you will need to use a first person pronoun for these references and the other references to John throughout this chapter. You would also need to use first person plural pronouns in this chapter for all references to the disciples as a group, since John was one of them. If your language can retain the third person references, then you may want to make these references to John explicit by adding “John” next to them. See the discussion of this in Part 1 of the General Introduction to the Gospel of John. (See: [John \(the apostle\)](#) and [First, Second or Third Person](#))

Different words for “love”

In [verses 15–17](#), Jesus and Peter speak to each other using two different words in the original language that could both be translated as “love.” These words are often used interchangeably. However, when they are used together, as in [verses 15–17](#), they can have slightly different meanings. One word can refer to a type of love that is based on affection and friendship, but the other word can refer to a type of love that is based on sincere devotion and high esteem for the person being loved. Although the UST translates both of these words as “love,” the notes will provide more specific alternatives.

John 21:1

After these things (ULT)

After those things happened (UST)

This phrase 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" (See: [Introduction of a New Event](#))

Sea of Tiberias (ULT)

the Sea...of Tiberias, {which is also known as the Sea of Galilee (UST)

This **Sea** was also called "the Sea of Galilee." See how you translated the similar name in [6:1](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [Jesus](#)
- [showed](#)
- [he showed himself](#) (2)
- [to...disciples](#)
- [Sea of Tiberias](#)

Translation Words - UST

- [Jesus](#)
- [appeared](#)
- [he appeared to them](#) (2)
- [to his disciples](#)
- [the Sea...of Tiberias, {which is also known as the Sea of Galilee](#)

ULT

¹ After these things, [Jesus showed](#) himself again to the [disciples](#) at the [Sea of Tiberias](#). Now in this manner [he showed himself](#):

UST

¹ After those things happened, [Jesus appeared](#) again [to his disciples](#) by the [Sea of Tiberias, {which is also known as the Sea of Galilee}](#). This is how [he appeared to them](#):

John 21:2

General Information:

Verses 2–3 provide background information on what happens in the story before Jesus appears to his disciples at the Sea of Tiberias. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Thomas who was called Didymus (ULT)

Thomas (whom they called 'The Twin (UST)

See how you translated this phrase in 11:16. (See: [Active or Passive](#))

Cana of Galilee (ULT)

Cana, which is a town in the region of Galilee (UST)

See how you translated **Cana of Galilee** in 2:1. (See: [How to Translate Names](#))

the {sons} of Zebedee (ULT)

the sons of Zebedee (James and John (UST)

This phrase refers to the disciples John and James, whom Jesus called “sons of thunder” in Mark 3:17. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “James and I, the sons of Zebedee” (See: [Assumed Knowledge and Implicit Information](#))

sons} of Zebedee (ULT)

sons of Zebedee...James and John (UST)

Zebedee is the name of a man. He was the father of the disciples John and James (Matthew 4:21). (See: [How to Translate Names](#))

Translation Words - ULT

- [Simon Peter](#)
- [Thomas who was called Didymus](#)
- [who was called](#)
- [Cana](#)
- [of Galilee](#)
- [sons} of Zebedee](#)
- [disciples](#)

Translation Words - UST

- [Simon Peter](#)
- [Thomas \(whom they called 'The Twin](#)
- [whom they called](#)
- [Cana, which is a town](#)
- [in the region of Galilee](#)
- [sons of Zebedee...James and John](#)

ULT

² they were together—[Simon Peter](#) and [Thomas who was called](#) Didymus and Nathaniel who was from [Cana of Galilee](#) and the {[sons](#)} of [Zebedee](#) and two others from his [disciples](#).

UST

² [Simon Peter](#), [Thomas \(whom they called 'The Twin'\)](#), Nathaniel (who was from [Cana, which is a town in the region of Galilee](#)), the [sons of Zebedee](#) ([James and John](#)), and two of Jesus' other [disciples](#) were together.

- [disciples](#)

John 21:3

says...They say (ULT)

told...They told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

We (ULT)

We (UST)

When the disciples say **we**, they are speaking of themselves without Peter, so **we** would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

are coming (ULT)

will go (UST)

Your language may state "going" rather than **coming** in contexts such as this. Use whichever is more natural in your language. Alternate translation: "are going" (See: [Go and Come](#))

got into a boat (ULT)

got into the boat {and fished} (UST)

Here, **got in a boat** implies that they also took the boat out on the Sea of Tiberias in order to fish. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "got into a boat and went fishing" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Simon Peter](#)

Translation Words - UST

- [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.

UST

³ [Simon Peter](#) told the other disciples with him, "I am going to catch some fish." They told him, "We will go with you." They went out and got into the boat {and fished}, but they did not catch any fish that night.

John 21:4

it is (ULT) it was (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [Jesus](#) (2)
- [disciples](#)
- [did...know](#)

Translation Words - UST

- [Jesus](#)
- [him](#) (2)
- [disciples who were fishing](#)
- [did...know](#)

ULT

⁴ Now, when it was already early morning, [Jesus](#) stood on the beach, but the [disciples](#) did not [know](#) that it is [Jesus](#).

UST

⁴ At dawn the next morning [Jesus](#) stood on the shore of the sea, but the [disciples who were fishing](#) did not [know](#) that it was [him](#).

John 21:5

says (ULT) called (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Children (ULT) Dear friends (UST)

Here Jesus uses the word **Children** figuratively as an affectionate way to address his disciples. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "My dear friends" (See: [Metaphor](#))

you do not have any fish to eat, do you (ULT) you do not have any fish, do you (UST)

Jesus asks this question in a way that expects a negative response. He knows that the disciples did not catch any fish. If your language has a question form that assumes a negative response, you should use it here. Alternate translation: "you were not able to get any fish to eat, were you?" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Children](#)

Translation Words - UST

- [Jesus](#)
- [Dear friends](#)

ULT

⁵ Then [Jesus](#) says to them, "[Children](#), you do not have any fish to eat, do you?" They answered him, "No."

UST

⁵ [Jesus](#) then called to them, "[Dear friends](#), you do not have any fish, do you?" They replied, "We do not."

John 21:6

you will find some (ULT) you will catch some fish (UST)

Here, **some** refers to fish. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “you will find some fish” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- did...have the strength

Translation Words - UST

- they...that...were...able

ULT

⁶ But he said to them, “Throw the net to the right side of the boat, and you will find some.” Therefore, they threw their net and did not **have the strength** to draw it in, because of the large number of fish.

UST

⁶ He told them, “Throw your net off the right side of the boat and you will catch some fish.” So they did so, and **they** caught so many fish that they were not **able** to pull the net {into the boat}.

John 21:7

that disciple whom Jesus loved (ULT)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the General Notes for this chapter. See also how you translated similar phrases in [13:23](#), [18:15](#), and [20:2](#). (See: [Assumed Knowledge and Implicit Information](#))

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

put on {his} outer garment (ULT)

he put on his coat (UST)

Here, **outer garment** refers to a coat that would be worn over a person's regular clothing. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "put on his cloak" (See: [Assumed Knowledge and Implicit Information](#))

for he was undressed (ULT)

he had taken it off to work (UST)

Here, **undressed** does not mean that Peter was naked. Rather, Peter had taken off **his outer garment** so that it would be easier for him to work. Now that he was about to greet Jesus, he wanted to wear more clothing. Alternate translation: "for he had taken off most of his clothes" (See: [Background Information](#))

threw himself into the sea (ULT)

jumped into the water {to swim to the shore (UST)

This implies that Peter jumped into the **sea** in order to swim to the shore. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "threw himself into the sea and swam to shore" (See: [Assumed Knowledge and Implicit Information](#))

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](#).

UST

⁷ I, the [disciple](#) whom [Jesus loved](#), then told [Peter](#), "It is the [Lord Jesus](#)!" So when [Simon Peter](#) heard [this](#), [he put on](#) his coat (he had taken it off to work) and jumped into the [water](#) {to swim to the shore}.

Translation Words - UST

- I...disciple
- Jesus
- loved
- Peter
- Simon
- Peter
- Lord Jesus
- this (2)
- he put on
- water {to swim to the shore

John 21:8

for they were not far from the land, but about 200 cubits away (ULT)

Here John provides this background information about the location of the boat the disciples were fishing in. Use the natural form in your language for expressing background information. Alternate translation: “for the boat was near the land, only about 200 cubits away” (See: [Background Information](#))

they were (ULT)

They were (UST)

If you translated “the disciple whom Jesus loved” in the previous verse with a first person form, then you will need to use the first person plural “we” here. You will also need to use first person plural pronouns in all occurrences of third person plural pronouns that refer to the disciples throughout the rest of this chapter. Alternate translation: “we were” (See: [First, Second or Third Person](#))

200 cubits (ULT)

90 meters (UST)

A **cubit** is a measurement of distance equivalent to a little less than half of one meter or about one yard. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: “about 90 meters” or “about 100 yards” (See: [Biblical Distance](#))

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.

UST

⁸ The rest of [the disciples who had been fishing](#) came to the shore in the boat, while pulling the net full of fish {behind the boat}. (They were not far from the shore, only 90 meters away.)

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [the disciples who had been fishing](#)

John 21:9

they see (ULT)
they saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

a charcoal fire kindled and a fish laid on it (ULT)
a fire {that Jesus had prepared} and a fish he was cooking on it (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “a charcoal fire that Jesus had kindled, and a fish that Jesus had laid on it” (See: [Active or Passive](#))

a fish laid on it and a bread loaf (ULT)
a fish he was cooking on it. {There was} also a loaf of bread (UST)

The words **fish** and **bread** are singular nouns. These could mean: (1) Jesus had one fish and one loaf of bread, as in the UST. (2) Jesus had an unknown amount of fish and bread that are referred to collectively. Alternate translation: “some fish laid on it, and some bread loaves” (See: [Collective Nouns](#))

ULT

⁹ Then when they got out upon the land, they see [a charcoal fire](#) kindled and a fish laid on it and [a bread loaf](#).

UST

⁹ When they reached the shore, they saw [a fire](#) {that Jesus had prepared} and a fish he was cooking on it. {There was} also [a loaf of bread](#).

Translation Words - ULT

- [a charcoal fire](#)
- [a bread loaf](#)

Translation Words - UST

- [a fire](#)
- [a loaf of bread](#)

John 21:10

says (ULT)

told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

¹⁰ [Jesus](#) says to them, "Bring some of the fish that you just caught."

UST

¹⁰ [Jesus](#) told them, "Bring {over here} some of those fish that you have just caught!"

John 21:11

Therefore, Simon Peter went up (ULT) So Simon Peter went back {to the boat} (UST)

Here, **went up** means that Simon Peter went back to the boat. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Simon Peter went up into the boat" (See: [Assumed Knowledge and Implicit Information](#))

the net was not torn (ULT) the net did not tear (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the fish did not tear the net" (See: [Active or Passive](#))

Translation Words - ULT

- [Simon Peter](#)

Translation Words - UST

- [Simon Peter](#)

ULT

¹¹ Therefore, [Simon Peter](#) went up and pulled the net to the shore, full of large fish; 153. But being so many, the net was not torn.

UST

¹¹ So [Simon Peter](#) went back {to the boat} and dragged the net to the shore. {It was} full of 153 large fish. Even though there were so many fish, the net did not tear.

John 21:12

says...it is (ULT) told...it was (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

to ask him, "Who are you (ULT) to ask him who he was (UST)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "to ask him who he is" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [Jesus](#)
- [of...disciples](#)
- [They knew](#)
- [Lord](#)

Translation Words - UST

- [Jesus](#)
- [of...disciples](#)
- [They knew](#)
- [Lord Jesus](#)

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](#).

UST

¹² [Jesus](#) told them, "Come {here and} eat breakfast!" None of the [disciples](#) were bold enough to ask him who he was. [They knew](#) it was the [Lord Jesus](#).

John 21:13

comes...takes...gives it (ULT)

came...took...gave it (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Translation Words - ULT

- [Jesus](#)
- [bread](#)
- [in the same way](#)

Translation Words - UST

- [Jesus](#)
- [bread](#)
- [the same](#)

ULT

¹³ [Jesus](#) comes and takes the [bread](#) and gives it to them, and the fish [in the same way](#).

UST

¹³ [Jesus](#) came and took the [bread](#) and gave it to them. He did [the same](#) with the fish.

John 21:14

the third time that (ULT) the third time (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “time number 3.” (See: [Ordinal Numbers](#))

was revealed (ULT) that...appeared (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “showed himself” (See: [Active or Passive](#))

having been raised from the dead (ULT) after God had caused him to become alive again (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God having raised him from the dead” (See: [Active or Passive](#))

having been raised from the dead (ULT) after God had caused him to become alive again (UST)

Here, **raised from the dead** is an idiom that refers to a dead person becoming alive again. See how you translated a similar phrase in [20:9](#). Alternate translation: “having become alive after he died” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [was revealed](#)
- [to...disciples](#)
- [having been raised](#)
- [the dead](#)

Translation Words - UST

- [Jesus](#)
- [that...appeared](#)
- [disciples](#)
- [after God had caused him to become alive again](#)
- [after God had caused him to become alive again](#)

ULT

¹⁴ This {was} already the third time that [Jesus was revealed](#) to the [disciples](#), [having been raised](#) from [the dead](#).

UST

¹⁴ (This was the third time that [Jesus appeared](#) to the [disciples after God had caused him to become alive again](#).)

John 21:15

do you love me

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

do you love me...I love you (ULT)

do you love me...I love you (UST)

The two occurrences of **love** in this verse are two different words in the original language. If it would be helpful to your readers, you could show this in your translation. See the discussion of this concept in the General Notes for this chapter. Alternate translation: “do you love me with great esteem ... I love you with affection” or “do you love me deeply... I love you like a friend” (See: [Assumed Knowledge and Implicit Information](#))

more than these (ULT)

more than these {others love me (UST)

Here, **these** could refer to: (1) the other disciples who were there with Jesus and Peter. This meaning would indicate Jesus is asking Peter if he loves Jesus more than the other disciples love him. Alternate translation: “more than these disciples love me” (2) the fish, boat, and other equipment that were used for catching fish, which was Peter’s former job. Alternate translation: “more than these fishing tools” or “more than your former job” (See: [Assumed Knowledge and Implicit Information](#))

Feed my lambs (ULT)

Take care of those who trust in me (UST)

Jesus uses **Feed my lambs** figuratively to refer to providing for the spiritual needs of people who trust in Jesus. Here Jesus is commanding Peter to take care of other believers in the same way that Jesus took care of them while he was with them. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: “Take care of the people who believe in me like a shepherd feeds lambs” (See: [Metaphor](#))

Translation Words - ULT

- Jesus
- to Simon...Peter
- Simon, son of John
- do you love
- I love
- Lord
- know
- lambs

Translation Words - UST

- Jesus
- Simon...Peter
- Simon, son of John
- do you love

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.”

UST

¹⁵ When they finished eating breakfast, Jesus asked Simon Peter, “Simon, son of John, do you love me more than these {others love me}?” Peter replied to him, “Yes, Lord, you know that I love you.” Jesus told him, “Take care of those who trust in me.”

- I love
- Lord
- know
- those who trust in me

John 21:16

He says...He says...He says (ULT) Jesus asked...He replied...Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

a second time (ULT) a second time (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "time number 2." (See: [Ordinal Numbers](#))

do you love me...I love you (ULT) do you love me...I love you (UST)

The two occurrences of **love** in this verse are two different words in the original language. See how you translated these phrases in the previous verse. (See: [Assumed Knowledge and Implicit Information](#))

Take care of my sheep (ULT) Take care of those who trust in me (UST)

This sentence has the same meaning as "Feed my lambs" in the previous verse. See how you translated that similar sentence there. Alternate translation: "Take care of the people who believe in me like a shepherd takes care of lambs" (See: [Metaphor](#))

Translation Words - ULT

- [Simon, son of John](#)
- [do you love](#)
- [I love](#)
- [Lord](#)
- [know](#)
- [Take care](#)
- [of...sheep](#)

Translation Words - UST

- [Simon, son of John](#)
- [do you love](#)
- [I love](#)
- [Lord](#)
- [know](#)
- [Take care of](#)
- [those who trust in me](#)

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](#)."

UST

¹⁶ Jesus asked him a second time, "[Simon, son of John, do you love](#) me?" He replied to him, "Yes, [Lord](#), you [know](#) that [I love](#) you." Jesus told him, "[Take care of those who trust in me](#)."

John 21:17

He says...he says...says (ULT) Jesus asked...Peter replied...told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the third time...the third time (ULT) a third time...three times (UST)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "time number 3 ... time number 3." (See: [Ordinal Numbers](#))

do you love me...Do you love me...I love you (ULT) do you love me...if he loved him...I love you (UST)

The three occurrences of **love** in this verse are all the same word in the original language. However, this word is different from the word Jesus used for **love** in the previous two verses when he asked Peter, "Do you love me?" You should use the same word for **love** in this verse that you used for Peter's responses in the previous two verses when he said, "You know that I love you." See the discussion of this concept in the General Notes for this chapter. Alternate translation: "do you love me with affection ... Do you love me with affection ... I love you with affection" or "do you love me like a friend ... Do you love me like a friend ... I love you like a friend" (See: [Assumed Knowledge and Implicit Information](#))

he said to him the third time, "Do you love me (ULT) Jesus asked him three times if he loved him (UST)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "he asked him the third time if he loved him" (See: [Direct and Indirect Quotations](#))

Feed my sheep (ULT) Take care of those who trust in me (UST)

This sentence has the same meaning as "Feed my lambs" in verse 15 and "Take care of my sheep" in the previous verse. See how you translated those similar sentences in the previous two verses. Alternate translation: "Take care of the people who believe in me like a shepherd feeds sheep" (See: [Metaphor](#))

Translation Words - ULT

- [Simon, son of John](#)
- [Peter](#)
- [do you love](#)
- [Do you love \(2\)](#)
- [I love](#)
- [Lord](#)
- [know](#)

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](#)."

UST

¹⁷ Jesus asked him a third time, "[Simon, son of John, do you love](#) me?" [Peter](#) was sad because Jesus asked him three times [if he loved him](#). Peter replied to him, "[Lord](#), you [know](#) everything. You [know](#) that [I love](#) you." [Jesus](#) told him, "Take care of [those who trust in me](#)."

- know
- Jesus
- sheep

Translation Words - UST

- Simon, son of John
- Peter
- do you love
- if he loved him (2)
- I love
- Lord
- know
- know
- Jesus
- those who trust in me

John 21:18

Truly, truly, I say to you (ULT) I am telling you the truth (UST)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [1:51](#). (See: [Doublet](#))

you used to gird yourself...will gird you (ULT) you put your own clothes on...will put clothes on you (UST)

Although **gird** means to put on a belt, Jesus uses it figuratively in this verse to refer to putting on clothes. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “you used to dress yourself ... will dress you” (See: [Metonymy](#))

you will stretch out your hands (ULT) you will extend your hands away from your body (UST)

Here, **stretch out** means to extend one's hands away from one's sides. This describes the posture of someone who is being crucified. It does not mean that the **hands** themselves stretch. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “you will extend your hands out from your sides” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Truly
- truly (2)
- you used to gird
- will gird
- walk
- hands

Translation Words - UST

- the truth
- the truth (2)
- you put...clothes on
- will put clothes on
- you walked
- hands

ULT

¹⁸ Truly, truly, I say to you, when you were young, [you used to gird](#) yourself and [walk](#) wherever you wanted, but when you become old, you will stretch out your [hands](#), and another [will gird](#) you and carry you where you do not want.”

UST

¹⁸ I am telling you [the truth](#): When you were young, [you put](#) your own [clothes on](#), and [you walked](#) wherever you wanted to go. However, when you are old, you will extend your [hands](#) away from your body, and someone else [will put clothes on](#) you and take you where you do not want to go.”

John 21:19

Now he said this, indicating with what manner of death he will glorify God (ULT)

Now here indicates that in this sentence John is giving background information in order to explain what Jesus said in the previous verse. Use the natural form in your language for expressing background information. (See: [Background Information](#))

he says (ULT) Jesus told (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

Follow me (ULT) Come be my disciple (UST)

See how you translated the phrase **Follow me** in [1:43](#). (See: [Idiom](#))

Translation Words - ULT

- of death
- he will glorify
- God

Translation Words - UST

- Peter would die
- in order to show people how great...is
- 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."

UST

¹⁹ (Jesus said this to indicate how Peter would die in order to show people how great God is). Then Jesus told him, "Come be my disciple!"

John 21:20

sees (ULT) he saw (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

the disciple whom Jesus loved (ULT) John, the disciple whom Jesus loved (UST)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the General Notes for this chapter. See also how you translated similar phrases in [13:23](#), [18:15](#), [20:2](#), and [21:7](#). (See: [Assumed Knowledge and Implicit Information](#))

following them (ULT) walking behind them (UST)

If your language marks the dual form, then the pronoun **them** here would be in the dual form. (See: [Pronouns — When to Use Them](#))

at the dinner (ULT) during the dinner {before Jesus died} (UST)

John here refers to **the dinner** Jesus had with his disciples on the night before he was crucified. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “at the last dinner they had together before Jesus died” (See: [Assumed Knowledge and Implicit Information](#))

Peter...Lord, who is...betraying you (ULT) Peter...Lord, who is...going to betray...you (UST)

See how you translated the similar sentence in [13:25](#).

Translation Words - ULT

- [Having turned around](#)
- [Peter](#)
- [disciple](#)
- [Jesus](#)
- [loved](#)
- [Lord](#)
- [betraying](#)

Translation Words - UST

- [When...turned around](#)
- [Peter](#)
- [John...disciple](#)
- [Jesus](#)

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?”

UST

²⁰ [When Peter turned around](#), he saw [John](#), the [disciple](#) whom [Jesus loved](#), walking behind them. John was the one who had leaned close to Jesus during the dinner {before Jesus died} and asked, “[Lord](#), who is [going to betray](#) you?”

- loved
- Lord
- going to betray

John 21:21

says (ULT) he asked (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

But Lord, what about this one (ULT)

Peter implies that he wants to know what will happen to John in the future. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Lord, what will happen to this one?" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Peter](#)
- [to Jesus](#)
- [Lord](#)

Translation Words - UST

- [Peter](#)
- [Jesus](#)
- [Lord](#)

ULT

²¹ Therefore, having seen him, [Peter](#) says [to Jesus](#), "But [Lord](#), what about this one?"

UST

²¹ So when [Peter](#) saw John, he asked [Jesus](#), "[Lord](#), what is going to happen to this man?"

John 21:22

says (ULT)

said (UST)

Here John uses the present tense in past narration in order to call attention to a development in the story. (See: [Predictive Past](#))

If I want him to remain (ULT)

If I want him to continue living (UST)

Here, **him** refers to John, the “disciple whom Jesus loved” in [John 21:20](#). (See: [Pronouns — When to Use Them](#))

I come (ULT)

I return (UST)

Jesus uses **come** here to refer to the time in the future when he will return to earth from heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “I come back to this world” (See: [Assumed Knowledge and Implicit Information](#))

what {is that} to you (ULT)

that is not your concern (UST)

Jesus is using a rhetorical question here to mildly rebuke Peter. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “that has nothing to do with you” (See: [Rhetorical Question](#))

follow me (ULT)

continue to} be my disciple (UST)

See how you translated this sentence in [1:43](#). (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

²² [Jesus](#) says to him, “If I want him to remain until I come, what {is that} to you? You follow me.”

UST

²² [Jesus](#) said to him, “If I want him to continue living until I return, that is not your concern! As for you, {continue to} be my disciple!”

John 21:23

this word (ULT) the rumor (UST)

Here, **this word** refers to what **the brothers** say about John's future in the next clause. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the following report about John's future" (See: [Metonymy](#))

spread...this word (ULT) was repeated...the rumor (UST)

John uses **spread** figuratively to refer to **this word** being repeated among the believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "this word was repeated" (See: [Metaphor](#))

the brothers (ULT) the believers (UST)

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

that disciple (ULT) the disciple John (UST)

Here, **that disciple** refers to the apostle John. If this might confuse your readers, you could state that explicitly, as in the UST. (See: [Assumed Knowledge and Implicit Information](#))

does not die...that...he does not die (ULT) was not going to die...that...John would not die (UST)

John is using the present tense in order to refer to something that will happen in the future. If this might confuse your readers, you could use the future tense. Alternate translation: "will not die ... that he will not die" (See: [Predictive Past](#))

to him (ULT) Peter (UST)

The pronoun **him** here refers to Peter. If this might confuse your readers, you could state that explicitly, as in the UST. (See: [Pronouns — When to Use Them](#))

that he does not die...him (ULT) that John would not die...him (UST)

The pronouns **he** and **him** here refer to John. If this might confuse your readers, you could state that explicitly, as in the UST. (See: [Pronouns — When to Use Them](#))

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 {is that} to you?"

UST

²³ Because {Jesus said this}, the rumor that the [disciple John](#) was not [going to die](#) was repeated among the [believers](#). However, [Jesus](#) did not tell Peter that [John would](#) not [die](#). Rather, he said, "If I want him to continue living until I return, that is not your concern!"

If I want him to remain until I come, what {is that} to you (ULT)

If I want him to continue living until I return, that is not your concern (UST)

See how you translated this sentence in the previous verse.

Translation Words - ULT

- brothers
- disciple
- does...die
- he does...die (2)
- Jesus

Translation Words - UST

- disciple John
- was...going to die
- John would...die (2)
- believers
- Jesus

John 21:24

General Information:

In [verses 24–25](#) John indicates the end of his Gospel by giving a closing comment about himself and what he has written in this book. Use the natural form in your language for expressing the conclusion of a story. (See: [End of Story](#))

This is the disciple who testifies about these things and who wrote these things, and we know that his testimony is true (ULT)

In this verse John is speaking about himself in the third person. If this is confusing in your language, you can use the first person.

Alternate translation: “I am the disciple who testifies about these things and who wrote these things, and we know that my testimony is true” (See: [First, Second or Third Person](#))

these things...these things (ULT)

all these things...them (UST)

In this verse, **these things** refers to everything that John has written in this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “everything in this book ... all these things” (See: [Assumed Knowledge and Implicit Information](#))

we know (ULT)

We know (UST)

Here the pronoun **we** is exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive ‘We’](#))

we know (ULT)

We know (UST)

Here, **we** could refer to: (1) John and the other eyewitnesses to the earthly life of Jesus, as in [1:14](#) and 1 John 1:2–7. Alternate translation: “We eyewitnesses of Jesus’ life know” (2) the elders in the church at Ephesus where John lived at the end of his life. Alternate translation: “We elders of the church at Ephesus know” However, since who **we** refers to is uncertain, it would be best not to explain the meaning further. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [disciple](#)
- [who testifies](#)
- [testimony](#)
- [we know](#)
- [true](#)

Translation Words - UST

- [disciple](#)
- [who is testifying](#)

ULT

²⁴ This is the [disciple who testifies](#) about these things and who wrote these things, and [we know](#) that his [testimony](#) is [true](#).

UST

²⁴ I, John, am the [disciple who is testifying](#) about all these things, and I have written them down in this book. [We know](#) that [what I have testified](#) is [true](#).

- what I have testified
- We know
- true

John 21:25

if each one were written down (ULT) if people wrote down every one of them (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "if someone wrote down each one" (See: [Active or Passive](#))

not even...itself...the world...to have enough room for the books being written (ULT)

John exaggerates to emphasize that Jesus did very many good things. If this would confuse your readers, you could use an equivalent expression from your language to show this emphasis. Alternate translation: "a very large amount of books about these miracles would be written" (See: [Hyperbole](#))

the world (ULT) the whole world (UST)

Here, **the world** refers to either the surface of the earth or the universe. Either meaning would achieve John's purpose. If your language does not have a general expression for **world**, you could use an alternate expression. Alternate translation: "the whole earth" or "the whole universe" (See: [Metonymy](#))

the books being written (ULT) the books that those people would write about them (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the books that someone would write" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [world](#)

Translation Words - UST

- [Jesus](#)
- [whole 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.

UST

²⁵ [Jesus](#) also did so many other things that if people wrote down every one of them, I suppose that the [whole world](#) would not even be big enough to contain the books that those people would write about them.



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Version 29

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; 2:11; 3:21; 3:25; 3:36; 4:22; 4:23; 5:22; 5:27; 5:30; 7:18; 7:24; 7:43; 8:16; 8:32; 8:50; 9:11; 9:15; 9:16; 9:39; 10:19; 10:33; 11:4; 11:24; 11:40; 12:31; 12:41; 14:27; 16:8; 16:20; 16:21; 17:5; 17:12; 17:24; 18:29; 18:37; 18:38; 19:13)

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:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[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](#); [5:10](#); [5:13](#); [5:34](#); [6:12](#); [6:18](#); [6:26](#); [6:31](#); [6:45](#); [6:65](#); [7:23](#); [7:47](#); [7:49](#); [8:17](#); [9:2](#); [9:3](#); [9:7](#); [9:10](#); [9:11](#); [9:19](#); [9:20](#); [9:32](#); [9:34](#); [10:9](#); [10:12](#); [10:13](#); [10:34](#); [10:35](#); [11:16](#); [11:17](#); [11:44](#); [11:52](#); [12:3](#); [12:6](#); [12:14](#); [12:16](#); [12:23](#); [12:31](#); [12:32](#); [12:38](#); [12:42](#); [13:5](#); [13:10](#); [13:17](#); [13:18](#); [13:31](#); [14:13](#); [14:21](#); [15:6](#); [15:7](#); [15:8](#); [15:11](#); [15:25](#); [16:11](#); [16:20](#); [16:24](#); [16:32](#); [17:5](#); [17:10](#); [17:12](#); [17:13](#); [17:19](#); [18:9](#); [18:15](#); [18:16](#); [18:32](#); [18:36](#); [19:11](#); [19:13](#); [19:16](#); [19:17](#); [19:19](#); [19:20](#); [19:23](#); [19:24](#); [19:28](#); [19:29](#); [19:30](#); [19:31](#); [19:32](#); [19:36](#); [19:41](#); [20:1](#); [20:7](#); [20:12](#); [20:19](#); [20:23](#); [20:24](#); [20:26](#); [20:29](#); [20:30](#); [20:31](#); [21:2](#); [21:9](#); [21:11](#); [21:14](#); [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](#); [1:13](#); [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](#); [1:50](#); [1:51](#); [2:10](#); [2:11](#); [2:12](#); [2:14](#); [2:16](#); [2:17](#); [2:18](#); [2:22](#); [2:25](#); [3:1](#); [3:6](#); [3:8](#); [3:9](#); [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](#); [4:20](#); [4:21](#); [4:22](#); [4:25](#); [4:27](#); [4:34](#); [4:37](#); [4:38](#); [4:39](#); [4:43](#); [4:45](#); [4:50](#); [4:53](#); [5:2](#); [5:5](#); [5:10](#); [5:16](#); [5:18](#); [5:19](#); [5:20](#); [5:21](#); [5:23](#); [5:24](#); [5:25](#); [5:26](#); [5:27](#); [5:28](#); [5:30](#); [5:31](#); [5:32](#); [5:33](#); [5:34](#); [5:37](#); [5:39](#); [5:40](#); [6:1](#); [6:11](#); [6:14](#); [6:16](#); [6:21](#); [6:22](#); [6:23](#); [6:24](#); [6:25](#); [6:27](#); [6:29](#); [6:31](#); [6:32](#); [6:33](#); [6:35](#); [6:37](#); [6:38](#); [6:39](#); [6:40](#); [6:44](#); [6:45](#); [6:49](#); [6:51](#); [6:53](#); [6:54](#); [6:56](#); [6:57](#); [6:58](#); [6:59](#); [6:60](#); [6:61](#); [6:62](#); [6:63](#); [6:64](#); [6:65](#); [6:67](#); [6:70](#); [7:2](#); [7:3](#); [7:8](#); [7:10](#); [7:11](#); [7:12](#); [7:15](#); [7:16](#); [7:17](#); [7:18](#); [7:21](#); [7:22](#); [7:24](#); [7:26](#); [7:27](#); [7:28](#); [7:33](#); [7:35](#); [7:38](#); [7:39](#); [7:40](#);

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21:20; 21:21; 21:22; 21:23; 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 **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

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)

As here, English sometimes 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 phrase 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:

[Connecting Words and Phrases](#)

[Introduction of a New Event](#)

(Go back to: John 1:24; 1:28; 1:44; 2:1; 2:9; 2:11; 4:1; 5:1; 5:9; 5:16; 6:1; 6:4; 6:6; 6:10; 6:17; 6:23; 6:59; 6:64; 6:71; 7:2; 7:5; 7:22; 7:39; 7:50; 8:20; 8:27; 9:7; 9:14; 9:22; 10:22; 11:1; 11:5; 11:13; 11:18; 11:19; 11:30; 11:38; 11:51; 12:6; 12:9; 12:14; 12:33; 12:37; 13:1; 13:11; 13:28; 13:30; 18:1; 18:5; 18:9; 18:14; 18:18; 18:28; 18:32; 18:40; 19:14; 19:23; 19:35; 19:36; 19:41; 20:9; 21:2; 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](#); [4:36](#); [4:37](#); [4:38](#); [6:35](#); [6:50](#); [6:51](#); [11:10](#); [15:2](#))

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	lethek	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](#))

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family**, **clan**, or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.

Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns.

Examples (from Wikipedia):

- a singular noun with a singular verb: The team *is* in the dressing room.
- a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.

Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.

Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

- (1) Translate the collective noun with a plural noun.
- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
- (4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

- (1) Translate the collective noun with a plural noun.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

(Go back to: [John 1:17](#); [5:13](#); [6:2](#); [6:5](#); [6:22](#); [6:24](#); [7:12](#); [7:19](#); [7:20](#); [7:23](#); [7:31](#); [7:32](#); [7:40](#); [7:43](#); [7:49](#); [10:5](#); [11:42](#); [12:9](#); [12:12](#); [12:17](#); [12:29](#); [12:34](#); [12:40](#); [21:9](#))

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](#); [5:46](#); [8:19](#); [8:42](#); [9:33](#); [11:21](#); [14:28](#); [15:19](#); [15:22](#); [15:24](#); [18:30](#); [18:36](#))

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](#); [8:35](#))

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](#); [5:47](#); [7:4](#); [7:23](#); [8:46](#); [10:35](#); [10:38](#); [13:14](#); [13:17](#); [14:3](#); [14:7](#); [15:18](#))

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 3:15](#); [6:6](#); [6:24](#); [11:4](#); [14:31](#); [15:16](#); [17:23](#))

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](#); [4:44](#); [4:45](#); [5:13](#); [5:18](#); [5:19](#); [6:18](#); [6:24](#); [6:38](#); [6:40](#); [7:30](#); [9:18](#); [9:39](#); [11:4](#); [11:6](#); [11:51](#); [11:53](#); [12:25](#); [13:3](#); [17:2](#); [18:4](#); [20:20](#))

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](#); [4:5](#); [4:6](#); [4:46](#); [6:5](#); [7:40](#); [10:12](#))

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

While they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

- (1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
- (2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
- (3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

- (1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.
- (2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.
- (3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

While they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

- (1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.
- (2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.
- (3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

(Go back to: [John 8:30](#); [18:25](#))

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

Now I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

Because of that, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.
And whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

(Go back to: [John 9:1](#); [16:2](#); [16:19](#))

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that he did not know at what time he would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[Verbs](#)

[Quotations and Quote Margins](#)

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

[Quotes within Quotes](#)

(Go back to: [John 4:51](#); [4:52](#); [4:53](#); [6:10](#); [6:12](#); [11:20](#); [13:29](#); [21:12](#); [21:17](#))

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
 - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
 - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

■ The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

■ A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

- (1) Put the information in another part of the sentence and add words that show its purpose.
- (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

- (1) Put the information in another part of the sentence and add words that show its purpose.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

>

Because idols are worthless, I hate those who serve them.

... for your **righteous** judgments are good. (Psalm 119:39b ULT)

... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.

>

Can Sarah bear a son **even when she is 90 years old**?

I will call on Yahweh, **who is worthy to be praised**. (2 Samuel 22:4a ULT) There is only one Yahweh. The phrase “who is worthy to be praised” gives a reason for calling on Yahweh.

I will call on Yahweh, because **he is worthy to be praised**

(2) Use one of your language’s ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

You are my Son. **I love you** and I am pleased with you.

Receiving my love, you are my Son. I am pleased with you.

Next we recommend you learn about:

[*Double Negatives*](#)

(Go back to: [John 6:27](#); [11:31](#))

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 English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. 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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

[Verbs](#)

(Go back to: [John 1:3](#); [4:48](#); [9:33](#); [10:10](#); [13:8](#); [15:24](#); [16:7](#); [18:28](#); [18:30](#); [19:11](#); [19:41](#); [20:25](#))

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:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

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**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**
We are perishing!"

(Go back to: [John 1:31](#); [1:51](#); [3:3](#); [3:5](#); [3:11](#); [3:29](#); [3:31](#); [5:19](#); [5:24](#); [5:25](#); [6:26](#); [6:32](#); [6:35](#); [6:47](#); [6:53](#); [6:54](#); [6:55](#); [7:10](#); [8:34](#); [8:51](#); [8:58](#); [10:1](#); [10:7](#); [10:38](#); [11:33](#); [12:24](#); [12:49](#); [13:16](#); [13:20](#); [13:21](#); [13:38](#); [14:12](#); [14:20](#); [16:20](#); [16:23](#); [17:21](#); [20:17](#); [20:27](#); [21:18](#))

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.

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:

This page answers the question: *What is ellipsis ?*

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]]

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](#); [5:13](#); [5:30](#); [5:33](#); [5:44](#); [6:11](#); [6:23](#); [6:27](#); [6:47](#); [6:56](#); [6:58](#); [6:60](#); [6:62](#); [7:52](#); [8:15](#); [8:35](#); [8:50](#); [9:3](#); [9:8](#); [9:38](#); [10:3](#); [10:10](#); [10:16](#); [10:36](#); [11:3](#); [11:15](#); [11:40](#); [11:52](#); [11:56](#); [12:6](#); [12:7](#); [12:20](#); [13:9](#); [13:18](#); [13:19](#); [13:27](#); [14:12](#); [14:13](#); [14:27](#); [14:29](#); [15:7](#); [15:24](#); [18:5](#); [18:6](#); [18:8](#); [18:14](#); [18:40](#); [19:8](#); [19:11](#); [19:18](#); [19:24](#); [19:35](#); [20:8](#); [20:18](#); [20:21](#); [20:25](#); [20:27](#); [20:29](#); [20:31](#))

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.

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]]

... 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.

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](#); [10:18](#); [11:11](#); [11:12](#); [11:34](#); [13:37](#); [15:13](#); [19:42](#))

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

Save us, Lord; we are about to die! (Matthew 8:25b ULT)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22b ULT)

Translation Strategies

- (1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
- (2) Use an exclamation word from your language that shows the strong feeling.
- (3) Translate the exclamation word with a sentence that shows the feeling.
- (4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

You worthless person! (Matthew 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, ‘**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.’”

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

“**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“Lord Yahweh, **what will happen to me?** For I have seen the angel of Yahweh face to face!”

“**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

“His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(Go back to: [John 9:30](#))

Exclusive and Inclusive 'We'

Description

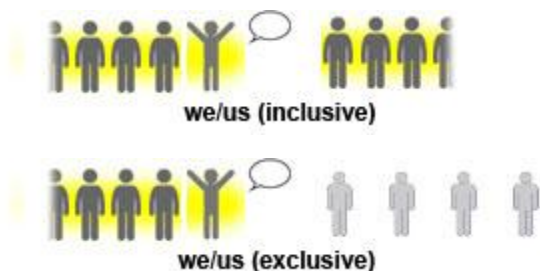
Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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](#); [4:22](#); [4:25](#); [4:42](#); [6:69](#); [9:4](#); [9:28](#); [14:22](#); [14:23](#); [20:2](#); [21:3](#); [21:24](#))

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](#); [3:13](#); [3:14](#); [3:17](#); [3:19](#); [3:20](#); [3:21](#); [3:29](#); [3:31](#); [4:10](#); [4:26](#); [Notes](#); [5:19](#); [5:20](#); [5:21](#); [5:22](#); [5:23](#); [5:25](#); [5:26](#); [5:27](#); [5:28](#); [5:38](#); [Notes](#); [6:27](#); [6:29](#); [6:46](#); [6:50](#); [6:53](#); [6:58](#); [6:62](#); [Notes](#); [8:28](#); [8:36](#); [Notes](#); [9:37](#); [10:34](#); [10:36](#); [11:4](#); [Notes](#); [12:23](#); [12:35](#); [Notes](#); [13:31](#); [14:13](#); [17:1](#); [17:2](#); [17:3](#); [19:35](#); [20:2](#); [20:3](#); [20:4](#); [20:5](#); [20:6](#); [20:8](#); [Notes](#); [21:8](#); [21:24](#))

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.

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]]

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](#); [4:20](#); [4:22](#); [4:38](#); [4:48](#); [5:19](#); [5:24](#); [5:25](#); [5:33](#); [6:61](#); [8:14](#); [8:23](#); [8:31](#); [12:8](#); [14:1](#); [14:9](#); [14:10](#); [15:3](#); [20:31](#))

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 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-youdual]]

(Go back to: [John 2:17](#); [7:6](#); [13:10](#))

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.

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:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

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.”

(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](#); [5:34](#); [7:22](#); [7:23](#); [7:51](#); [8:21](#); [8:35](#); [10:10](#); [13:38](#); [16:21](#); [18:20](#); [19:31](#))

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you **come** to my relatives and they will not give her to you.
Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
- (2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)

But you will be free from my oath if you **go** to my relatives and they will not give her to you.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you come out into the desert to see? A reed shaken by the wind?

- (2) Use another word that expresses the right meaning.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULT)

“When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”

Yahweh said to Noah, “**Come**, you and all your household, into the ark ...” (Genesis 7:1 ULT)

Yahweh said to Noah, “**Enter**, you and all your household, into the ark ...”

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you travel out into the desert to see? A reed shaken by the wind?

(Go back to: [John 9:7](#); [19:5](#); [20:18](#); [21:3](#))

Hendiadys

Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called a hendiadys. In a hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

(Go back to: [John 4:48](#))

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](#); [4:46](#); [4:47](#); [5:2](#); [6:5](#); [6:8](#); [6:17](#); [6:67](#); [6:68](#); [6:71](#); [8:37](#); [8:52](#); [10:23](#); [11:1](#); [11:16](#); [11:47](#); [11:55](#); [12:1](#); [12:2](#); [12:3](#); [12:4](#); [12:21](#); [12:38](#); [13:2](#); [13:26](#); [14:5](#); [14:8](#); [14:22](#); [18:1](#); [18:5](#); [18:7](#); [18:10](#); [18:13](#); [18:15](#); [18:29](#); [18:40](#); [19:1](#); [19:25](#); [19:38](#); [19:39](#); [20:1](#); [20:24](#); [21:1](#); [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](#); [4:45](#); [10:8](#); [11:49](#); [12:19](#); [12:32](#); [13:35](#); [14:26](#); [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; 4:35; 5:18; 6:5; 6:27; 6:39; 6:40; 6:44; 6:54; 6:66; 7:23; 7:30; 7:44; 8:12; 8:31; 8:37; 8:44; 9:24; 10:9; 10:24; 10:27; 10:38; 11:11; 11:23; 11:24; 11:41; 11:56; 12:1; 12:9; 12:25; 12:26; 12:36; 13:1; 13:2; 13:18; 13:27; 14:10; 14:11; 14:13; 14:14; 14:26; 15:7; 15:16; 16:23; 16:24; 16:26; 16:33; 17:1; 17:12; 17:26; 18:37; 19:7; 19:12; 19:30; 20:9; 20:19; 20:21; 20:26; 21:14; 21:19; 21:22)

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](#); [4:31](#); [4:49](#); [17:1](#); [17:5](#); [17:11](#); [17:17](#))

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:

[\[\[rc://en/ta/man/translate/figs-order\]\]](#)
[Distinguishing Versus Informing or Reminding](#)

(Go back to: [John 1:12](#); [4:1](#); [6:10](#); [7:34](#); [7:38](#); [8:21](#); [8:26](#); [10:17](#); [12:6](#); [13:33](#); [14:12](#); [14:26](#); [15:19](#); [17:22](#); [18:18](#); [19:31](#); [19:42](#); [20:16](#); [20:21](#); [20:25](#))

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.

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.

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](#)

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; 3:22; 4:1; 4:43; 5:1; 5:14; 6:1; 7:1; 8:12; 8:21; 12:1; 12:12; 12:44; 18:1; 19:28; 19:38; 21:1](#))

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)

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:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

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.

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](#); [4:46](#); [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 9 General Notes](#); [9:27](#); [10:32](#); [Notes](#); [Notes](#); [19:3](#); [19:15](#))

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus 3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister; the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.

Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.

Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).

Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevěstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.

Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

(Go back to: [John 7:3](#); [7:5](#); [7:10](#); [11:1](#); [11:2](#); [11:5](#); [11:19](#); [11:21](#); [11:23](#); [11:28](#); [11:39](#))

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "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](#); [6:35](#); [6:37](#); [6:39](#); [11:26](#))

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](#); [3:2](#); [3:3](#); [3:5](#); [3:8](#); [3:19](#); [3:20](#); [3:21](#); [3:26](#); [3:29](#); [3:30](#); [3:31](#); [3:36](#); [4:19](#); [4:34](#); [4:35](#); [5:14](#); [5:19](#); [5:20](#); [5:24](#); [5:35](#); [5:38](#); [Notes](#); [6:18](#); [6:31](#); [6:40](#); [6:41](#); [6:48](#); [6:49](#); [6:50](#); [6:51](#); [6:58](#); [6:66](#); [Notes](#); [7:12](#); [7:37](#); [7:38](#); [8:12](#); [8:15](#); [8:29](#); [8:34](#); [8:36](#); [8:39](#); [8:43](#); [8:44](#); [8:47](#); [8:51](#); [8:52](#); [8:53](#); [8:56](#); [Notes](#); [9:4](#); [9:5](#); [9:22](#); [9:31](#); [9:34](#); [9:35](#); [9:39](#); [9:40](#); [9:41](#); [10:3](#); [10:7](#); [10:8](#); [10:9](#); [10:10](#); [10:11](#); [10:12](#); [10:13](#); [10:14](#); [10:15](#); [10:16](#); [10:17](#); [10:18](#); [10:26](#); [10:27](#); [10:35](#); [11:3](#); [11:9](#); [11:52](#); [11:54](#); [12:24](#); [12:28](#); [12:35](#); [12:36](#); [12:38](#); [12:40](#); [12:42](#); [12:46](#); [13:10](#); [13:11](#); [13:16](#); [13:33](#); [14:1](#); [14:2](#); [14:6](#); [14:18](#); [14:21](#); [14:27](#); [Notes](#); [15:1](#); [15:3](#); [15:5](#); [15:6](#); [15:8](#); [15:9](#); [15:10](#); [15:16](#); [15:22](#); [15:24](#); [16:2](#); [16:6](#); [16:22](#); [16:33](#); [17:12](#); [17:26](#); [18:11](#); [18:21](#); [18:37](#); [18:38](#); [19:4](#); [19:6](#); [19:11](#); [19:26](#); [19:27](#); [Notes](#); [21:5](#); [21:15](#); [21:16](#); [21:17](#); [21:23](#))

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](#); [4:21](#); [4:23](#); [4:41](#); [4:42](#); [4:50](#); [5:24](#); [5:25](#); [5:28](#); [5:35](#); [5:38](#); [5:43](#); [5:45](#); [5:47](#); [6:33](#); [6:51](#); [6:52](#); [6:60](#); [6:63](#); [6:68](#); [7:4](#); [7:6](#); [7:7](#); [7:30](#); [7:36](#); [7:38](#); [7:40](#); [8:12](#); [8:20](#); [8:23](#); [8:26](#); [8:35](#); [8:37](#); [8:43](#); [8:47](#); [8:51](#); [8:55](#); [8:56](#); [9:5](#); [9:10](#); [9:14](#); [9:17](#); [9:26](#); [9:30](#); [9:32](#); [10:19](#); [10:21](#); [10:25](#); [10:28](#); [10:29](#); [10:35](#); [10:39](#); [11:37](#); [12:13](#); [12:15](#); [12:19](#); [12:23](#); [12:27](#); [12:28](#); [12:30](#); [12:31](#); [12:38](#); [12:46](#); [12:47](#); [13:1](#); [13:3](#); [13:38](#); [14:10](#); [14:17](#); [14:19](#); [14:22](#); [14:23](#); [14:24](#); [14:27](#); [14:31](#); [15:3](#); [15:18](#); [15:19](#); [15:20](#); [15:21](#); [15:25](#); [15:27](#); [16:2](#); [16:4](#); [16:8](#); [16:20](#); [16:21](#); [16:25](#); [16:28](#); [16:32](#); [16:33](#); [17:1](#); [17:2](#); [17:4](#); [17:6](#); [17:8](#); [17:9](#); [17:11](#); [17:12](#); [17:13](#); [17:14](#); [17:15](#); [17:17](#); [17:18](#); [17:20](#); [17:21](#); [17:23](#); [17:24](#); [17:25](#); [17:26](#); [18:9](#); [18:20](#); [18:28](#); [18:35](#); [18:36](#); [19:8](#); [19:13](#); [19:27](#); [20:20](#); [20:25](#); [20:27](#); [21:18](#); [21:23](#); [21:25](#))

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds.
(2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

The rich must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

- (1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

- (1) Use the adjective with a plural form of the noun that the adjective describes.

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

(Go back to: [John 6:67](#); [6:70](#); [6:71](#); [12:5](#); [12:6](#); [12:8](#); [20:24](#))

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:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[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](#)

[Connecting Words and Phrases](#)

[Introduction of a New Event](#)

[\[\[rc://en/ta/man/translate/translate-versebridge\]\]](#)

(Go back to: [John 11:2](#); [11:56](#); [11:57](#))

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 20:1](#); [20:19](#); [21:14](#); [21:16](#); [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.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

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](#).

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](#); [10:6](#); [16:25](#); [16:29](#))

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](#); [18:37](#))

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:

[\[\[rc://en/ta/man/translate/figs-apostrophe\]\]](#)
[\[\[rc://en/ta/man/translate/bita-part1\]\]](#)

(Go back to: [John 5:36](#); [5:39](#); [7:38](#); [7:42](#); [7:51](#); [8:32](#); [10:25](#); [10:35](#); [12:35](#); [12:48](#))

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.
 - The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
 - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
 - A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
 - The sickness of David - 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.

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)
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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:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)
[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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](#); [5:29](#); [5:42](#); [6:33](#); [6:35](#); [6:68](#); [6:69](#); [7:13](#); [7:35](#); [8:12](#); [8:39](#); [9:3](#); [9:4](#); [9:7](#); [10:2](#); [10:7](#); [10:23](#); [10:37](#); [11:13](#); [11:40](#); [12:3](#); [12:43](#); [14:17](#); [14:24](#); [18:1](#); [19:25](#); [19:38](#); [20:19](#); [20:25](#))

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding;
their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given;
and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) If it refers to something in the immediate future, use a form that would show that.
- (3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Verbs](#)

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

(Go back to: John 1:15; 1:21; 1:29; 1:36; 1:38; 1:39; 1:41; 1:43; 1:45; 1:46; 1:47; 1:48; 1:51; 2:3; 2:4; 2:5; 2:7; 2:8; 2:9; 3:4; 4:5; 4:7; 4:9; 4:11; 4:15; 4:16; 4:17; 4:19; 4:21; 4:25; 4:26; 4:28; 4:34; 4:49; 4:50; 5:6; 5:8; 5:14; 6:5; 6:8; 6:12; 6:19; 6:20; 6:24; 7:6; 7:50; 8:39; 9:13; 9:17; 11:7; 11:11; 11:13; 11:23; 11:24; 11:27; 11:39; 11:40; 11:44; 12:4; 12:9; 12:22; 13:4; 13:5; 13:6; 13:8; 13:9; 13:10; 13:25; 13:27; 13:29; 13:31; 13:36; 13:37; 14:5; 14:6; 14:8; 14:9; 14:18; 14:19; 14:22; 15:8; 16:11; 16:16; 16:29; 16:32; 17:11; 17:12; 17:24; 18:3; 18:5; 18:17; 18:26; 18:38; 19:4; 19:5; 19:6; 19:9; 19:14; 19:15; 19:26; 19:27; 19:28; 20:1; 20:2; 20:5; 20:6; 20:12; 20:13; 20:15; 20:16; 20:17; 20:18; 20:22; 20:26; 20:27; 20:29; 21:3; 21:4; 21:5; 21:7; 21:9; 21:10; 21:12; 21:13; 21:15; 21:16; 21:17; 21:19; 21:20; 21:21; 21:22; 21:23)

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](#); [1:5](#); [1:7](#); [1:8](#); [1:10](#); [1:16](#); [1:18](#); [1:21](#); [1:22](#); [1:25](#); [1:31](#); [1:32](#); [1:37](#); [1:38](#); [1:41](#); [1:42](#); [1:46](#); [2:7](#); [2:8](#); [2:15](#); [2:21](#); [3:2](#); [3:17](#); [3:18](#); [3:26](#); [3:28](#); [3:30](#); [3:32](#); [3:33](#); [3:34](#); [4:25](#); [4:30](#); [4:40](#); [4:42](#); [4:47](#); [4:51](#); [4:52](#); [5:12](#); [5:14](#); [5:19](#);

5:20; 5:27; 5:35; 5:39; 6:6; 6:29; 6:31; 6:39; 6:65; 7:7; 7:30; 7:38; 7:44; 8:25; 8:42; 8:44; 9:3; 9:25; 10:3; 10:6; 10:10;
10:41; 11:13; 11:56; 13:32; 15:6; 16:8; 16:14; 18:28; 19:4; 19:16; 20:2; 20:3; 20:7; 21:20; 21:22; 21:23)

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:

[Direct and Indirect Quotations](#)

(Go back to: [John 1:15](#); [1:26](#); [1:32](#); [1:42](#); [2:17](#); [4:31](#); [6:31](#); [6:45](#); [6:52](#); [7:15](#); [7:28](#); [7:37](#); [8:12](#); [9:2](#); [9:19](#); [10:34](#); [11:3](#); [11:32](#); [12:13](#); [12:14](#); [12:21](#); [12:23](#); [12:38](#); [12:39](#); [13:18](#); [15:25](#); [18:22](#); [18:40](#); [19:6](#); [19:12](#); [19:24](#); [19:28](#); [19:36](#); [19:37](#))

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

- John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, "John said, 'I do not know when I will arrive.'"
- Bob said, "Mary told me, 'John said, "I do not know when I will arrive.'" "

Some languages use other kinds of quotation marks: Here are some examples: , ' ' " " < > « » 7 — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

They asked him, "Who is the man who said to you, '**Pick it up and walk**'?" (John 5:12 ULT)

He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, '**Why are you untying it?**'" you will say thus, '**The Lord has need of it.**'" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

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](#); [2:17](#); [12:13](#); [12:15](#); [12:38](#); [12:40](#); [13:18](#); [15:25](#); [19:24](#); [19:36](#); [19:37](#))

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:

[Direct and Indirect 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](#); [5:11](#); [5:12](#); [6:31](#); [6:42](#); [6:45](#); [7:36](#); [7:38](#); [8:22](#); [8:33](#); [8:52](#); [8:54](#); [9:41](#); [10:34](#); [10:36](#); [14:28](#); [16:5](#); [16:17](#); [19:21](#); [20:17](#))

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](#); [4:53](#); [5:37](#); [6:6](#); [6:15](#); [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; 4:35; 5:44; 5:47; 6:9; 6:42; 6:52; 6:60; 6:68; 6:70; 7:15; 7:19; 7:20; 7:23; 7:25; 7:31; 7:35; 7:41; 7:42; 7:48; 7:51; 7:52; 8:25; 8:33; 8:43; 8:46; 8:48; 8:53; 8:57; 9:8; 9:16; 9:27; 9:34; 9:40; 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; 14:5; 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](#); [11:3](#); [12:21](#); [13:15](#); [13:34](#); [14:1](#))

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](#); [20:22](#))

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/bita-part2]]

(Go back to: [John 1:14](#); [1:19](#); [5:10](#); [5:15](#); [5:16](#); [5:18](#); [Notes](#); [6:11](#); [6:31](#); [6:32](#); [6:34](#); [6:41](#); [6:52](#); [7:1](#); [7:11](#); [7:13](#); [7:14](#); [7:15](#); [7:28](#); [7:35](#); [8:22](#); [8:31](#); [8:48](#); [8:52](#); [8:57](#); [8:59](#); [9:18](#); [9:22](#); [10:19](#); [10:23](#); [10:24](#); [10:31](#); [10:33](#); [10:34](#); [11:8](#); [11:48](#); [11:50](#); [11:51](#); [11:52](#); [11:54](#); [11:56](#); [12:9](#); [12:34](#); [13:33](#); [15:25](#); [18:12](#); [18:14](#); [18:31](#); [18:36](#); [18:37](#); [18:38](#); [19:1](#); [19:2](#); [19:7](#); [19:12](#); [19:14](#); [19:31](#); [19:38](#); [20:2](#); [20:13](#); [20:15](#); [20:19](#); [20:31](#))

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](#); [Notes](#); [7:53](#); [Notes](#); [8:1](#); [13:32](#))

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 are 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](#); [6:9](#); [6:11](#); [6:13](#); [6:19](#); [8:20](#); [10:1](#); [10:3](#); [10:12](#); [10:22](#); [10:23](#); [11:44](#); [12:2](#); [12:3](#); [13:23](#); [13:38](#); [15:1](#); [18:27](#); [19:24](#); [19:29](#); [19:39](#); [19:40](#); [20:5](#); [20:6](#); [20:7](#))

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; 5:18; 5:19; 5:20; 5:21; 5:22; 5:23; 5:25; 5:26; 5:36; 5:43; 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; 8:36; 8:38; 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; 12:28; 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; 14:24; 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; 19:7; 20:17; 20:21; 20:31](#))

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An “action” is something you do. “Event” is more general than “action.” “Events” are things that happen, such as death. A linking verb (“is”) describes a condition of being.

This page answers the question: *What are verbs and what kinds of things are associated with them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

Examples The verbs in the examples below are bolded.

- John **ran**. (“Run” is an action.)
- John **ate** a banana. (“Eat” is an action.)
- John **saw** Mark. (“See” is an event.)
- John **died**. (“Die” is an event.)
- John **is** tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John **looks** handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John **is** my brother. (The phrase “is my brother” identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** “lunch.”
- He **sang** “a song.”
- He **read** “a book.”
- He **saw** “the book.”

Some verbs never have an object.

- The sun **rose** at six o’clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put “s” at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is “I,” “you,” or “he”; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject “they” is more than one person.)
- John **eats** bananas every day. (The subject “John” is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like “yesterday,” “now,” or “tomorrow.”

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called “tense.” English speakers sometimes put “ed” at the end of the verb when the event happened in the past.

- Sometimes Mary **cooks** meat.
- Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word “will” when the verb refers to something in the future.

- Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called “aspect.” English speakers sometimes use the verbs “is” or “has” then add “s,” “ing,” or “ed” to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary **cooks** meat every day. (This tells about something Mary often does.)
- Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
- Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
- While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[Active or Passive](#)

[Predictive Past](#)

(Go back to: [John 20:3](#))

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](#); [4:28](#); [5:41](#); [6:10](#); [6:14](#); [6:44](#); [8:47](#); [12:43](#); [21:23](#))

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)
[[rc://en/ta/man/translate/figs-explicitinfo]]

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

From the eater came forth food;
and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

(Go back to: [John 2:19](#); [3:3](#); [3:7](#); [4:10](#); [4:32](#); [6:27](#); [6:32](#); [6:33](#); [6:51](#); [6:53](#); [6:54](#); [6:55](#); [6:56](#); [6:57](#); [6:58](#); [7:33](#); [7:38](#); [8:21](#); [8:26](#); [8:38](#); [8:41](#); [8:51](#); [9:35](#); [14:4](#); [18:37](#); [21:24](#))



unfoldingWord® Translation Words

Version 32

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](#))

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

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 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](#); [7:26](#); [7:48](#); [11:47](#); [12:42](#))

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.
- Paul 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](#))

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: [day](#), judgment day, [Lord](#), [resurrection](#), [Yahweh](#))

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

(Go back to: [John 6:39](#); [6:40](#); [6:44](#); [6:54](#); [11:24](#))

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](#); [Notes](#); [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, feast, celebrate

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, G85900, G86300, G54830

(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](#); [Notes](#); [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](#))

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), vineyard, [wine](#))

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

(Go back to: [John 15 General Notes](#))

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 oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: [Holy Spirit](#), consecrate, [sanctify](#), set apart)

Bible References:

- Genesis 28:22
- 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 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). 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 involve directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- Acts 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 apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: apostle, [reveal](#), James (son of Zebedee), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- Galatians 2:9-10
- John 1:19-21
- Mark 3:17-19
- Matthew 4:21-22
- Revelation 1:1-3

Examples from the Bible stories:

- **36:1** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **44:1** 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.
- **44:6** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **44:7** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **44:9** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

(Go back to: [John 13 General Notes](#); [Notes](#))

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](#); [5:35](#); [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 Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- 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 General Notes](#); [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](#); [5:10](#); [7:19](#); [7:23](#); [7:49](#); [7:51](#); [8:17](#); [Notes](#); [9:14](#); [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](#); [Notes](#); [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](#))

Lord's Supper

Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

- During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
- He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
- Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
- In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
- Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

Translation Suggestions:

- This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: [Passover](#))

Bible References:

- 1 Corinthians 11:20
- 1 Corinthians 11:25-26

Word Data:

- Strong's: G11730, G29600

(Go back to: [John 13 General Notes](#))

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](#); [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) H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560
- (Enslave) 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.to

- **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 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: Introduction to the Gospel of John; 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; Notes; 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.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- 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.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- 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](#), [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 General Notes](#); [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](#); [5:10](#); [5:20](#); [5:36](#); [6:28](#); [6:29](#); [7:3](#); [7:7](#); [7:21](#); [8:39](#); [8:41](#); [9:3](#); [9:4](#); [9:14](#); [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
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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
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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 Saltee, 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® Simplified Text Contributors

Nicholas Alsop
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D. Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Kailey Gregory
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
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
Robert Hunt

Demsin Lachin
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 Saltee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Christopher Smith, M.A.T.S. Gordon-Conwell Theological Seminary, Ph.D. Boston College
Leonard Smith
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
David Trombold, M. Div.
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
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 Saltee, 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

unfoldingWord® Translation Words Links Contributors

Door43 World Missions Community
Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)
Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)
Larry Sallee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)
Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old Testament Studies, Stellenbosch University)