

unfoldingWord® Translation Notes

v91

John

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unfoldingWord® Translation Notes

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Table of Contents

unfoldingWord® Translation Notes - John **14**

John Introduciton 14
John 1 19
John 2 104
John 3 138
John 4 204
John 5 277
John 6 346
John 7 462
John 8 539
John 9 624
John 10 680
John 11 744
John 12 819
John 13 898
John 14 948
John 15 995
John 16 1034
John 17 1081
John 18 1117
John 19 1171
John 20 1241
John 21 1290

Appendex: unfoldingWord® Translation Academy **1331**

Abstract Nouns 1332
Active or Passive 1336
Assumed Knowledge and Implicit Information 1340
Background Information 1347
Biblical Distance 1352

Biblical Imagery — Extended Metaphors 1357
Biblical Money 1362
Biblical Volume 1366
Biblical Weight 1373
Collective Nouns 1377
Connect — Contrary to Fact Conditions 1382
Connect — Contrast Relationship 1388
Connect — Factual Conditions 1392
Connect — Goal (Purpose) Relationship 1395
Connect — Reason-and-Result Relationship 1400
Connect — Sequential Time Relationship 1404
Connect — Simultaneous Time Relationship 1408
Connecting Words and Phrases 1411
Direct and Indirect Quotations 1418
Distinguishing Versus Informing or Reminding 1421
Double Negatives 1427
Doublet 1432
Ellipsis 1436
End of Story 1441
Euphemism 1444
Exclamations 1447
Exclusive and Inclusive ‘We’ 1452
First, Second or Third Person 1454
Forms of You 1457
Forms of ‘You’ — Dual/Plural 1459
Forms of ‘You’ — Singular 1462
Generic Noun Phrases 1465
Go and Come 1469
Hendiadys 1473
How to Translate Names 1477
Hyperbole 1484
Idiom 1491
Imperatives — Other Uses 1495
Information Structure 1500
Introduction of a New Event 1504

Introduction of New and Old Participants 1511
Irony 1516
Kinship 1521
Litotes 1525
Metaphor 1528
Metonymy 1539
Nominal Adjectives 1543
Order of Events 1546
Ordinal Numbers 1550
Parables 1554
Parallelism 1558
Personification 1563
Possession 1567
Predictive Past 1574
Pronouns — When to Use Them 1577
Quotations and Quote Margins 1581
Quote Markings 1586
Quotes within Quotes 1591
Reflexive Pronouns 1596
Rhetorical Question 1602
Simile 1609
Statements — Other Uses 1614
Symbolic Action 1618
Synecdoche 1622
Textual Variants 1625
Translate Unknowns 1629
Translating Son and Father 1635
When Masculine Words Include Women 1638
When to Keep Information Implicit 1642

Appendex: unfoldingWord® Translation Words 1644

Abraham, Abram 1645
advice, advise, advisor, counsel, counselor, counsels 1647
age, era, time 1648
amen, truly 1649

Andrew 1651
angel, archangel 1652
Annas 1654
anoint, anointed, anointing 1655
appoint, appointed 1657
assembly, assemble, congregation, meeting, gather, community 1659
authority 1661
baptize, baptized, baptism 1663
Barabbas 1665
barley 1666
bear, bearer, bore, borne, produce, produced 1667
beg, begging, begged 1668
believe, believer, belief, unbeliever, unbelief 1669
Bethany 1673
Bethlehem, Ephrathah 1674
betray, betrayer 1676
bind, bond, bound 1678
blasphemy, blaspheme, blasphemous 1680
bless, blessed, blessing 1682
born again, born of God, new birth 1684
bow, bow down, kneel, bend, bend the knee 1686
bread 1688
bride, bridal 1690
bridegroom, groom 1691
bury, buried, burial 1692
Caesar 1694
Caiaphas 1696
call, called, call out, called out 1697
Cana 1698
Capernaum 1699
cast out, driving out, throw out 1700
chosen, choose, chosen people, Chosen One, elect 1702
Christ, Messiah 1704
circumcise, circumcised, circumcision, uncircumcised, uncircumcision 1706
cistern, well 1709

commander 1711
condemn, condemned, condemnation 1712
confess, confession 1714
consume, devour 1716
council 1718
courage, courageous, valor 1720
cow, bull, calf, cattle, heifer, ox 1721
create, created, creation, creator 1723
cross 1725
crown, crowned 1727
crucify, crucified 1729
cry, cry out, outcry 1731
curse, cursed, cursing 1732
David 1734
day 1736
day of the Lord, day of Yahweh 1738
deceive, lie, deception, illusion 1740
declare, proclaim, announce 1742
defile, defiled, desecrate 1744
demon, evil spirit, unclean spirit 1746
demon-possessed 1748
desert, wilderness 1750
disciple 1751
disperse, dispersion, scatter, distributed 1753
donkey, mule 1754
dove, pigeon, turtledove 1755
drunk, drunkard 1757
earth, land 1758
Elijah 1760
Ephraim, Ephraimite 1762
eternity, everlasting, eternal, forever 1763
evil, wicked, wickedness, unpleasant 1766
ewe, ram, sheep, sheepfold, sheepshearer, sheepskin 1768
exult, exultant 1770
faith 1771

fear, afraid, frighten 1773
festival, feast, celebrate 1775
fig 1777
flock, herd 1778
forgive, forgiven, forgiveness, pardon, pardoned 1779
foundation, founder, founded 1781
fountain, source, spring 1783
free, freed, freedom, freeman, freewill, liberty 1784
fruit, fruitful, unfruitful 1786
fulfill, fulfilled, carried out 1787
Galilee, Galilean 1789
gate, gate bar, gatekeeper, gatepost, gateway 1791
gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around 1792
glory, glorious, glorify 1793
God 1796
God the Father, heavenly Father, Father 1799
god, false god, goddess, idol, idolater, idolatrous, idolatry 1801
Golgotha 1804
good, right, pleasant, better, best, goodness 1805
grace, gracious 1807
grain, grainfields 1809
grape, grapevine 1810
grave, gravedigger, tomb, burial place 1811
Greek, Grecian, Hellenist 1813
guilt, guilty 1814
hard, harder 1816
harvest, reap 1817
heaven, sky, heavens, heavenly 1819
high priest, chief priest 1821
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit 1823
holy, holiness, unholy, sacred 1825
honor 1828
hope, hoped 1830
hour, moment 1832
house 1833

household, house 1834
in Christ, in Jesus, in the Lord, in him 1835
Isaiah 1837
Israel, Israelites 1839
Jacob, Israel 1841
Jerusalem 1843
Jesus, Jesus Christ, Christ Jesus 1845
Jew, Jewish 1848
John (the apostle) 1850
John (the Baptist) 1852
Jordan River, Jordan 1854
Joseph (NT) 1856
Joseph (OT) 1858
joy, joyful, rejoice, glad 1860
Judas Iscariot 1862
Judas son of James 1864
Judea, Judah 1865
judge, judgment 1867
Kidron Valley 1869
kin, kinfolk, kindred, kinsman 1870
King of the Jews 1871
king, kingship 1873
kingdom of God, kingdom of heaven 1875
know, knew, knowledge, known, unknown, distinguish 1877
labor, labors, labored, laboring, laborer, work, hard work 1879
lamb, Lamb of God 1880
lament, lamentation 1882
lamp 1883
last day, last days, latter days 1884
law, law of Moses, law of Yahweh, law of God 1886
lawful, unlawful, not lawful, lawless, lawlessness 1888
Lazarus 1891
Levi, Levite 1893
lord, Lord, master, sir 1895
Lord’s Supper 1898

lots, casting lots 1899
love, beloved 1900
lust, lustful, passion, desire 1903
manna 1904
Martha 1905
Mary (sister of Martha) 1906
Mary Magdalene 1907
messenger 1908
Moses 1909
myrrh 1911
nation 1912
Nazareth, Nazarene 1914
neighbor, neighborhood, neighboring 1916
overtake 1917
palace, house 1918
palm 1919
parable 1920
Passover 1921
peace, peaceful, peacemaker 1923
perfect, complete 1925
perish 1926
persecute 1928
Peter, Simon Peter, Cephas 1930
Pharisee 1932
Philip (the apostle) 1933
Pilate 1934
pray, prayer 1936
priest, priesthood 1938
profit, profits, profited, profitable 1940
prophet, prophecy, prophesy, seer, prophetess 1941
prostrate, bow down, worship 1944
pure, purify, purification 1946
purple 1948
Rabbi 1949
receive, welcome, taken up, acceptance 1950

reject, rejected, rejection 1952
report, reported, tell, reputation 1954
resurrection 1955
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 1957
robe, robed 1961
Rome, Roman 1962
royal, royalty, king's, queen's 1964
rule, reign, ruler, prefect, official, leader 1965
Sabbath 1967
Samaria, Samaritan 1969
sanctify, sanctification 1971
sandal 1973
Satan, devil, evil one 1974
save, saved, safe, salvation, rescue 1976
Savior, savior 1979
Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias 1981
seal, sealed, unsealed 1983
seek, search, look for 1985
seize, seizure, capture 1986
serpent, snake, viper 1987
servant, serve, maidservant, young man, young women 1989
sexual immorality, immorality, immoral, fornication 1991
shepherd, herder, pastor 1993
sign, proof, reminder 1995
sin, sinful, sinner, sinning 1997
soldier, warrior 2000
Solomon 2001
Son of God, the Son 2003
Son of Man, son of man 2005
soul, self 2007
sow, sower, plant, planted, replanted, transplanted 2009
spear, spearmen 2011
spirit, wind, breath 2012
stone, stoning 2014
stumble, reeling 2015

sword, swordsmen 2017
synagogue 2019
teacher, Teacher 2020
temple, house, house of God 2022
test, tested, testing, testing in the fire 2024
testimony, testify, witness, eyewitness, evidence 2026
the twelve, the eleven 2029
thief, thieves, rob, robber, robbery, bandit 2030
Thomas 2031
thorn, thorn bush, thistle 2032
tribulation, distress, distresses, trouble 2033
trouble, disturb, stir up, distress, hardship, calamity 2034
trust, trusted, trustworthy, trustworthiness 2036
tunic 2038
understand, understanding, thinking 2039
vine 2040
watch, guard, take heed, beware 2041
wheat 2042
will of God 2043
wine, wineskin, new wine 2044
wolf, wild dog, wild dogs 2046
womb 2047
word of God, word of Yahweh, word of the Lord, word of truth, scripture 2048
world, worldly 2051
wrath, fury 2053
Yahweh, Yah 2055
year 2058
zeal, zealous 2059
Zebedee 2061
Zion, Mount Zion 2062

unfoldingWord® Translation Notes - John

Introduction to John

Part 1: General Introduction

Outline of John

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

More detailed outlines are in the introduction 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 as “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 Chapter Introduction

Structure and Formatting

1. Jesus is God (1:1–5)
2. John the Baptist was Jesus' witness (1:6–8)
3. Summary of Jesus' ministry on earth (1:9–13)
4. Jesus is God in the flesh (1:14–18)
5. John the Baptist prepares the way for Jesus (1:19–34)
6. 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.

Religious and Cultural Concepts in This Chapter

"The Word"

John uses the phrase "the Word" to refer to Jesus (1:1, 14). This title does not refer to a word that is spoken by someone. By using this title for Jesus, John is saying that Jesus is God's most important message to all people. Jesus is the one who reveals who God is. As John explains, Jesus is a person who has always existed, who is God, who was active in creation, and who became a man with a physical body. In your translation of this title, try to make it clear that this is the title of a person whose role it is to communicate a message. Something like "The Message" or "The Revealer" might be appropriate, or you might prefer to use the title that is used in an accepted translation in your area. (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)

Translation Issues 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)

"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

ULT	UST
In the beginning was the Word, and the Word was with God, and the Word was God.	*The Word existed before the universe existed. The Word was with God. The Word also was God.*

ULT In the beginning was
UST existed before the universe existed
(ἐν ἀρχῇ ἦν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Before the beginning of the universe there was] or [Before the universe began there was]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Word
UST The Word
(ὁ λόγος)

Here, **the Word** refers to Jesus. It does not refer to a spoken word. The ULT capitalizes **Word** to indicate that this is a title for Jesus. Be sure to retain this title in your translation. Use whatever convention your language uses to indicate that this is a title. If "word" is feminine in your language, it could be translated as "the one who is called the Word." See the discussion in the chapter introduction for more information. Alternate translation: [Jesus, who is the Word]

Support Reference: Translating Son and Father

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ULT	UST
Word	Word
Word	Word
God	God
Word	Word
God	God

John 1:2

ULT	UST
He was in the beginning with God.	*He, the Word, was with God before the universe existed.*

ULT **He**
UST He, the Word
(οὗτος)

He here refers to Jesus, whom John has called “the Word” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus] or [the Word]

Support Reference: Pronouns — When to Use Them

ULT **in the beginning**
UST before the universe existed
(ἐν ἀρχῇ)

John assumes that his readers will understand that this phrase refers to the very earliest time before God created the heavens and the earth. You could include this information if that would be helpful to your readers. See how you translated this phrase in verse 1. Alternate translation: [before the beginning of the universe] or [before the universe began]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

John 1:3

ULT	UST
All things came into being through him, and without him came into being not one thing that has come into being.	*God made everything through him. God made every single thing in the universe with him.*

ULT **All things came into being through him**
UST God made everything through him
(πάντα δι’ αὐτοῦ ἐγένετο)

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]

Support Reference: Active or Passive

ULT **him**
UST him
(αὐτοῦ)

The pronoun **him** is referring to Jesus, the one who is called “the Word.” If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus] or [the Word]

Support Reference: Pronouns — When to Use Them

ULT **without him came into being not one thing that has come into being**
UST God made every single thing in the universe with him
(χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν)

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]

Support Reference: Double Negatives

> ULT **without him came into being not one thing that has come into being**
> UST God made every single thing in the universe with him
> (χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν)

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]

Support Reference: Active or Passive

John 1:4

ULT	UST
In him was life, and the life was the light of men.	*The Word gives eternal life, and that eternal life is {God's good and true} light {that he revealed} to humans.*

ULT **life**
UST eternal life
(ζωὴ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the life**
UST and that eternal life
(καὶ ἡ ζωὴ)

Here, **the life** refers to the same life stated in the previous phrase. You could include this information if that would be helpful to your readers. Alternate translation: [and that life]

Support Reference: Assumed Knowledge and Implicit Information

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

John uses **light** 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]

Support Reference: Metaphor

> ULT **the light of men**
> UST {God's good and true} light {that he revealed} to humans
> (τὸ φῶς τῶν ἀνθρώπων)

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]

Support Reference: Possession

> ULT **of men**
> UST to humans
> (τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

John 1:5

ULT	UST
And the light shines in the darkness, and the darkness did not overcome it.	*God revealed {his good and true} light to the evil world, and that evil world did not vanquish it.*

ULT **the light shines**
UST God revealed {his good and true} light
(τὸ φῶς & φαίνει)

John uses **the light shines** 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 it would be helpful in your language, 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]

Support Reference: Metaphor

ULT **in the darkness, and the darkness**
UST to the evil world, and that evil world
(ἐν τῇ σκοτίᾳ & καὶ ἡ σκοτία)

John uses **darkness** 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 it would be helpful in your language, 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]

Support Reference: Metaphor

ULT **did not overcome it**
UST did not vanquish it
(αὐτὸ οὐ κατέλαβεν)

The word translated as **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 do not 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]

> ULT **did not overcome it**
> UST did not vanquish it
> (αὐτὸ οὐ κατέλαβεν)

Here, **it** refers to the light mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [did not overcome the light]

Support Reference: Pronouns — When to Use Them

John 1:6

ULT	UST
There was a man—having been sent from God —his name {was} John.	*God sent a man named John {who was known as John the Baptizer}.*

ULT **having been sent from God**
UST God sent
(ἀπεσταλμένος παρὰ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **{was} John**
UST John {who was known as John the Baptizer}
(Ἰωάννης)

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. You could include this information if that would be helpful to your readers. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
{was} John	John {who was known as John the Baptizer}

John 1:7

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

ULT **He**
UST He
(οὗτος)

This use of the pronoun **He** refers to John the Baptist, who was introduced in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Pronouns — When to Use Them

ULT **about the light**
UST about {Jesus, who is} the light
(περὶ τοῦ φωτός)

John uses **light** to refer to the revelation of God's truth and goodness in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [about Jesus, who revealed the true and good things of God]

Support Reference: Metaphor

ULT **through him**
UST by means of his {testimony}
(δι' αὐτοῦ)

John assumes that his readers will understand that **through him** indicates the means by which everyone might believe in the light. You could include this information if that would be helpful to your readers. Alternate translation: [by means of him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a witness	in order to declare to people
he might testify	in order to declare to people
might believe	might trust in the light

John 1:8

ULT	UST
That one was not the light, but {came} so that he might testify about the light.	*John himself was not that light, but he came in order to tell people about the light.*

ULT **That one**
UST John himself
(ἐκεῖνος)

That one refers to John the Baptist. If it would be helpful in your language, you could state this explicitly. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Pronouns — When to Use Them

ULT **the light … the light**
UST that light … the light
(τὸ φῶς & τοῦ φωτός)

See how you translated **light** in the previous verse. Alternate translation: [Jesus, who revealed the true and good things of God … Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he might testify	he came in order to tell people

John 1:9

ULT	UST
The true light, which gives light to all men, was coming into the world.	*That true light was {Jesus,} who revealed God's truth and goodness to everyone. {He was} that light that was coming into the world.*

ULT **The true light, which**
UST That true light … who revealed God's truth and goodness
(τὸ φῶς τὸ ἀληθινὸν, ὃ)

John uses **light** to refer to Jesus as the one who both reveals the truth about God and is himself that truth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Jesus, who truly embodied God's truth, who]

Support Reference: Metaphor

ULT **which gives light to all men**
UST who revealed God's truth and goodness to everyone
(ὃ φωτίζει πάντα ἄνθρωπον)

John uses **light** 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]

Support Reference: Metaphor

ULT **men**
UST to everyone
(ἄνθρωπον)

Although the term **men** is masculine, John is using the word in a generic sense that includes both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	world

John 1:10

ULT	UST
He was in the world, and the world came into being through him, and the world did not know him.	*The Word was in the world, and he created the universe. Nevertheless, the people of the world did not recognize him.*

ULT **He was … through him … him**
UST The Word was … he created … him
(ἦν & δι’ αὐτοῦ & αὐτὸν)

He and **him** in this verse refer to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus was … through Jesus … Jesus]

Support Reference: Pronouns — When to Use Them

ULT **in the world**
UST in the world
(ἐν τῷ κόσμῳ)

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]

Support Reference: Metonymy

ULT **the world**
UST the universe
(ὁ κόσμος)

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]

Support Reference: Metonymy

ULT **and the world did not know him**
UST Nevertheless, the people of the world did not recognize him
(καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω)

Here, **and** introduces a contrast between what was expected, that the world would recognize its Creator, and what happened, that the world did to 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]

Support Reference: Connect — Contrast Relationship

ULT **the world**
UST the people of the world
(ὁ κόσμος)

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]

Support Reference: Metonymy

ULT **did not know**
UST did not recognize
(οὐκ ἔγνω)

Alternate translation: [did not acknowledge]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	world
world	universe
world	the people of the world
did … know	did … recognize

John 1:11

ULT	UST
He came to his own, and his own did not receive him.	*The Word came to his own people, {the Jews,} but they rejected him.*

ULT **his own … his own**
UST his own people, {the Jews … } … they
(τὰ ἴδια & οἱ ἴδιοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST but
(καὶ)

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]

Support Reference: Connect — Contrast Relationship

ULT **did not receive him**
UST rejected him
(αὐτὸν οὐ παρέλαβον)

John assumes that his readers will understand that **receive** means to accept a person into one's presence with friendliness. You could include this information if that would be helpful to your readers. Alternate translation: [did not accept him] or [did not welcome him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … receive	rejected

John 1:12

ULT	UST
But as many as received him, he gave to them the authority to become children of God, to the ones believing in his name,	*But to everyone who accepted him and trusted in him he gave the right to become God's children.*

ULT **But as many as received him, he gave to them the authority to become children of God, to the ones believing in his name**
UST But to everyone who accepted him and trusted in him he gave the right to become God's children
(ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ)

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]

Support Reference: Information Structure

ULT **received him**
UST who accepted him
(ἔλαβον αὐτόν)

Here, **received** 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he gave to them the authority**
UST to … he gave the right
(ἔδωκεν αὐτοῖς ἐξουσίαν)

Alternate translation: [he gave to them the right] or [he made it possible for them]

ULT **children of God**
UST God's children
(τέκνα Θεοῦ)

John uses **children** 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]

Support Reference: Metaphor

ULT **believing in his name**
UST and trusted in him
(πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ)

John uses **name** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
received	who accepted
the authority	the right
of God	God's
believing	and trusted

John 1:13

ULT	UST
the ones not born from bloods, nor from the will of the flesh, nor from the will of a man, but from God.	*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.*

ULT **the ones**
UST These children of God
(οἳ)

Here **the ones** 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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones not born from bloods**
UST These children of God were not spiritually born by means of normal human birth
(οἳ οὐκ ἐξ αἱμάτων & ἐγεννήθησαν)

John uses **born** 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 it would be helpful in your language, you could use an expression that indicates spiritual rebirth rather than physical birth. Alternate translation: [These were born spiritually, not from blood]

Support Reference: Metaphor

ULT **not born from bloods**
UST were not spiritually born by means of normal human birth
(οὐκ ἐξ αἱμάτων & ἐγεννήθησαν)

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]

Support Reference: Metaphor

ULT **from**
UST by means of
(ἐξ)

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 **nor from the will of the flesh**
UST nor by human desire
(οὐδὲ ἐκ θελήματος σαρκὸς)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [nor were they born from the will of the flesh]

Support Reference: Ellipsis

ULT **from**
UST by
(ἐκ)

Again, **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 **from the will of the flesh**
UST by human desire
(ἐκ θελήματος σαρκὸς)

John is using the term **flesh** 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]

Support Reference: Metonymy

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

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [nor were they born from the will of man]

Support Reference: Ellipsis

ULT **from**
UST by
(ἐκ)

Again, **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 **from the will of a man**
UST by the desire of their fathers
(ἐκ θελήματος ἀνδρὸς)

The term **a man** used here refers specifically to an adult male person and may also be translated as "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]

ULT **but from God**
UST Rather, they were spiritually born by God
(ἀλλ' ἐκ Θεοῦ)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [but they were born from God]

Support Reference: Ellipsis

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

The word **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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
born	were … spiritually born
God	God

John 1:14

ULT	UST
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.	*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.*

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

The phrase **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 phrase in John 1:1. Alternate translation: [Jesus, the Word]

Support Reference: Translating Son and Father

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

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]

Support Reference: Synecdoche

ULT **us, and we beheld**
UST here {where we live}. We have seen
(ἡμῖν, καὶ ἐθεασάμεθα)

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.

Support Reference: Exclusive and Inclusive 'We'

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

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]

Support Reference: Abstract Nouns

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

The phrase **the One and Only** refers to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [of the One and Only from the Father, Jesus,]

Support Reference: Assumed Knowledge and Implicit Information

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

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]

Support Reference: Translating Son and Father

> ULT **from the Father**
> UST who came from the Father
> (παρὰ πατρός)

The implication is that the phrase **from the Father** means that Jesus came to the world from the presence of God the Father. You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST the Father
(πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **full of grace and truth**
UST He fully possesses God's kind acts and true teachings
(πλήρης χάριτος καὶ ἀληθείας)

John uses **full of** 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]

Support Reference: Metaphor

ULT **full of grace and truth**
UST He fully possesses God's kind acts and true teachings
(πλήρης χάριτος καὶ ἀληθείας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Word	Word
glory	him display his glorious nature
glory	{That is} the glorious nature
the Father	the Father
of grace	God's kind acts

John 1:15

ULT	UST
John testifies about him and has cried out, saying, “This was the one of whom I said, ‘The one coming after me has become greater than me, for he was before me.’”	*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.”*

ULT **John testifies about him**
UST John the Baptizer was telling people about the Word
(Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ)

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]

Support Reference: Predictive Past

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

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and has cried out, and he said]

Support Reference: Quotations and Quote Margins

ULT **This was the one of whom I said, ‘The one coming after me has become greater than me, for he was before me**
UST 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
(οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν)

If it would be helpful in your language, 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]

Support Reference: Quotes within Quotes

ULT **The one coming after me**
UST someone would come after me
(ὁ ὀπίσω μου ἐρχόμενος)

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

Support Reference: Metaphor

ULT **has become greater than me**
UST {and that} he is much more important than I am
(ἔμπροσθέν μου γέγονεν)

Alternate translation: [is more important than I am] or [is superior to me]

ULT **for he was before me**
UST because he existed long before me
(ὅτι πρῶτός μου ἦν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
testifies	was telling people
has cried out	he shouted {to those around him}

John 1:16

ULT	UST
For from his fullness we have all received even grace after grace.	*{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.*

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

For 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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his**
UST what he fully possesses
(αὐτοῦ)

Here, **his** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus']

Support Reference: Pronouns — When to Use Them

ULT **his fullness**
UST what he fully possesses
(τοῦ πληρώματος αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **we have all received**
UST all of us have benefited
(ἡμεῖς πάντες ἐλάβομεν)

Here, **we** refers to John and all believers. Your language may require you to mark this form. Alternate translation: [all of we believers have received]

Support Reference: Exclusive and Inclusive 'We'

ULT **have all received even grace**
UST all of … have benefited … {having benefited from} one kind act after another
(πάντες ἐλάβομεν καὶ χάριν)

Alternate translation: [have all received, that is, grace] or [have all received, namely, grace]

ULT **grace after grace**
UST {having benefited from} one kind act after another
(χάριν ἀντὶ χάριτος)

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]

Support Reference: Abstract Nouns

ULT **grace after grace**
UST {having benefited from} one kind act after another
(χάριν ἀντὶ χάριτος)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have … received	have benefited
grace	{having benefited from} one kind act after another
grace	{having benefited from} one kind act after another

John 1:17

ULT	UST
For the law was given through Moses. Grace and truth came about through Jesus Christ.	*{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.*

ULT **the law was given through Moses. Grace and truth came about through Jesus Christ**
UST 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
(ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο)

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 though 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]

Support Reference: Connect — Contrast Relationship

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

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]

Support Reference: Active or Passive

ULT **the law was given**
UST God gave his laws {to the Israelites}
(ὁ νόμος & ἐδόθη)

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]

Support Reference: Collective Nouns

> ULT **Grace and truth**
> UST But God’s kind acts and true message
> (ἡ χάρις καὶ ἡ ἀλήθεια)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	his laws {to the Israelites}
Moses	Moses
Grace	But God’s kind acts
Jesus	Jesus
Christ	the Messiah

John 1:18

ULT	UST
No one has seen God at any time. The One and Only God, the one being in the bosom of the Father, that one has made {him} known.	*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.*

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

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]

Support Reference: Translating Son and Father

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

Here, **God** indicates that Jesus, who is called **the One and Only**, is God. You could include this information if that would be helpful to your readers. Alternate translation: [the One and Only, who is God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one being in the bosom of the Father**
UST He is close to God the Father
(ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς)

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]

Support Reference: Idiom

> ULT **of the Father**
> UST God the Father
> (τοῦ Πατρὸς)

Father is an important title for God.

Support Reference: Translating Son and Father

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

Here, **that one** refers to Jesus in an emphatic way. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus himself]

Support Reference: Pronouns — When to Use Them

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

Here, **him** is not in the original text, but is necessary for English. It refers to God the Father. If it would be helpful in your language, you could state this explicitly. Alternate translation: [has made the Father known]

Support Reference: Pronouns — When to Use Them

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

John assumes that his readers will understand that the word translated as **has made him known** refers to making people know something by explaining or revealing it clearly. You could include this information if that would be helpful to your readers. Alternate translation: [has explained him] or [has fully revealed him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
God	is God
of … Father	God … Father

John 1:19

ULT	UST
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?"	*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?"*

ULT of John
UST John the Baptizer
(τοῦ Ἰωάννου)

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. You could include this information if that would be helpful to your readers. Alternate translation: [of John the Baptist] or [of John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Jews sent
UST the Jewish leaders sent
(ἀπέστειλαν οἱ Ἰουδαῖοι)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testimony	what … testified
of John	John the Baptizer
Jews	the Jewish leaders
priests	some priests
Levites	Levites
Jerusalem	the city of Jerusalem

John 1:20

ULT	UST
And he confessed—and he did not deny, but confessed—“I am not the Christ.”	*{At that time} John emphatically confessed, “I am not the Messiah!”*

ULT **he confessed—and he did not deny, but confessed**
UST John emphatically confessed
(ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he confessed	John emphatically confessed
confessed	John emphatically confessed
Christ	Messiah

John 1:21

ULT	UST
And they asked him, “What then? Are you Elijah?” And he says, “I am not.” “Are you the Prophet?” And he answered, “No.”	*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.”*

ULT **they asked**
UST they asked
(ἠρώτησαν)

Here, **they** refers to “the Jews,” mentioned in the previous verse. If it would be helpful in your language, you could state it explicitly. Alternate translation: [the Jews asked]

Support Reference: Pronouns — When to Use Them

ULT **What then**
UST {If that is so,} then who
(τί οὖν)

Alternate translation: [If you are not the Messiah, then who are you?]

ULT **Elijah**
UST Elijah
(Ἠλείας)

Elijah was the name of a prophet whom the Jews expected to return to earth shortly become the arrival of the Messiah.

Support Reference: How to Translate Names

ULT **he says**
UST He said
(λέγει)

John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **the Prophet**
> UST the Prophet {whom God said would come}
> (ὁ προφήτης)

Here, **the Prophet** refers to a prophet for whom the Jews were waiting, based on God's promise to send a prophet like Moses, a promise recorded in Deuteronomy 18:15. You could include this information if that would be helpful to your readers. Alternate translation: [the prophet whom God promised to send to us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
Prophet	Prophet {whom God said would come}

John 1:22

ULT	UST
Then they said to him, "Who are you, so that we might give an answer to the ones having sent us? What do you say about yourself?"	*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?"*

ULT **they said to him**
UST these priests and Levites asked John once more
(εἶπαν & αὐτῷ)

The pronouns **they** and **him** refer to the priests and Levites and John the Baptist, respectively. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the priests and Levites said to John the Baptist]

Support Reference: Pronouns — When to Use Them

ULT **Who are you, so that we might give an answer to the ones having sent us? What**
UST Who are you? {Tell us} so that we can report {what you say} to those leaders who sent us. Who
(τίς εἶ? ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς; τί)

John is leaving out some of the words that a sentence would need in many languages in order to be complete. If it would be helpful in your language, 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 given an answer to those who sent us. What]

Support Reference: Ellipsis

ULT **we might give … us**
UST we can report {what you say} … us
(δῶμεν & ἡμᾶς)

Here, **we** and **us** refer to the priests and Levites, not to John. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

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

Alternate translation: [so that we might tell your answer]

> **ULT to the ones having sent us**
> **UST** to those leaders who sent us
> (τοῖς πέμψασιν ἡμᾶς)

This phrase refers to the Jewish leaders in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [to those leaders in Jerusalem who sent us]

Support Reference: Assumed Knowledge and Implicit Information

John 1:23

ULT	UST
He said, "I am a voice, crying out in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."	*John 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."*

ULT **a voice, crying out in the wilderness: Make the way of the Lord straight**
UST am the person shouting in the desolate area to prepare yourselves to receive the Lord when he comes
(φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου)

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.

Support Reference: Quote Markings

ULT **I am a voice, crying out in the wilderness**
UST I am the person shouting in the desolate area
(ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ)

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]

Support Reference: Metonymy

ULT **I am a voice, crying out in the wilderness: Make the way of the Lord straight**
UST I am the person shouting in the desolate area to prepare yourselves to receive the Lord when he comes
(ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου)

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]

Support Reference: Quotes within Quotes

> ULT **Make the way of the Lord straight**
> UST to prepare yourselves to receive the Lord when he comes
> (εὐθύνατε τὴν ὁδὸν Κυρίου)

John the Baptist quotes Isaiah, using this clause 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]

Support Reference: Metaphor

> ULT **Isaiah the prophet**
> UST the prophet Isaiah
> (Ἡσαΐας ὁ προφήτης)

Isaiah is the name of the man who wrote the book of **Isaiah**, in the Bible.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
crying out	am the person shouting
wilderness	desolate area
of the Lord	the Lord when he comes
Isaiah	Isaiah
prophet	prophet

John 1:24

ULT	UST
And the ones that had been sent were from the Pharisees,	*These priests and Levites whom the leaders in Jerusalem sent to John were Pharisees.*

Note:

This verse is background information about the people who questioned John. Use the natural form in your language for expressing background information.

Support Reference: Background Information

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

Here, **the ones** refers to the priests and Levites, as introduced in verse 19. You could include this information if that would be helpful to your readers. Alternate translation: [the priests and Levites who had been sent]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones that had been sent were**
UST These priests and Levites whom … leaders in Jerusalem sent to John were
(ἀπεσταλμένοι ἦσαν)

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]

Support Reference: Active or Passive

ULT **were from the Pharisees**
UST the … were Pharisees
(ἦσαν ἐκ τῶν Φαρισαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees

John 1:25

ULT	UST
and they asked him and said to him, "Why do you baptize then if you are not the Christ nor Elijah nor the Prophet?"	*They asked him, "If you are not the Messiah nor Elijah nor the Prophet, then why are you baptizing people?"*

ULT **they asked**
UST They asked
(ἠρώτησαν)

Here, **they** refers to the priests and Levites who had been sent from Jerusalem, as introduced in verse 19. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the priests and Levites from Jerusalem asked]

Support Reference: Pronouns — When to Use Them

ULT **the Prophet**
UST the Prophet
(ὁ προφήτης)

Here, **the Prophet** refers to a prophet for whom the Jews were waiting, based on God's promise to send a prophet like Moses, which is recorded in Deuteronomy 18:15. You could include this information if that would be helpful to your readers. Alternate translation: [the prophet whom God promised to send to us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you baptize	are you baptizing people
Christ	Messiah
Elijah	Elijah
Prophet	Prophet

John 1:26

ULT	UST
John answered them, saying, "I baptize in water. In the midst of you stands one you do not know,	*John replied, "I am baptizing people with water, but there is someone now among you whom you do not know.*

ULT **John**
UST John
(ὁ Ἰωάννης)

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. You could include this information if that would be helpful to your readers. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John answered them, saying**
UST John replied
(ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [John answered them, and he said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
baptize	am baptizing people
do … know	do … know

John 1:27

ULT	UST
the one coming after me, of whom I am not worthy that I might untie the strap of his sandal.”	*He follows after me, but I am not important enough even to untie his sandals.”*

ULT the one coming after me
UST He follows after me
(ὁ ὀπίσω μου ἐρχόμενος)

John is speaking about Jesus. The phrase **coming after me** means that John’s ministry has already started and Jesus’ ministry will start later. You could include this information if that would be helpful to your readers. Alternate translation: [the one who starts his ministry after I have done so]

Support Reference: Assumed Knowledge and Implicit Information

ULT me, of whom I am not worthy that I might untie the strap of his sandal
UST me, but I am not important enough even to untie his sandals
(μου & οὗ οὐκ εἰμὶ ἐγὼ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος)

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 it would be helpful in your language, 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … sandal	sandals

John 1:28

ULT	UST
These things came about in Bethany beyond the Jordan, where John was baptizing.	*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.*

Note:

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.

Support Reference: Background Information

ULT **These things**
UST These events
(ταῦτα)

Here, **these things** refers to the events that were described in 1:19–27. You could include this information if that would be helpful to your readers. Alternate translation: [This conversation between John and the priests and Levites from Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beyond the Jordan**
UST over {on the east side of} the Jordan River
(πέραν τοῦ Ἰορδάνου)

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]

Support Reference: How to Translate Names

ULT **John**
UST John
(ὁ Ἰωάννης)

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. You could include this information if that would be helpful to your readers. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethany	the village of Bethany
Jordan	Jordan River
John	John
baptizing	baptizing people

John 1:29

ULT	UST
The next day he sees Jesus coming to him and says, “Behold, the Lamb of God, the one taking away the sin of the world!	*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.*

ULT **The next day**
UST The day after that happened
(τῇ ἐπαύριον)

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

Support Reference: Connect — Sequential Time Relationship

ULT **he sees … says**
UST John saw … he said to the people
(βλέπει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Behold**
UST Look
(ἴδε)

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.

Support Reference: Metaphor

ULT **Behold, the Lamb of God**
UST Look! {He is} the Lamb of God
(ἴδε, ὁ Ἀμνὸς τοῦ Θεοῦ)

The phrase **Lamb of God** refers to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Behold, Jesus, the Lamb of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lamb of God**
UST Lamb of God
(Ἀμνὸς τοῦ Θεοῦ)

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 plain explanation in the text of your translation.

Support Reference: Metaphor

ULT **the one taking away**
UST He will sacrifice himself to forgive
(ὁ αἴρων)

John the Baptist speaks 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]

Support Reference: Metaphor

ULT **of the world**
UST of the people in this world
(τοῦ κόσμου)

John the Baptist uses **world** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Lamb	Lamb
of God	of God
sin	sins

ULT	UST
of the world	of the people in this world

John 1:30

ULT	UST
This is he concerning whom I said, ‘After me comes a man who has become greater than me, for he was before me.’	*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.’*

ULT **After me comes a man who has become greater than me, for he was before me**

UST Someone will come after me who is more important than I am, because {he existed long} before me

(ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν)

See how you translated this in verse 15.

John 1:31

ULT	UST
And I did not know him, but so that he might be revealed to Israel, because of this, I came baptizing in water."	*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."*

ULT **And I did not know him**
UST I did not know who he was {at first}
(κἀγὼ οὐκ ᾔδειν αὐτόν)

Here, **him** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [And I did not know Jesus]

Support Reference: Pronouns — When to Use Them

ULT **And I did not know him**
UST I did not know who he was {at first}
(κἀγὼ οὐκ ᾔδειν αὐτόν)

John means that he did not know previously that Jesus was the Messiah. It does not mean that he did not know who Jesus was, because Jesus was his cousin. You could include this information if that would be helpful to your readers. Alternate translation: [And I did not know that he was the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that he might be revealed to Israel, because of this**
UST for the very purpose of revealing him to the people of Israel
(ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο)

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

Support Reference: Doublet

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

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]

Support Reference: Metonymy

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

Here, **this** refers to the revealing of the Messiah to Israel that is mentioned in the previous clause. You could include this information if that would be helpful to your readers. Alternate translation: [because he might be revealed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … know	did … know … at first
to Israel	for the very purpose of revealing him to the people of Israel
baptizing	have been baptizing people

John 1:32

ULT	UST
And John testified, saying, "I saw the Spirit descending like a dove from heaven, and it remained upon him.	*And John declared, "I saw God's Spirit coming down from heaven appearing like a dove. Then the Spirit remained on Jesus.*

ULT **John testified, saying**
UST John declared
(ἐμαρτύρησεν Ἰωάννης λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [John testified, and he said]

Support Reference: Quotations and Quote Margins

ULT **like a dove**
UST appearing like a dove
(ὡς περιστερὰν)

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]

Support Reference: Simile

ULT **upon him**
UST on Jesus
(ἐπ' αὐτόν)

Here, **him** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [upon Jesus]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
testified	declared
Spirit	God's Spirit
a dove	a dove
heaven	heaven

John 1:33

ULT	UST
And I did not recognize him, but the one having 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.'	*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.'*

ULT **And I did not recognize him**
UST I did not know who he was {at first}
(κἀγὼ οὐκ ᾔδειν αὐτόν)

John means that he did not know previously that Jesus was the Messiah. It does not mean that he did not recognize who Jesus was when he saw him. You could include this information if that would be helpful to your readers. Alternate translation: [And I did not recognize that he was the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having sent me to baptize in water, that one**
UST God sent me to baptize {people} with water
(ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός)

Here, the phrases **the one who sent me** and **that one** both refer to God. You could include this information if that would be helpful to your readers. Alternate translation: [God, who sent me to baptize in water,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is the one baptizing in the Holy Spirit**
UST is the man who will baptize with the Holy Spirit
(οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ)

John the Baptist is using literal baptism, which puts a person under water, 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … recognize	did … know … at first

ULT	UST
to baptize	to baptize {people}
Spirit	The man on whom you see my Spirit come down and remain
baptizing	the man who will baptize
the Holy Spirit	the Holy Spirit

John 1:34

ULT	UST
And I have seen and have testified that this is the Son of God.”	*I have seen this, and I declare to you that this man, Jesus, is the Son of God.”*

> ULT **the Son of God**
> UST the Son of God
> (ὁ Υἱὸς τοῦ Θεοῦ)

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.

Support Reference: Textual Variants

> ULT **Son of God**
> UST Son of God
> (Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have testified	I declare to you
Son of God	Son of God

John 1:35

ULT	UST
The next day, John was standing again with two of his disciples,	*The day after that happened, John the Baptizer was again with two of his students.*

ULT The next day … again
UST The day after that happened … again
(τῇ ἐπαύριον πάλιν)

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

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
disciples	students

John 1:36

ULT	UST
and having seen Jesus walking by, he says, "Behold, the Lamb of God!"	*When he saw Jesus passing by, he said, "Look! {He is} the Lamb of God!"*

ULT he says
UST he said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT Behold, the Lamb of God
UST Look! {He is} the Lamb of God
(ἴδε, ὁ Ἀμνὸς τοῦ Θεοῦ)

The phrase **Lamb of God** refers to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Behold, Jesus, the Lamb of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT Behold
UST Look
(ἴδε)

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.

Support Reference: Metaphor

ULT Lamb of God
UST Lamb of God
(Ἀμνὸς τοῦ Θεοῦ)

See how you translated this same phrase in John 1:29.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Lamb	Lamb

ULT	UST
of God	of God

John 1:37

ULT	UST
And his two disciples heard {him} speaking, and they followed Jesus.	*Then John's two disciples heard what he said and followed Jesus.*

ULT his two disciples heard {him}
UST John's two disciples heard
(ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ)

Here, **his** and **him** refer to John the Baptist. If it would be helpful in your language, you could state this explicitly. Alternate translation: [John's two disciples heard him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Jesus	Jesus

John 1:38

ULT	UST
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?"	*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?"*

ULT **having seen them**
UST saw them
(θεασάμενος αὐτοὺς)

Here, **them** refers to the two disciples of John the Baptist who were mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [having seen John's two disciples]

Support Reference: Pronouns — When to Use Them

ULT **having seen them following**
UST saw them coming behind him
(θεασάμενος αὐτοὺς ἀκολουθοῦντας)

John is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [having seen them following him]

Support Reference: Ellipsis

ULT **says**
UST he asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **where are you staying**
UST where are you lodging
(ποῦ μένεις)

Alternate translation: [where are you spending the night]

> ULT **where are you staying**
> UST where are you lodging
> (ποῦ μένεις)

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. You could include this information if that would be helpful to your readers. Alternate translation: [where are you staying? We would like to speak with you privately.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do you seek	are you looking for
Rabbi	Rabbi
Teacher	teacher

John 1:39

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

ULT **He says to them … he is staying**
UST He replied … Jesus was lodging
(λέγει αὐτοῖς & μένει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **he is staying**
UST Jesus was lodging
(μένει)

See how you translated this phrase in the previous verse.

ULT **that day**
UST that day
(τὴν ἡμέραν ἐκείνην)

Here, **that day** refers to the day the two disciples left John the Baptist to follow Jesus, as indicated in verse 35. You could include this information if that would be helpful to your readers. Alternate translation: [the same day that they left John]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the tenth hour**
UST because it was getting late. (It was about 4:00 PM
(ὥρα & δεκάτη)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
the … hour	because it was getting late. (It was about 4:00 PM

John 1:40

ULT	UST
One of the two having heard from John and having followed him was Andrew, the brother of Simon Peter.	*One of those two disciples who had heard what John had said and followed Jesus was Andrew. {He was} Simon Peter's brother.*

Note: (1:40-42)

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

Support Reference: Background Information

ULT **John**
UST John
(Ἰωάννου)

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. You could include this information if that would be helpful to your readers. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Simon Peter**
UST Simon Peter's
(Σίμωνος Πέτρου)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
Andrew	Andrew
of Simon Peter	Simon Peter's

John 1:41

ULT	UST
This one first finds his own brother Simon and says to him, "We have found the Messiah" (which is translated "Christ").	*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.)*

ULT **This one**
UST Andrew
(οὗτος)

This one here refers to Andrew, who was mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Andrew]

Support Reference: Pronouns — When to Use Them

ULT **finds … says**
UST {went and} found … When he came … he said
(εὑρίσκει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **which is translated "Christ**
UST Messiah is "Christ" in the Greek language
(ὅ ἐστιν μεθερμηνευόμενον, Χριστός)

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]

Support Reference: Active or Passive

> **ULT which is translated “Christ**
> **UST** Messiah is “Christ” in the Greek language
> (ὅ ἐστιν μεθερμηνευόμενον, Χριστός)

John assumes that his readers will know that he is saying what the title “Messiah” means when translated from the Aramaic language into Greek. You could include this information if that would be helpful to your readers. Alternate translation: [which is “Christ” in Greek] or [which is the Aramaic word for “Christ”]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon	Simon
Messiah	Messiah
Christ	Christ

John 1:42

ULT	UST
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").	*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" (which {means "rock" in Aramaic and} is "Peter" in Greek).*

ULT **He brought him**
UST Andrew took Simon
(ἤγαγεν αὐτὸν)

He here refers to Andrew and **him** refers to Simon. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Andrew brought Simon]

Support Reference: Pronouns — When to Use Them

ULT **Jesus, having looked at him, said**
UST When Jesus looked at Peter, he said
(ἐμβλέψας αὐτῷ, ὁ Ἰησοῦς εἶπεν)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus looked at him, and he said]

Support Reference: Quotations and Quote Margins

ULT **son of John**
UST Your father's name is John
(υἱὸς Ἰωάννου)

This is neither John the Baptist nor John the apostle.

ULT **You will be called Cephas**
UST {From now on} your name will {also} be Cephas … in Aramaic
(σὺ κληθήσῃ Κηφᾶς)

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]

Support Reference: Active or Passive

> ULT **which is translated “Peter**
> UST which {means “rock … } … { … and} is “Peter” in Greek
> (ὃ ἑρμηνεύεται, Πέτρος)

Cephas is a word in the Aramaic language that means “rock.” Here, Jesus uses the word as a name for Simon. You could include this information if that would be helpful to your readers. Alternate translation: [which is translated as “Peter” and means “rock” in Aramaic]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **which is translated “Peter**
> UST which {means “rock … } … { … and} is “Peter” in Greek
> (ὃ ἑρμηνεύεται, Πέτρος)

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]

Support Reference: Active or Passive

> ULT **which is translated “Peter**
> UST which {means “rock … } … { … and} is “Peter” in Greek
> (ὃ ἑρμηνεύεται, Πέτρος)

John assumes that his readers will know that he is saying what the name Cephas means when translated from the Aramaic language into Greek. You could include this information if that would be helpful to your readers. Alternate translation: [which is “Peter” in Greek] or [which is the Aramaic word for “Peter”]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jesus	Jesus
Simon	Simon
will be called	{From now on} your name will {also} be
Cephas	Cephas … in Aramaic
Peter	which {means “rock … } … { … and} is “Peter

John 1:43

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

> ULT **The next day**
> UST The day after that happened
> (τῇ ἐπαύριον)

The next day here indicates that the events the story will now relate came after the event it has just described in the previous. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [The day after Andrew brought Simon to Jesus,]

Support Reference: Connect — Sequential Time Relationship

> ULT **and he finds Philip and says**
> UST and found a man named Philip … said
> (καὶ εὑρίσκει Φίλιππον, καὶ λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **Follow me**
> UST Come be my disciple
> (ἀκολούθει μοι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	to the region of Galilee
Philip	a man named Philip

John 1:44

ULT	UST
Now Philip was from Bethsaida, from the city of Andrew and Peter.	*Philip was from the city of Bethsaida {in Galilee}. {This is also the city that} Andrew and Peter were from.*

Note:

This verse provides background information about **Philip**. Use the natural form in your language for expressing background information.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
of Andrew	{ … that} Andrew
Peter	Peter

John 1:45

ULT	UST
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."	*{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."*

ULT Philip … Nathaniel … Moses … Jesus … of Joseph
UST Philip … Nathaniel … Moses … {The Messiah is} Jesus. His father's name is Joseph
(Φίλιππος τὸν Ναθαναὴλ & Μωϋσῆς & Ἰησοῦν & τοῦ Ἰωσὴφ)

These are the names of five men.

Support Reference: How to Translate Names

ULT Philip finds Nathaniel and says
UST Then} Philip {went and} found Nathaniel. {When he came … } … he said
(εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT the prophets
UST the prophets {said would come}
(οἱ προφῆται)

John is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [the prophets wrote about]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
Moses	Moses
law	law {God gave the Israelites}
prophets	prophets {said would come}
Jesus	{The Messiah is} Jesus

ULT	UST
of Joseph	His father’s name is Joseph
Nazareth	He is from the town of Nazareth

John 1:46

ULT	UST
And Nathaniel said to him, “Is any good thing able to be from Nazareth?” Philip says to him, “Come and see.”	*Nathaniel replied, “From Nazareth? Certainly nothing good can come out of that town!” Philip replied, “Come and see for yourself!”*

ULT Nathaniel said to him
UST Nathaniel replied
(εἶπεν αὐτῷ Ναθαναήλ)

Here, **him** refers to Philip. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Nathaniel said to Philip]

Support Reference: Pronouns — When to Use Them

ULT Is any good thing able to be from Nazareth
UST From Nazareth? Certainly nothing good can come out of that town
(ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι)

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

Support Reference: Rhetorical Question

ULT says
UST replied
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good thing	good
Nazareth	Nazareth
Philip	Philip

John 1:47

ULT	UST
Jesus saw Nathaniel coming to him and says about him, "Behold, a true Israelite, in whom is no deceit!"	*When Jesus saw Nathaniel approaching him, he said to him, "Look! {Here is} an honest Israelite! He never deceives anyone!"*

ULT **says**
UST he said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Behold**
UST Look! {Here is}
(ἴδε)

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.

Support Reference: Metaphor

ULT **in whom is no deceit**
UST He never deceives anyone
(ἐν ᾧ δόλος οὐκ ἔστιν)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a … Israelite	an … Israelite
deceit	He never deceives anyone

John 1:48

ULT	UST
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."	*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."*

ULT **says**
UST asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Before Philip called you, being under the fig tree, I saw you**
UST I saw you before Philip called you, when you were sitting {by yourself} under the fig tree
(πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Before Philip called you, being completely alone under the fig tree, I saw you.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being under the fig tree**
UST when you were sitting {by yourself} under the fig tree
(ὄντα ὑπὸ τὴν συκῆν)

The subject of this clause is Philip, not Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [while you were under the fig tree]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you know	do you know what kind of man
Jesus	Jesus
Philip	Philip
called	called

ULT	UST
fig tree	fig tree

John 1:49

ULT	UST
Nathaniel replied to him, "Rabbi, you are the Son of God! You are King of Israel!"	*Then Nathaniel declared, "Teacher, you must be the Son of God! You are the King of Israel {whom we have been waiting for}!"*

ULT Son of God
UST Son of God
(Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rabbi	Teacher
Son of God	Son of God
King	the King … whom we have been waiting for
of Israel	of Israel

John 1:50

ULT	UST
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."	*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!"*

ULT **Because I said to you that I saw you underneath the fig tree, do you believe**
UST Do you trust in me just because I told you that I saw you under the fig tree
(ὅτι εἶπόν σοι, ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the result for the reason that the first phrase describes. Alternate translation: [Do you believe because I said to you that I saw you underneath the fig tree]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Because I said to you that I saw you underneath the fig tree, do you believe**
UST Do you trust in me just because I told you that I saw you under the fig tree
(ὅτι εἶπόν σοι, ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις)

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

Support Reference: Rhetorical Question

ULT **do you believe**
UST Do you trust in me
(πιστεύεις)

Jesus is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [do you believe that I am the Messiah]

Support Reference: Ellipsis

ULT **greater things than these**
UST things that are much greater than that
(μείζω τούτων)

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 1:48. Alternate translation: [greater things than this type of thing] or [greater things that this kind of miracle]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
fig tree	fig tree
do you believe	Do you trust in me

John 1:51

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

ULT **he says**
UST Jesus said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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.]

Support Reference: Doublet

ULT **I say to you**
UST I am telling you
(λέγω ὑμῖν)

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]

Support Reference: Forms of You

ULT **you will see the heaven opened, and the angels of God ascending and descending**
UST {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
(ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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]

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
heaven	heaven
angels	angels
of God	God's
Son of Man	me … Son of Man

John 2

John 2 Chapter Introduction

Structure and Formatting

1. Jesus' first sign: he turns water into wine (2:1–12)
2. Jesus causes controversy in the Temple (2:13–22)
3. Jesus' ministry in Jerusalem at Passover (2:23–25)

Religious and Cultural 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.

Translation Issues 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

ULT	UST
And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.	*Two days later, there was a wedding in Cana, which is a town in the region of Galilee, and Jesus' mother was there.*

Note:

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.

Support Reference: Background Information

ULT **on the third day**
UST Two days later
(τῇ ἡμέρᾳ τῇ τρίτῃ)

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]

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	Two days later
Cana	Cana, which is a town
of Galilee	in the region of Galilee
of Jesus	Jesus

John 2:2

ULT	UST
Now Jesus also was invited, and his disciples, to the wedding.	*And someone also invited Jesus and his disciples to the wedding.*

> ULT **Jesus also was invited, and his disciples, to the wedding**
> UST someone also invited Jesus and his disciples to the wedding
> (ἐκλήθη & καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples

John 2:3

ULT	UST
And having run out of wine, the mother of Jesus says to him, "They do not have wine."	*{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.}"*

ULT says
UST So … said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT They do not have wine
UST They are out of wine. {Please do something about it … }
(οἶνον οὐκ ἔχουσιν)

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?]

Support Reference: Statements — Other Uses

ULT wine
UST wine
(οἶνον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of wine	the wine
of Jesus	Jesus
wine	wine

John 2:4

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

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Woman**
UST Madam
(γύναι)

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.

ULT **Woman, what to me and to you**
UST Madam, what does that have to do with me or you
(τί ἐμοὶ καὶ σοί, γύναι)

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

Support Reference: Rhetorical Question

ULT **My hour is not yet come**
UST {The chosen} time {for me to begin} my {work} has not arrived yet
(οὔπω ἥκει ἡ ὥρα μου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
hour	{The chosen} time

John 2:5

ULT	UST
His mother says to the servants, “Whatever he might say to you, do.”	*Jesus’ mother told the servants, “Do whatever he tells you to do.”*

> ULT **says**
> UST told
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the servants	the servants

John 2:6

ULT	UST
Now there were six stone water pots standing there for the ceremonial washing of the Jews, each containing two or three metretes.	*(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}.)*

ULT **two or three metretes**
UST 80 to 120 liters {of water}
(μετρητὰς δύο ἢ τρεῖς)

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 metretes, and explain the equivalent in modern measurements in a footnote. Alternate translation: [80 to 120 liters]

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jews	{so that the people could wash themselves according to} Jewish religious cleansing laws

John 2:7

ULT	UST
Jesus says to them, "Fill the water pots with water." And they filled them up to the brim.	*Jesus told the servants, "Fill the jars with water." So they filled the jars completely to the top.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **to them**
UST the servants
(αὐτοῖς)

Here, **them** refers to the servants at the wedding. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to the servants]

Support Reference: Pronouns — When to Use Them

ULT **up to the brim**
UST completely to the top
(ἕως ἄνω)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 2:8

ULT	UST
And he says to them, “Draw now and take {it} to the head waiter.” And they carried {it}.	*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.*

ULT **he says**
UST he told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **to them … And they carried {it}**
UST them … So the servants did that
(αὐτοῖς & οἱ δὲ ἤνεγκαν)

Here, **them** and **they** refer to the servants at the wedding. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to the servants … And the servants carried it]

Support Reference: Pronouns — When to Use Them

ULT **to the head waiter**
UST to the director of the wedding feast
(τῷ ἀρχιτρικλίνῳ)

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

John 2:9

ULT	UST
But as the head waiter tasted the water that had become wine (and he did not know where it was from, but the servants—the ones that had drawn the water—knew), the head waiter calls the bridegroom	*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}.*

ULT **the head waiter … the head waiter**
UST the director of the feast … he
(ὁ ἀρχιτρίκλινος & ὁ ἀρχιτρίκλινος)

See how you translated this term in the previous verse.

Note:

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.

Support Reference: Background Information

ULT **calls**
UST And … called … to himself
(φωνεῖ)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine
he did … know	He did … know
servants	servants
knew	knew
calls	And … called … to himself
bridegroom	bridegroom

John 2:10

ULT	UST
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.”	*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 not tell the difference}. However, you have saved the best wine until now.”*

ULT **Every man**
UST Everyone
(πᾶς ἄνθρωπος)

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]

Support Reference: Hyperbole

ULT **Every man**
UST Everyone
(πᾶς ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

ULT **and the cheaper wine when they have become drunk**
UST and serves the cheap wine later, when the guests have drunk a lot {and can not tell the difference}
(καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω)

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. You could include this information if that would be helpful to your readers. Alternate translation: [and the cheaper wine when they have become drunk and unable to discern the quality of the wine]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	best
wine	wine

ULT	UST
they have become drunk	the guests have drunk a lot {and can not tell the difference}
good	best
wine	wine

John 2:11

ULT	UST
This beginning of the signs Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him.	*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.*

Note:

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.

Support Reference: Background Information

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

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he revealed his glory**
UST There he showed how great he is
(ἐφανέρωσεν τὴν δόξαν αὐτοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the signs	of the miraculous signs that
Jesus	Jesus … He
Cana	the town of Cana, which is
of Galilee	in the region of Galilee
glory	how great he is
disciples	disciples
believed	trusted

ULT	UST
in him	in him

John 2:12

ULT	UST
After this he and his mother and brothers and his disciples went down to Capernaum, and they stayed there not many days.	*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.*

> ULT **After this**
> UST Some time after doing this miracle
> (μετὰ τοῦτο)

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]

Support Reference: Introduction of a New Event

> ULT **After this**
> UST Some time after doing this miracle
> (μετὰ τοῦτο)

Here, **this** refers to the what took place in Cana that was described in 2:1–11. You could include this information if that would be helpful to your readers. Alternate translation: [After Jesus' first sign in Cana]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **went down**
> UST went down
> (κατέβη)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Capernaum	the town of Capernaum
days	for … days

John 2:13

ULT	UST
And the Passover of the Jews was near, and Jesus went up to Jerusalem.	*Now it was almost time for the Jewish Passover celebration, so Jesus went up to the city of Jerusalem.*

ULT went up to Jerusalem

UST went up to the city of Jerusalem
(ἀνέβη εἰς Ἰεροσόλυμα)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Passover	Passover celebration
of the Jews	Jewish
Jesus	Jesus
Jerusalem	the city of Jerusalem

John 2:14

ULT	UST
And he found in the temple the ones selling oxen and sheep and pigeons, and the money changers sitting there.	*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}.*

ULT the ones selling oxen and sheep and pigeons
UST men selling cattle, sheep, and pigeons {for those making sacrifices … }
(τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς)

These animals were used for sacrifices in the temple. People were buying animals in the temple courtyard in order to sacrifice them to God. You could include this information if that would be helpful to your readers. Alternate translation: [those selling oxen and sheep and pigeons for people to sacrifice to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT money changers
UST men … exchanging money {for temple money}
(κερματιστὰς)

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**. You could include this information if that would be helpful to your readers. Alternate translation: [people who exchanged money for special money approved for temple use]

Support Reference: Assumed Knowledge and Implicit Information

ULT sitting there
UST there … sitting at tables
(καθημένους)

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce. You could include this information if that would be helpful to your readers. Alternate translation: [sitting in the temple courtyard that was intended for worship]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple {courtyard}
oxen	cattle, sheep, and pigeons {for those making sacrifices … }
sheep	cattle, sheep, and pigeons {for those making sacrifices … }
pigeons	cattle, sheep, and pigeons {for those making sacrifices … }

John 2:15

ULT	UST
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.	*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.*

ULT **And**
UST So
(καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{them} all**
UST all those people
(πάντας)

Here, **them all** refers to the people selling the animals and the money changers. If it would be helpful in your language, you could state this explicitly. Alternate translation: [all the sellers and money changers]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he drove … out	and he used … to drive … out
temple	temple
sheep	sheep
oxen	cattle

John 2:16

ULT	UST
And to the ones selling pigeons, he said, "Take these things away from here. Do not make the house of my Father a house of commerce."	*He told those who were selling pigeons, "Take these pigeons out of here! Do not turn my Father's house into a marketplace!"*

ULT **the house of my Father a house of commerce**
UST my Father's house … a marketplace
(τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου)

Jesus uses **the house of my Father** to refer to the temple. You could include this information if that would be helpful to your readers. Alternate translation: [the house of my Father, which is the temple, a house of commerce]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of my Father**
UST my Father's
(τοῦ πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pigeons	pigeons
house	house
of … Father	Father's
a house	a marketplace

John 2:17

ULT	UST
His disciples remembered that it is written, "Zeal for your house will consume me."	*{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."*

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

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]

Support Reference: Active or Passive

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

John uses **it is written** to introduce a quotation from an Old Testament book (Psalm 69:9). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

> ULT **Zeal for your house will consume me**
> UST I love your temple so much, {O God,} that I would die for it
> (ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με)

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.

Support Reference: Quote Markings

> ULT **for your house**
> UST your temple … O God
> (τοῦ οἴκου σου)

Here, **your** refers to God and is singular. If it would be helpful in your language, you could state this explicitly. Alternate translation: [for God's house]

Support Reference: Forms of 'You' — Singular

> ULT **for your house**
> UST your temple … O God
> (τοῦ οἴκου σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will consume**
> UST that … would die for it
> (καταφάγεταί)

The author uses **consume** to refer to Jesus' intense love for the temple, as if it were a fire that burned within him. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [will be intense within] or [will be like a fire that consumes]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Zeal	I love … so much
for … house	temple
will consume	that … would die for it

John 2:18

ULT	UST
Then the Jews responded and said to him, "What sign do you show us, since you are doing these things?"	*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?"*

ULT **these things**
UST these things
(ταῦτα)

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 introduction to this chapter.) If it would be helpful in your language, you could state this explicitly. Alternate translation: [these disruptive activities in the temple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
sign	miracle

John 2:19

ULT	UST
Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."	*Jesus replied to them, "If you destroy this temple, then in three days I will rebuild it."*

> ULT **Destroy this temple, and in three days I will raise it up**
> UST If you destroy this temple, then in three days I will rebuild it
> (λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν)

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]

Support Reference: Imperatives — Other Uses

> ULT **Destroy this temple, and in three days I will raise it up**
> UST If you destroy this temple, then in three days I will rebuild it
> (λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν)

Here, John records Jesus using the words **Destroy** and **raise** 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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	temple
days	days

John 2:20

ULT	UST
Then the Jews said, "This temple was built in 46 years, and you will raise it up in three days?"	*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?"*

ULT you will raise it up in three days

UST this … {Are you saying that} you are going to rebuild … entire temple in just three days

(σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
temple	this
years	years
days	days

John 2:21

ULT	UST
But that one was speaking about the temple of his body.	*However, the temple Jesus was speaking about was his own body, {not the temple building}.*

> **Note:** (2:21-22)

2:21–22 are a comment John made about the story that was described in 2:13–20. These verses tell about something that happened later.

Support Reference: End of Story

> ULT **But that one was speaking**
> UST However … Jesus was speaking
> (ἐκεῖνος δὲ ἔλεγεν)

Here, **that one** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [But Jesus was speaking]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple

John 2:22

ULT	UST
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.	*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.*

ULT Therefore
UST As a result {of this statement}
(οὖν)

Therefore indicates that in this verse John is giving the result of Jesus making the statement in 2:19. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Because Jesus said this about his body]

Support Reference: Connect — Reason-and-Result Relationship

ULT he was raised from the dead
UST God had raised Jesus from the dead
(ἠγέρθη ἐκ νεκρῶν)

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]

Support Reference: Active or Passive

ULT his disciples remembered
UST his disciples remembered
(ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ)

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

ULT **this … the word that Jesus had spoken**
UST these things … what Jesus himself had said
(τοῦτο & τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Scripture**
UST what the scriptures said
(τῇ Γραφῇ)

John is speaking of **the Scripture** in general, not of one particular book within the Bible. Alternate translation, as in the UST: [the scriptures]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
they believed	they believed both
Scripture	what the scriptures said
word	what … had said
Jesus	Jesus himself

John 2:23

ULT	UST
Now when he was in Jerusalem at the Passover, at the festival, many believed in his name, seeing his signs that he was doing.	*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.*

ULT **Now when he was in Jerusalem**
UST At a later time, when Jesus was in Jerusalem
(ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις)

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 in Jerusalem]

Support Reference: Introduction of a New Event

ULT **at the Passover, at the festival**
UST at the Passover celebration, during {the days of} the celebration
(ἐν τῷ Πάσχα ἐν τῇ ἑορτῇ)

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]

ULT **believed in his name**
UST trusted in him
(ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ)

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]

Support Reference: Metonymy

> ULT **seeing his signs**
> UST because they saw the miracles he
> (θεωροῦντες αὐτοῦ τὰ σημεῖα)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because they saw his signs]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **signs**
> UST the miracles
> (τὰ σημεῖα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
Passover	Passover celebration
festival	{ … days of} the celebration
believed	trusted
signs	the miracles

John 2:24

ULT	UST
But Jesus himself did not trust himself to them because he knew all {men}	*Nevertheless, because Jesus knew what all people were like, he did not trust them.*

ULT did not trust himself to them
UST did not trust them
(οὐκ ἐπίστευεν αὐτὸν αὐτοῖς)

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

ULT he knew all {men}
UST knew what all people were like, he
(τὸ αὐτὸν γινώσκειν πάντας)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
did … trust	did … trust
knew	knew what all people were like, he

John 2:25

ULT	UST
and because he did not have need that anyone would testify about man, for he himself knew what was in man.	*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}.*

> ULT **about man … what was in man**
> UST about mankind … what people {think and want}
> (περὶ τοῦ ἀνθρώπου & τί ἦν ἐν τῷ ἀνθρώπῳ)

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]

Support Reference: When Masculine Words Include Women

> ULT **what was in man**
> UST what people {think and want}
> (τί ἦν ἐν τῷ ἀνθρώπῳ)

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 introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would testify	to tell him
he … knew	knew

John 3

John 3 Chapter Introduction

Structure and Formatting

1. Jesus teaches Nicodemus about being born again (3:1–21)
2. John the Baptist testifies about Jesus (3:22–36)

Religious and Cultural 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)

Translation Issues 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

ULT	UST
Now there was a man from the Pharisees, Nicodemus {was} his name, a ruler of the Jews.	*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.*

ULT **Now**
UST Now
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **there was a man from the Pharisees, Nicodemus {was} his name**
UST there was a man named Nicodemus. He was a member of {a strict Jewish religious group called} the Pharisees
(ἦν & ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ)

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]

Support Reference: Introduction of New and Old Participants

ULT **a ruler of the Jews**
UST He was a member of the highest Jewish governing council
(ἄρχων τῶν Ἰουδαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	{a strict Jewish religious group called} the Pharisees
a ruler	He was a member of the highest … governing council
of the Jews	Jewish

John 3:2

ULT	UST
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."	*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."*

ULT **This one**
UST He
(οὗτος)

This one here refers to Nicodemus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Nicodemus]

Support Reference: Pronouns — When to Use Them

ULT **to him**
UST visited Jesus
(πρὸς αὐτὸν)

Here, **him** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to Jesus]

Support Reference: Pronouns — When to Use Them

ULT **we know**
UST we know
(οἴδαμεν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **unless God is with him**
UST unless God is helping him
(ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ)

Nicodemus uses **with him** to refer to God's help. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [without God's help]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rabbi	Teacher
we know	we know
God	God
as a teacher	you are a teacher
signs	miracles
God	God

John 3:3

ULT	UST
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."	*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."*

ULT **Truly, truly I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω σοι)

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

Support Reference: Doublet

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

The phrase **born again** is a metaphor that refers to spiritual rebirth. See the discussion of this expression in the introduction 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.

Support Reference: When to Keep Information Implicit

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

The word translated as **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]

> ULT **to see the kingdom of God**
> UST enter where God rules
> (ἰδεῖν τὴν Βασιλείαν τοῦ Θεοῦ)

Jesus uses **see** to refer to experiencing an event or state. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to experience the kingdom of God] or [to participate in the kingdom of God]

Support Reference: Metaphor

> ULT **the kingdom of God**
> UST where God rules
> (τὴν Βασιλείαν τοῦ Θεοῦ)

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 introduction for this chapter. Alternate translation: [the place where God rules]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
would be born again	being born a second time
kingdom of God	where God rules

John 3:4

ULT	UST
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?"	*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!"*

ULT says
UST Then … said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT How is a man able to be born, being an old man
UST How can a person be born again when he is old
(πῶς δύναται ἄνθρωπος γεννηθῆναι, γέρων ὤν)

Nicodemus uses this question to emphasize that this cannot happen. If it would be helpful in your language, you could state this explicitly. Alternate translation: [A man certainly cannot be born again when he is old!]

Support Reference: Rhetorical Question

ULT He is not able to enter a second time into the womb of his mother and to be born, is he
UST No one can enter his mother's womb and be born a second time
(μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι)

Nicodemus uses this question to emphasize his belief that a second birth is impossible. If it would be helpful in your language, you could state this explicitly. Alternate translation: [He surely cannot enter a second time into his mother's womb!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
womb	womb

John 3:5

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω σοι)

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

Support Reference: Doublet

ULT **would be born from water and Spirit**
UST he is born again by water and the Spirit
(γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος)

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]

Support Reference: Metaphor

ULT **to enter into the kingdom of God**
UST enter where God rules
(εἰσελθεῖν εἰς τὴν Βασιλείαν τοῦ Θεοῦ)

Jesus uses **enter into** 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]

Support Reference: Metaphor

> ULT **the kingdom of God**
> UST where God rules
> (τὴν Βασιλείαν τοῦ Θεοῦ)

See how you translated this phrase in 3:3.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
would be born	he is born again
Spirit	the Spirit
kingdom of God	where God rules

John 3:6

ULT	UST
{What} has been born from the flesh is flesh, and {what} has been born from the Spirit is spirit.	*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}.*

ULT **{What} has been born from the flesh**
UST If a human being gives birth to a person
(τὸ γεγεννημένον ἐκ τῆς σαρκὸς)

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]

Support Reference: Active or Passive

ULT **the flesh is flesh**
UST If a human being gives birth to a person, {that person} is a human being
(τῆς σαρκὸς, σάρξ ἐστιν)

Jesus is describing human beings 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]

Support Reference: Metonymy

ULT **{what} has been born from the Spirit**
UST those who are born {again} by the {work of God's} Spirit
(τὸ γεγεννημένον ἐκ τοῦ Πνεύματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

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

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has been born	those who are born {again}
Spirit	{work of God's} Spirit
spirit	have a new spiritual nature {that God makes within them}

John 3:7

ULT	UST
Do not be amazed that I said to you, ‘It is necessary for you to be born again.’	*Do not be astonished because I told you that you must be born again.*

> ULT **to be born again**
> UST that … be born again
> (γεννηθῆναι ἄνωθεν)

See how you translated this phrase in 3:3.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be born again	that … be born again

John 3:8

ULT	UST
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 having been born from the Spirit."	*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."*

ULT **The wind blows where it wishes**

UST The Holy Spirit is like the wind that blows wherever it wants to blow

(τὸ πνεῦμα ὅπου θέλει, πνεῖ)

The word translated as **wind** can also mean spirit. Jesus here speaks 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]

Support Reference: Metaphor

ULT **So is**

UST Just as you do not understand these things,} so {also you do not understand}

(οὕτως ἐστὶν)

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]

ULT **everyone having been born from the Spirit**

UST everyone who is born {again} by the {work of God's} Spirit

(πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος)

See how you translated this phrase in 3:6.

> ULT **the Spirit**
> UST the {work of God's} Spirit
> (τοῦ Πνεύματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … know	you do … know
having been born	who is born {again}
Spirit	{work of God's} Spirit

John 3:9

ULT	UST
Nicodemus replied and said to him, "How are these things able to happen?"	*Nicodemus answered him, "How is this possible?"*

ULT **How are these things able to happen**
UST How is this possible
(πῶς δύναται ταῦτα γενέσθαι)

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!]

Support Reference: Rhetorical Question

ULT **these things**
UST this
(ταῦτα)

Here, **these things** refers to all that Jesus had spoken in 3:3–8. If it would be helpful in your language, you could state this explicitly. Alternate translation: [these things you have just told me]

Support Reference: Assumed Knowledge and Implicit Information

John 3:10

ULT	UST
Jesus answered and said to him, "Are you the teacher of Israel and yet you do not understand these things?	*Jesus answered him, "You are an important religious teacher among the people of Israel, so you should understand what I am saying!*

ULT **Are you the teacher of Israel and yet you do not understand these things**
UST You are an important religious teacher among the people of Israel, so you should understand what I am saying
(σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις)

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

Support Reference: Rhetorical Question

ULT **Are you the teacher … you do not understand**
UST You are an important religious teacher … you should understand what I am saying
(σὺ εἶ ὁ διδάσκαλος & οὐ γινώσκεις)

The word **you** is singular and refers to Nicodemus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Are you, Nicodemus, the teacher … you do not understand]

Support Reference: Forms of You

ULT **the teacher of Israel**
UST an important religious teacher among the people of Israel
(ὁ διδάσκαλος τοῦ Ἰσραὴλ)

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]

Support Reference: Assumed Knowledge and Implicit Information

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

Here, **these things** refers to all that Jesus had spoken in 3:3–8. If it would be helpful in your language, you could state this explicitly. See how you translated this phrase is the previous verse. Alternate translation: [these things you have just told me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
teacher	an important religious teacher
of Israel	among the people of Israel
you do … understand	you should understand what I am saying

John 3:11

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω σοι)

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

Support Reference: Doublet

ULT **we speak {what} we know … our testimony**
UST my disciples and I say the things … we know are true … what we are saying
(ὃ οἴδαμεν λαλοῦμεν & τὴν μαρτυρίαν ἡμῶν)

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]

Support Reference: Exclusive and Inclusive 'We'

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

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 do not welcome]

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth

ULT	UST
truly	the truth
we know	we know are true
we testify about	we are telling you
you do … receive	you people {to whom we say these things} reject
testimony	what … are saying

John 3:12

ULT	UST
If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?	*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!*

ULT **If I told you earthly things**
UST Since … people … what I say when I tell you about things that happen on this earth
(εἰ τὰ ἐπίγεια εἶπον ὑμῖν)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since I told you earthly things]

Support Reference: Connect — Factual Conditions

ULT **you … you do not believe, how will you believe if I tell you**
UST you people do not trust … you … you certainly will not trust what I say when I tell you
(ὑμῖν & οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν & πιστεύσετε)

Throughout this verse, **you** is plural and could refer to: (1) the Jewish people in general. Alternate translation: [you Jews … you Jews do not believe, how will you believe if I tell you]; (2) Nicodemus and his fellow Jewish leaders. Alternate translation: [you Jewish leaders … you Jewish leaders do not believe, how will you believe if I tell you] See how you translated this word in the previous verse.

Support Reference: Forms of You

ULT **earthly things**
UST about things that happen on this earth
(τὰ ἐπίγεια)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **how will you believe if I tell you heavenly things**
UST you certainly will not trust what I say when I tell you about things that happen in heaven
(πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε)

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

Support Reference: Rhetorical Question

ULT **heavenly things**
UST about things that happen in heaven
(τὰ ἐπουράνια)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earthly things	about things that happen on this earth
you do … believe	you … do … trust
will you believe	you certainly will … trust
heavenly things	about things that happen in heaven

John 3:13

ULT	UST
And no one has ascended into heaven except the one having descended from heaven—the Son of Man.	*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.*

ULT the one having descended from heaven
UST and I am the only one who has come down {to earth} from heaven
(ὁ ἐκ τοῦ οὐρανοῦ καταβάς)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the one who descended from heaven]

Support Reference: First, Second or Third Person

ULT the Son of Man
UST the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	heaven
heaven	heaven
Son of Man	Son of Man

John 3:14

ULT	UST
And just as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of Man to be lifted up	*{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}.*

ULT **And just as Moses lifted up the serpent in the wilderness**
UST {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
(καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ)

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]

Support Reference: Simile

ULT **it is necessary for the Son of Man to be lifted up**
UST people must lift me, the Son of Man, up {on a cross}
(ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ Ἀνθρώπου)

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]

Support Reference: Active or Passive

ULT the Son of Man to be lifted up
UST people … lift me, the Son of Man, up {on a cross}
(ὑψωθῆναι & τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man, to be lifted up]

Support Reference: First, Second or Third Person

ULT the Son of Man
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
serpent	a {bronze model of a poisonous} snake … and all who looked up at it were saved from the snakes
wilderness	{Long ago, when the Israelites were wandering} in the wilderness
Son of Man	me … Son of Man

John 3:15

ULT	UST
so that everyone believing in him may have eternal life.	*{They will lift me up} so that whoever looks up and trusts in me will live forever {with me in heaven}.*

ULT so that
UST {They will lift me up} so that
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	whoever looks up and trusts
eternal	will live forever {with me in heaven}

John 3:16

ULT	UST
For God so loved the world, that he gave his One and Only Son, so that everyone believing in him would not perish but would have eternal life.	*{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.*

ULT **For**
UST {This is} because
(γὰρ)

For here indicates that Jesus is giving a reason why the statement in the previous two verses is true. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [This is true because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God so loved the world**
UST God loved the world's people in this way
(οὕτως & ἠγάπησεν ὁ Θεὸς τὸν κόσμον)

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]

ULT **the world**
UST the world's people
(τὸν κόσμον)

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]

Support Reference: Metonymy

> ULT **that**
> UST so that
> (ὥστε)

Here, **that** introduces the result of what the previous clause stated. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [as a result]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **his One and Only Son**
> UST his Unique Son
> (τὸν Υἱὸν τὸν μονογενῆ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his One and Only Son**
> UST his Unique Son
> (τὸν Υἱὸν τὸν μονογενῆ)

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]

Support Reference: Translating Son and Father

> ULT **his One and Only Son**
> UST his Unique Son
> (τὸν Υἱὸν τὸν μονογενῆ)

One and Only Son is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
loved	loved
world	world's people
Son	his … Son
believing	anyone who trusts
in him	in his Son

ULT	UST
would … perish	would … die
eternal	forever

John 3:17

ULT	UST
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.	*{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.*

ULT **For**
UST {This is true} because
(γὰρ)

For here indicates that Jesus is giving a reason why the statement in the previous verse is true. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [God gave his One and Only Son because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **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 {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
(οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ)

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]

Support Reference: Parallelism

ULT **the Son**
UST me, his Son
(τὸν Υἱὸν)

Son is an important title for Jesus.

Support Reference: Translating Son and Father

> ULT **the Son … through him**
> UST me, his Son … by me
> (τὸν Υἱὸν & δι᾽ αὐτοῦ)

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]

Support Reference: First, Second or Third Person

> ULT **the world**
> UST the world
> (τὸν κόσμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that he might condemn**
> UST in order to declare … guilty
> (ἵνα κρίνῃ)

Here, **he** refers to God; it does not refer to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [so that God might condemn]

Support Reference: Pronouns — When to Use Them

> ULT **so that he might condemn the world**
> UST in order to declare the world's people guilty
> (ἵνα κρίνῃ τὸν κόσμον)

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

> ULT **the world … the world**
> UST the world … the world's people
> (τὸν κόσμον & τὸν κόσμον)

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]

Support Reference: Metonymy

> ULT **so that the world might be saved**
> UST {God sent me} in order to save the world's people
> (ἵνα σωθῇ ὁ κόσμος)

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]

Support Reference: Active or Passive

> ULT **through him**
> UST by me
> (δι' αὐτοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Son	me, his Son
world	world
he might condemn	declare … guilty
world	the world's people
world	the world's people
might be saved	save

John 3:18

ULT	UST
The one believing in him is not condemned, but the one not believing has already been condemned because he has not believed in the name of the One and Only Son of God.	*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.*

ULT is not condemned … has already been condemned
UST God does not declare guilty … God has already declared guilty
(οὐ κρίνεται & ἤδη κέκριται)

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

ULT in him
UST in his Son
(εἰς αὐτὸν)

Here, **him** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [in Jesus]

Support Reference: Pronouns — When to Use Them

ULT The one believing in him is not condemned
UST God does not declare guilty anyone who trusts in his Son
(ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται)

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]

Support Reference: Active or Passive

ULT **but the one not believing has already been condemned**
UST But God has already declared guilty everyone who does not trust in his Son
(ὁ δὲ μὴ πιστεύων, ἤδη κέκριται)

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]

Support Reference: Active or Passive

ULT **he has not believed in the name of the One and Only Son of God**
UST they did not trust in the name of the Unique Son of God
(μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ)

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]

Support Reference: Metonymy

ULT **of the One and Only Son of God**
UST of the Unique Son of God
(τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ)

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]

Support Reference: Translating Son and Father

ULT **of … Son of God**
UST Son of God
(Υἱοῦ τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	anyone who trusts
in him	in his Son
is … condemned	God does … declare guilty

ULT	UST
believing	does … trust in his Son
has … been condemned	God has … declared guilty
he has … believed	they did … trust
of … Son of God	Son of God

John 3:19

ULT	UST
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.	*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.*

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

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]

ULT **the light has come into the world … than the light**
UST {the one who is} the light entered the world … of him
(τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον & ἢ τὸ φῶς)

Jesus uses **light** to refer to the revelation of God's truth and goodness in Jesus. If it would be helpful in your language, you could express this plainly. See how you translated this term 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]

Support Reference: Metaphor

ULT **the light has come into the world … than the light**
UST {the one who is} the light entered the world … of him
(τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον & ἢ τὸ φῶς)

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]

Support Reference: First, Second or Third Person

> ULT **men**
> UST people
> (οἱ ἄνθρωποι)

Although the term **men** is masculine, Jesus uses the word here in a generic sense that includes both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

> ULT **men loved the darkness**
> UST people loved evil
> (ἠγάπησαν οἱ ἄνθρωποι & τὸ σκότος)

Jesus uses **darkness** to refer to what is false and evil. If it would be helpful in your language, you could express the meaning plainly. See the discussion of light and darkness in the introduction for Chapter 1. Alternate translation: [men loved evil]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	Now God's judicial ruling is as follows
world	world
loved	loved
evil	evil deeds

John 3:20

ULT	UST
For everyone is doing evil hates the light and does not come to the light, so that his deeds might not be exposed.	*{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.*

ULT **For**
UST {They love the darkness} because
(γὰρ)

For here indicates another reason why men love the darkness, as stated in the previous verse. People who do evil things hate the light. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **everyone is doing evil**
UST every person who continually does evil deeds
(πᾶς & ὁ φαῦλα πράσσων)

This phrase refers to someone who habitually does evil things. If it would be helpful in your language, you could state this explicitly. Alternate translation: [everyone who habitually does evil]

ULT **the light and … to the light**
UST {the one who is} the light and … to him
(τὸ φῶς, καὶ & πρὸς τὸ φῶς)

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]

Support Reference: Metaphor

ULT the light and … to the light
UST {the one who is} the light and … to him
(τὸ φῶς, καὶ & πρὸς τὸ φῶς)

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]

Support Reference: First, Second or Third Person

ULT so that his deeds might not be exposed
UST {They avoid the light} so that the light might not reveal what they do
(ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	who continually does evil deeds

John 3:21

ULT	UST
But the one doing the truth comes to the light, so that his deeds might be revealed, that they have been worked in God.”	*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.”*

ULT **the one doing the truth**
UST the person who continually does true deeds
(ὁ & ποιῶν τὴν ἀλήθειαν)

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

ULT **the one doing the truth**
UST the person who continually does true deeds
(ὁ & ποιῶν τὴν ἀλήθειαν)

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]

Support Reference: Abstract Nouns

ULT **comes to the light**
UST comes to the one who is the light
(ἔρχεται πρὸς τὸ φῶς)

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]

Support Reference: Metaphor

ULT **comes to the light**
UST comes to the one who is the light
(ἔρχεται πρὸς τὸ φῶς)

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.

Support Reference: First, Second or Third Person

ULT **his deeds might be revealed**
UST the light might show everyone what he does
(φανερωθῇ αὐτοῦ τὰ ἔργα)

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]

Support Reference: Active or Passive

ULT **that they have been worked in God**
UST {and so that everyone might know} that God was helping him do these deeds
(ὅτι ἐν Θεῷ ἐστιν εἰργασμένα)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they have been worked	God was helping him do these deeds
God	God was helping him do these deeds

John 3:22

ULT	UST
After these things, Jesus and his disciples went into the land of Judea, and he tarried there with them and was baptizing.	*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.*

ULT After these things
UST After those things happened
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples
of Judea	of Judea
was baptizing	baptized many people

John 3:23

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

ULT **John**
UST John the Baptizer
(ὁ Ἰωάννης)

The name **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Aenon**
UST the town of Aenon
(Αἰνὼν)

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.

Support Reference: How to Translate Names

ULT **Salim**
UST the town of Salim in the region of Samaria
(τοῦ Σαλείμ)

Salim is the name of a town near the Jordan River close to Samaria.

Support Reference: How to Translate Names

> ULT **were being baptized**
> UST to John to be baptized
> (ἐβαπτίζοντο)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
baptizing	baptizing people
were being baptized	to John to be baptized

John 3:24

ULT	UST
for John had not yet been thrown into prison.	*{John could do this} because John's enemies had not yet put him in prison.*

ULT John had not yet been thrown
UST John's enemies had not yet put him
(οὔπω & ἦν βεβλημένος & ὁ Ἰωάννης)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	him

John 3:25

ULT	UST
Then a dispute came about from the disciples of John with a Jew concerning ceremonial washing.	*Then some of John's disciples started arguing with a Jewish man about Jewish religious cleansing laws.*

ULT **Then a dispute came about from the disciples of John**
UST Then some of John's disciples started arguing
(ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου)

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]

Support Reference: Abstract Nouns

ULT **Then a dispute came about from the disciples of John with a Jew**
UST Then some of John's disciples started arguing with a Jewish man
(ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου)

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]

Support Reference: Active or Passive

ULT **of John**
UST John's
(Ἰωάννου)

The name **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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	some of … disciples
of John	John's
a Jew	a Jewish man

John 3:26

ULT	UST
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."	*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!"*

ULT **they went**
UST Those who were arguing came
(ἦλθον)

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]

Support Reference: Pronouns — When to Use Them

ULT **the one who was with you beyond the Jordan, about whom you had testified**
UST 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
(ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **behold, he is baptizing**
UST Look! Now he is baptizing people
(ἴδε, οὗτος βαπτίζει)

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]

Support Reference: Metaphor

> ULT **they are all going to him**
> UST many people are going out to him
> (πάντες ἔρχονται πρὸς αὐτόν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
Rabbi	Teacher
Jordan	of the Jordan River
had testified	had testified
is baptizing	is baptizing people

John 3:27

ULT	UST
John replied and said, "A man is not able to receive anything unless it has been given to him from heaven.	*John answered, "Nobody can receive anything unless God gives it to him.*

ULT A man is not able
UST Nobody can
(οὐ δύναται ἄνθρωπος)

John is speaking of people in general, not of one particular man. Alternate translation: [A person is not able]

Support Reference: Generic Noun Phrases

ULT it has been given to him from heaven
UST God gives it to him
(ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ)

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]

Support Reference: Active or Passive

ULT it has been given to him from heaven
UST God gives it to him
(ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ)

John the Baptist uses **heaven** to refer to God, who dwells in **heaven**. If it would be helpful in your language, you could express this plainly. Alternate translation: [it has been given to him by God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
to receive	receive
heaven	God

John 3:28

ULT	UST
You yourselves testify to me that I said, 'I am not the Christ,' but, 'I have been sent before that one.'	*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.*

ULT **You yourselves**
UST You … surely
(αὐτοὶ ὑμεῖς)

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]

Support Reference: Forms of You

ULT **that I said, 'I am not the Christ,' but, 'I have been sent before that one**
UST saying that I am not the Messiah, but I am the one … God has sent before the Messiah
(ὅτι εἶπον, οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' & ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου)

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

Support Reference: Quotes within Quotes

ULT **I have been sent before that one**
UST I am the one … God has sent before the Messiah
(ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου)

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]

Support Reference: Active or Passive

> ULT **that one**
> UST the Messiah
> (ἐκείνου)

Here, **that one** refers to Jesus, whom John has called “the Christ” in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus] or [the Christ]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testify	are … witnesses
Christ	Messiah

John 3:29

ULT	UST
The one having the bride is the bridegroom. But the friend of the bridegroom, the one having stood and hearing him, rejoices with joy because of the voice of the bridegroom. Therefore, this my joy has been made complete.	*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.*

ULT **The one having the bride is the bridegroom … of the bridegroom … of the voice of the bridegroom**

UST The bride belongs to the bridegroom … of the bridegroom … the bridegroom's voice

(ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν & τοῦ νυμφίου & τὴν φωνὴν τοῦ νυμφίου)

John the Baptist uses **bride** and **bridegroom** 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 plain explanation in the text of your translation. If it would be helpful in your language, you could translate these words with similes. Alternate translation: [The one who is like one who has a bride is like a bridegroom … of the one who is like a bridegroom … of the voice of one who is like a bridegroom]

Support Reference: Metaphor

ULT **But the friend of the bridegroom, the one having stood and hearing him, rejoices with joy**

UST I am like the friend of the bridegroom. I stand and listen to him and am very happy

(ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει)

John the Baptist is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [But I am the friend of the bridegroom, and I stood and heard him, and I rejoice]

Support Reference: First, Second or Third Person

ULT **rejoices with joy**

UST and am very happy

(χαρᾷ χαίρει)

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]

Support Reference: Doublet

> ULT **this my joy has been made complete**
> UST bridegroom's … I am extremely joyful
> (αὕτη & ἡ χαρὰ ἡ ἐμὴ πεπλήρωται)

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]

Support Reference: Active or Passive

> ULT **this my joy**
> UST bridegroom's … I am extremely joyful
> (αὕτη & ἡ χαρὰ ἡ ἐμὴ)

Here, **my** refers to John the Baptist, the one who is speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: [this joy that I, John, have]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bride	The bride belongs to the bridegroom
the bridegroom	The bride belongs to the bridegroom
of the bridegroom	of the bridegroom
rejoices	and am very happy
with joy	and am very happy
of the bridegroom	bridegroom's
joy	I am extremely joyful
has been made complete	I am extremely joyful

John 3:30

ULT	UST
It is necessary for that one to increase, but for me to decrease.	*{Jesus, the bridegroom,} must become more influential, and I, {the bridegroom's friend,} must become less influential.*

ULT **It is necessary for that one to increase**
UST {Jesus, the bridegroom,} must become more influential
(ἐκεῖνον δεῖ αὐξάνειν)

Here, **that one** refers to Jesus, whom John the Baptist called "the bridegroom" in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [It is necessary for Jesus to increase] or [It is necessary for the bridegroom to increase]

Support Reference: Pronouns — When to Use Them

ULT **to increase … to decrease**
UST become more influential … must become less influential
(αὐξάνειν & ἐλαττοῦσθαι)

John the Baptist uses **increase** to refer to growing in importance and influence, while **decrease** refers to diminishing in importance and influence. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to be more influential … to be less influential]

Support Reference: Metaphor

John 3:31

ULT	UST
The one coming from above is above all things. The one being from the earth is from the earth and speaks from the earth. The one coming from heaven is above all things.	*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.*

ULT **The one coming from above is above all things … The one coming from heaven is above all things**

UST Jesus comes from heaven, and he is greater than everyone and everything … The one who comes from heaven is greater than everyone and everything on the earth

(ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν & ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν)

These two phrases mean basically the same thing. John repeats himself to emphasize that Jesus is greater than every person and every thing. If it would be helpful in your language, you could combine these phrases and include words that show emphasis. Alternate translation: [The one who comes from heaven is certainly above all things]

Support Reference: Doublet

ULT **The one coming from above is above all things … The one coming from heaven is above all things**

UST Jesus comes from heaven, and he is greater than everyone and everything … The one who comes from heaven is greater than everyone and everything on the earth

(ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν & ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from above**

UST from heaven

(ἄνωθεν)

John the Baptist uses **above** 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]

Support Reference: Metonymy

> ULT **is above all things**
> UST and he is greater than everyone and everything
> (ἐπάνω πάντων ἐστίν)

John the Baptist uses **above** to refer to having superior status. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is superior to all things]

Support Reference: Metaphor

> ULT **The one being from the earth is from the earth and speaks from the earth**
> UST Those {like myself} who are from the earth can only speak {with the limited perspective of someone} from the earth
> (ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστιν, καὶ ἐκ τῆς γῆς λαλεῖ)

John the Baptist is referring to himself in the third person, but the statement is also true for all humans other than Jesus. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the one who is from the earth, am from the earth and speak from the earth]

Support Reference: First, Second or Third Person

> ULT **is from the earth**
> UST Those {like myself} who are from the earth
> (ἐκ τῆς γῆς ἐστιν)

This phrase refers 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]

Support Reference: Metaphor

> ULT **and speaks from the earth**
> UST can only speak {with the limited perspective of someone} from the earth
> (καὶ ἐκ τῆς γῆς λαλεῖ)

This phrase refers 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]

Support Reference: Metaphor

> ULT **is above all things**
> UST is greater than everyone and everything on the earth
> (ἐπάνω πάντων ἐστίν)

John the Baptist uses **above** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	Those {like myself} who are from the earth
earth	Those {like myself} who are from the earth
earth	{with the limited perspective of someone} from the earth
heaven	heaven

John 3:32

ULT	UST
He testifies about that which he has seen and heard, but no one receives his testimony.	*Jesus tells people about the things he has seen and heard {in heaven}, but very few people accept what he says.*

ULT **He testifies about that which he has seen and heard … his testimony**
UST Jesus tells people about the things he has seen and heard {in heaven} … what he says
(ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ & τὴν μαρτυρίαν αὐτοῦ)

He and **his** in this verse refer to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus testifies about that which he has seen and heard … Jesus' testimony]

Support Reference: Pronouns — When to Use Them

ULT **which he has seen and heard**
UST about the things he has seen and heard {in heaven}
(ὃ ἑώρακεν καὶ ἤκουσεν)

John assumes that his readers will understand that this phrase refers to what Jesus saw and heard while he was in heaven. You could include this information if that would be helpful to your readers. Alternate translation: [which he has seen and heard in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no one receives his testimony**
UST very few people accept what he says
(τὴν μαρτυρίαν αὐτοῦ, οὐδεὶς λαμβάνει)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He testifies about	tells people
receives	accept
testimony	what he says

John 3:33

ULT	UST
The one having received his testimony has set his seal that God is true.	*{However,} whoever believes what Jesus says has verified that God is truthful.*

ULT **The one having received his testimony**
UST {However,} whoever believes what Jesus says
(ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Anyone who has received his testimony]

Support Reference: Generic Noun Phrases

ULT **his testimony**
UST what Jesus says
(αὐτοῦ τὴν μαρτυρίαν)

Here, **his** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Jesus' testimony]

Support Reference: Pronouns — When to Use Them

ULT **has set his seal**
UST has verified
(ἐσφράγισεν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	{However,} whoever believes
testimony	what … says
has set his seal	has verified

ULT	UST
God	God

John 3:34

ULT	UST
For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure.	*{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.*

> ULT **the one whom God has sent**
> UST this Jesus whom God has sent
> (ὃν & ἀπέστειλεν ὁ Θεὸς)

John assumes that his readers will understand that this phrase refers to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus, whom God has sent]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **For**
> UST {We know he says God's words} because God surely gives his Spirit to him without limit
> (γὰρ)

For here indicates that what follows is the reason why the previous sentence is true. We know that Jesus speaks the words of God because God has given him the Holy Spirit. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [We know this because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **he does not give**
> UST {We know he says God's words} because God surely gives his Spirit to him without limit
> (οὐ & δίδωσιν)

Here, **he** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God does not give]

Support Reference: Pronouns — When to Use Them

> ULT **he does not give the Spirit by measure**
> UST {We know he says God's words} because God surely gives his Spirit to him without limit
> (οὐ & ἐκ μέτρου δίδωσιν τὸ Πνεῦμα)

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

Support Reference: Ellipsis

> ULT **he does not give the Spirit by measure**
> UST {We know he says God's words} because God surely gives his Spirit to him without limit
> (οὐ & ἐκ μέτρου δίδωσιν τὸ Πνεῦμα)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the words of God	God's words
of God	God's
Spirit	{We know he says God's words} because God surely gives his Spirit to him without limit

John 3:35

ULT	UST
The Father loves the Son and has given all things into his hand.	*God the Father loves the Son and has given him authority over everything.*

ULT **Father … Son**
UST God … Father … Son
(Πατὴρ & Υἱόν)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **has given all things into his hand**
UST has given him authority over everything
(πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ)

Here, giving **into his hand** means putting under his power or control. If it would be helpful in your language, you could express this plainly. Alternate translation: [has given him control over everything]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father
loves	loves
Son	Son

John 3:36

ULT	UST
The one believing in the Son has eternal life, but the one disobeying the Son will not see life, but the wrath of God remains on him."	*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."*

ULT **The one believing**
UST Whoever trusts
(ὁ πιστεύων)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Anyone who believes]

Support Reference: Generic Noun Phrases

ULT **in the Son … the Son**
UST in God's Son … the Son of God
(εἰς τὸν Υἱὸν & τῷ Υἱῷ)

Son is an important title for Jesus.

Support Reference: Translating Son and Father

ULT **but the one disobeying**
UST Whoever does not obey
(ὁ δὲ ἀπειθῶν)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be helpful in your language, you could state this explicitly. Alternate translation: [but anyone who disobeys]

Support Reference: Generic Noun Phrases

ULT **but the one disobeying**
UST Whoever does not obey
(ὁ δὲ ἀπειθῶν)

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

ULT **will not see life**
UST will never have eternal life
(οὐκ ὄψεται ζωήν)

John the Baptist uses **see** metaphorically to refer to experiencing or participating in something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [will not experience life]

Support Reference: Metaphor

ULT **will not see life**
UST will never have eternal life
(οὐκ ὄψεται ζωήν)

Here, **life** refers to eternal life, as indicated by the previous clause. You could include this information if that would be helpful to your readers. Alternate translation: [will not see eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the wrath of God remains on him**
UST God will continually be furious with him
(ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ᾽ αὐτόν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	Whoever trusts
in the Son	in God’s Son
Son	God’s Son
eternal	forever {with him in heaven}
Son	Son of God
wrath	God will continually be furious with him
of God	God will continually be furious with him

John 4

John 4 Chapter Introduction

Structure and Formatting

1. Jesus leaves Judea for Galilee (4:1–6)
2. Jesus meets a Samaritan woman (4:7–14)
3. Jesus teaches the Samaritan woman about worship (4:15–26)
4. Jesus teaches his disciples about evangelism (4:27–38)
5. Jesus' ministry in Samaria (4:39–42)
6. Jesus goes to Galilee (4:43–45)
7. 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)

Religious and Cultural 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)

Translation Issues 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

ULT	UST
Then when Jesus knew that the Pharisees heard that Jesus is making and baptizing more disciples than John	*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.*

Note:

4:1–6 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.

Support Reference: Background Information

Note:

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

ULT **Then when Jesus knew that the Pharisees heard that Jesus is making and baptizing more disciples than John**
UST 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
(ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης)

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]

Support Reference: Information Structure

> **ULT Then when Jesus knew**
> **UST** Later … Jesus also found out
> (ὡς οὖν ἔγνω ὁ Ἰησοῦς)

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]

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knew	also found out
Pharisees	{ … religious group called} the Pharisees
Jesus	Jesus
baptizing	he was baptizing more people
disciples	disciples
John	John was baptizing

John 4:2

ULT	UST
(although Jesus himself was not baptizing, but his disciples),	*(Jesus did not actually baptize anyone, but his disciples were baptizing people.)*

ULT Jesus himself was not baptizing
UST Jesus did not actually baptize anyone
(Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν)

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.

Support Reference: Reflexive Pronouns

ULT but his disciples
UST but his disciples were baptizing people
(ἀλλ᾽ οἱ μαθηταὶ αὐτοῦ)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
was … baptizing	did … actually baptize anyone
disciples	disciples were baptizing people

John 4:3

ULT	UST
he left Judea and went back again to Galilee.	*{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.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judea	the region of Judea
Galilee	the region of Galilee

John 4:4

ULT	UST
Now it was necessary for him to go through Samaria.	*Now {to get to the region of Galilee} he had to go through the region of Samaria.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	the region of Samaria

John 4:5

ULT	UST
Then he comes to a town of Samaria called Sychar, near the piece of land that Jacob gave to his son Joseph.	*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}.*

ULT **Then he comes**
UST Next, they arrived
(ἔρχεται οὖν)

Then here indicates that the events the story will now relate came after the event just described in 4:3. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [After leaving Judea, he comes]

Support Reference: Connect — Sequential Time Relationship

ULT **he comes**
UST they arrived
(ἔρχεται)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Sychar**
UST Sychar … Sychar
(Συχὰρ)

Sychar is the name of a place.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Samaria	in the region of Samaria
called	named
Jacob	Jacob
to … Joseph	to … Joseph

John 4:6

ULT	UST
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.	*(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.*

ULT **there**
UST in that area
(ἐκεῖ)

In this case, **there** refers to the town of Sychar mentioned in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [there at Sychar]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then Jesus**
UST After {arriving at Sychar} Jesus
(ὁ οὖν Ἰησοῦς)

Then here indicates that the events the story will now relate came after the event just described in the previous verse. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [When Jesus came to Sychar]

Support Reference: Connect — Sequential Time Relationship

ULT **having grown weary**
UST was very tired
(κεκοπιακὼς)

This clause indicates the reason why Jesus sat by the well. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because he had grown weary]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **from the journey**
> UST because of his long journey
> (ἐκ τῆς ὁδοιπορίας)

This phrase indicates the reason why Jesus had grown weary. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because of the journey]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **It was about the sixth hour**
> UST It was about noon
> (ὥρα ἦν ὡς ἕκτη)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, **the sixth hour** indicates a time in the middle of the day, when it would be the hottest. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [about noon] or [about 12:00 PM]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the well	well
of Jacob	Jacob's
Jesus	Jesus
well	Jacob's well
the … hour	It was about noon

John 4:7

ULT	UST
A woman from Samaria comes to draw water. Jesus says to her, "Give me to drink,"	*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."*

ULT comes … says
UST came out {to the well} … said
(ἔρχεται & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT Give me to drink
UST Please give me some water to drink
(δός μοι πεῖν)

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]

Support Reference: Imperatives — Other Uses

ULT Give me to drink
UST Please give me some water to drink
(δός μοι πεῖν)

John records Jesus leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [Give me something to drink]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	Samaritan
Jesus	Jesus

John 4:8

ULT	UST
for his disciples had gone away into the city so that they might buy food.	*{He said this} because his disciples had left {him by himself} and had gone into the city in order to buy food.*

ULT for his disciples had gone away
UST {He said this} because his disciples had left {him by himself} and had gone
(οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because his disciples had gone away]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	{He said this} because … disciples

John 4:9

ULT	UST
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.)	*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.)*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **How do you, being a Jew, ask from me to drink, being a Samaritan woman**
UST I am surprised that you, a Jew, are asking me, a woman from Samaria, for a drink
(πῶς σὺ Ἰουδαῖος ὢν, παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης)

The woman is using the question form for emphasis. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

ULT **do not have dealings with**
UST would not have anything to do with
(οὐ & συνχρῶνται)

Alternate translation: [do not associate with] or [have nothing to do with]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaritan	Samaritan
a Jew	a Jew
Samaritan	from Samaria
Jews	Jews
Samaritans	Samaritans

John 4:10

ULT	UST
Jesus answered and said to her, "If you had known the gift of God and who is the one saying to you, 'Give me to drink,' you would have asked him, and he would have given you living water."	*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."*

ULT **If you had known the gift of God and who is the one saying to you … you would have asked him**

UST 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

(εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι & σὺ ἂν ᾔτησας αὐτὸν)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **the gift of God**

UST the gift that God wants to give you

(τὴν δωρεὰν τοῦ Θεοῦ)

Here, **the gift of God** refers to the "living water" that Jesus mentions at the end of the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God's gift of living water]

ULT **the gift of God**

UST the gift that God wants to give you

(τὴν δωρεὰν τοῦ Θεοῦ)

Jesus uses **of** to describe a **gift** that comes from **God**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [the gift from God]

Support Reference: Possession

> ULT **who is the one saying to you … would have asked him, and he would have given**
> UST if you had known who I am who is requesting … from you … would have asked me for a drink, and I would have given
> (τίς ἐστιν ὁ λέγων σοι & ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἄν)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [who I am who is saying to you … would have asked me, and I would have given]

Support Reference: First, Second or Third Person

> ULT **the one saying to you, 'Give me to drink**
> UST requesting a drink from you
> (ὁ λέγων σοι, δός μοι πεῖν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [who is asking you to give him a drink]

Support Reference: Quotes within Quotes

> ULT **living water**
> UST living water
> (ὕδωρ ζῶν)

The phrase **living water** usually refers to moving or flowing water. However, Jesus uses **living water** here 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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied
you had known	you had known
of God	God

John 4:11

ULT	UST
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?	*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 not get the water out of this well,} where did you get this living water from?*

ULT says
UST replied
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT Sir
UST Sir
(κύριε)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT the living water
UST this living water
(τὸ ὕδωρ τὸ ζῶν)

See how you translated **the living water** in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Sir
well	well

John 4:12

ULT	UST
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?"	*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."*

ULT **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 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

(μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ)

The woman is using the question form for emphasis. If it would be helpful in your language, you could translate her words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You are certainly not greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle!]

Support Reference: Rhetorical Question

ULT **drank from it**

UST drank water from it

(ἐξ αὐτοῦ ἔπιεν)

John records the woman leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [drank water from it]

Support Reference: Ellipsis

ULT **and his sons and his cattle**

UST his sons, and his livestock … as well

(καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ)

John records the woman leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: [and his sons drank water from it and his cattle drank water from it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	Jacob
well	well
cattle	livestock

John 4:13

ULT	UST
Jesus answered and said to her, "Everyone drinking from this water will thirst again,	*Jesus replied to her, "Everyone who drinks water from this well will become thirsty again.*

ULT will thirst again

UST will become thirsty again

(διψήσει πάλιν)

Alternate translation: [will need to drink water again]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied

John 4:14

ULT	UST
but whoever drinks 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."	*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}."*

ULT **but whoever drinks 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**

UST But anyone who drinks the water that I will give him will never become thirsty … 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}

(ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει & τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος, ἁλλομένου εἰς ζωὴν αἰώνιον)

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]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fountain	a spring
eternal	and causes him to live forever {in heaven}

John 4:15

ULT	UST
The woman says to him, "Sir, give me this water so that I might not thirst and might not come here to draw {water}."	*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."*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Sir**
UST Sir
(κύριε)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT **to draw {water}**
UST to draw water again
(ἀντλεῖν)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Sir

John 4:16

ULT	UST
He says to her, “Go, call your husband, and come here.”	*Jesus told her, “Go get your husband and bring him here.”*

> ULT **He says**
> UST Jesus told
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
call	get

John 4:17

ULT	UST
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,’	*The woman answered him, “I have no husband.” Jesus told her, “You are right in saying that you have no husband,*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **You have rightly said, ‘I do not have a husband**
UST You are right in saying … you have no husband
(καλῶς εἶπας & ἄνδρα οὐκ ἔχω)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [You have rightly said that you do not have a husband]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 4:18

ULT	UST
for you have had five husbands, and the one whom you now have is not your husband. This you have said is true.”	*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.”*

ULT **This you have said is true**
UST What you have said {about not having a husband} is true
(τοῦτο ἀληθὲς εἴρηκας)

This you have said refers to the Samaritan woman’s statement in the previous verse that she did not have a husband. You could include this information if that would be helpful to your readers. Alternate translation: [You have spoken the truth when you said you do not have a husband]

Support Reference: Assumed Knowledge and Implicit Information

John 4:19

ULT	UST
The woman says to him, "Sir, I see that you are a prophet.	*The woman said to Jesus, "Sir, I perceive that you are a prophet.*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Sir**
UST Sir
(κύριε)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT **I see that you are a prophet**
UST I perceive that you are a prophet
(θεωρῶ ὅτι προφήτης εἶ σύ)

The woman uses **see** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Sir
a prophet	a prophet

John 4:20

ULT	UST
Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where it is necessary to worship."	*Our ancestors worshiped God right here on this mountain, but you Jews say that we must worship God at {your temple} in Jerusalem."*

ULT **on this mountain**
UST right here on this mountain
(ἐν τῷ ὄρει τούτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you say**
UST you Jews say
(ὑμεῖς λέγετε)

Here the word **you** is plural and refers to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you Jewish people say]

Support Reference: Forms of You

ULT **the place**
UST at {your temple}
(ὁ τόπος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
worshiped	worshiped God
Jerusalem	Jerusalem
to worship	we … worship God

John 4:21

ULT	UST
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.	*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.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **woman**
UST Madam
(γύναι)

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.

ULT **an hour is coming**
UST a time is coming
(ἔρχεται ὥρα)

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 introduction to this chapter. Alternate translation: [a point in time is coming]

Support Reference: Metonymy

ULT **Father**
UST Father
(Πατρί)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **on this mountain**
> UST here on this mountain
> (ἐν τῷ ὄρει τούτῳ)

Here, **this mountain** refers to Mount Gerizim. See how you translated this phrase in the previous verse. Alternate translation: [here on Mount Gerizim]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Believe	believe
an hour	a time
you will worship	will you worship
Father	Father
Jerusalem	Jerusalem

John 4:22

ULT	UST
You worship what you do not know. We worship what we know, for salvation is from the Jews.	*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.*

ULT You … you do not know
UST You people {here in Samaria} … you do not know
(ὑμεῖς & οὐκ οἴδατε)

You is plural here in this verse and refers to the Samaritan people. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you Samaritan people … you all do not know]

Support Reference: Forms of You

ULT We … we know
UST We Jews … we know
(ἡμεῖς & οἴδαμεν)

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]

Support Reference: Exclusive and Inclusive ‘We’

ULT for salvation is from the Jews
UST {This is true} because the way to be saved {from your sins} comes from among the Jews
(ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [for salvation comes from among the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **salvation**
> UST the way to be saved {from your sins}
> (ἡ σωτηρία)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
worship	worship
you do … know	you do … know
worship	worship
we know	we know
salvation	the way to be saved {from your sins}
Jews	Jews

John 4:23

ULT	UST
However, an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such ones worshiping him.	*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.*

ULT **an hour is coming**
UST the time is coming
(ἔρχεται ὥρα)

See the discussion of **an hour is coming** in the introduction to this chapter and see how you translated this phrase in verse 21.

Support Reference: Metonymy

ULT **the Father … the Father**
UST the Father … the Father
(τῷ Πατρὶ & ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **in spirit**
UST spiritually
(ἐν πνεύματι)

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]

ULT **in spirit and truth**
UST spiritually and truthfully
(ἐν πνεύματι καὶ ἀληθείᾳ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	the time
worshipers	worship God
will worship	will worship
Father	Father
spirit	spiritually
Father	Father
seeks	searches
worshiping	to worship

John 4:24

ULT	UST
God is spirit, and it is necessary for the ones worshiping him to worship in spirit and truth.”	*God is a spiritual being, and those who worship him must worship him spiritually and truthfully.”*

ULT in spirit and truth

UST spiritually and truthfully

(ἐν πνεύματι καὶ ἀληθείᾳ)

See how you translated this phrase in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God is	God
spirit	is a spiritual being
worshiping	those who worship
to worship	worship him
spirit	spiritually

John 4:25

ULT	UST
The woman says to him, "I know that Messiah is coming (the one called Christ). When he comes, that one will declare everything to us."	*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}."*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the one called Christ**
UST He is the one called 'Christ' in Greek
(ὁ λεγόμενος Χριστός)

Christ is the Greek translation of **Messiah**. You could include this information if that would be helpful to your readers. Alternate translation: [the one called Christ in the Greek language]

Support Reference: Assumed Knowledge and Implicit Information

ULT **When he comes, that one**
UST When he comes
(ὅταν ἔλθῃ ἐκεῖνος)

Here, **he** and **that one** refer to the Messiah. If it would be helpful in your language, you could state this explicitly. Alternate translation: [When the Messiah may come, the Messiah]

Support Reference: Pronouns — When to Use Them

ULT **that one will declare everything to us**
UST he … he will tell us everything {that we need to know}
(ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to us**
> UST us
> (ἡμῖν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know
Messiah	the Messiah
called	He is the one called
Christ	Christ’ in Greek
will declare	he will tell

John 4:26

ULT	UST
Jesus says to her, "I am, the one speaking to you."	*Jesus told her, "I, who am speaking to you now, I am the Messiah!"*

> ULT **says**
> UST told
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **the one speaking to you**
> UST who am speaking to you now
> (ὁ λαλῶν σοι)

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.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 4:27

ULT	UST
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?"	*Just at that moment, his disciples came back from the city. They were astonished because Jesus was talking {alone} with a woman {whom he did not know}. However, no one dared to ask him, "What do you want from her?" or "Why are you talking with her at all?"*

ULT **at this**
UST Just at that moment
(ἐπὶ τούτῳ)

Alternate translation: [at the time he said this] or [just as Jesus was saying this]

ULT **and they were amazed that he was speaking with a woman**
UST They were astonished because Jesus was talking {alone} with a woman {whom he did not know}
(καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει)

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 did not usually do that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **What are you seeking**
UST What do you want from her
(τί ζητεῖς)

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?]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
are you seeking	do you want from her

John 4:28

ULT	UST
Then the woman left her water pot and went back into the town and says to the men,	*At that time the woman left her water jar there and returned to the city. She said to the men of the city,*

ULT says
UST She said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT to the men
UST to the men of the city
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

John 4:29

ULT	UST
“Come, see a man who told me all things, as much as I have done. This is not the Christ, is it?”	*“Come and meet this man who told me so many things that I have done! He could not be the Messiah, could he?”*

ULT **Come, see a man who told me all things, as much as I have done**
UST Come and meet this man who told me so many things that I have done
(δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα)

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]

Support Reference: Hyperbole

ULT **This is not the Christ, is it**
UST He could not be the Messiah, could he
(μήτι οὗτός ἐστιν ὁ Χριστός)

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 it would be helpful in your language, you could translate this in a way that shows her uncertainty. Alternate translation: [Is it even possible that this is the Christ?]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah

John 4:30

ULT	UST
They went out from the town and came to him.	*Those men left the city and came to Jesus.*

> ULT **They went out**
> UST Those men left
> (ἐξῆλθον)

They here refers to the men or people from the town to whom the woman had spoken. If it would be helpful in your language, 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]

Support Reference: Pronouns — When to Use Them

John 4:31

ULT	UST
In the meantime, the disciples were urging him, saying, "Rabbi, eat."	*{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!"*

ULT In the meantime
UST While the woman was gone
(ἐν τῷ μεταξὺ)

Alternate translation: [While the woman was going into town] or [During the time that the woman was in the town]

ULT the disciples were urging him, saying
UST Jesus' disciples, {who had just returned with the food,} pleaded with him to eat. They said
(ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [the disciples were urging him, and they said]

Support Reference: Quotations and Quote Margins

ULT Rabbi, eat
UST Teacher, please eat something
(Ῥαββεί, φάγε)

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]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	Jesus' disciples, {who had just returned with the food … }
Rabbi	Teacher

John 4:32

ULT	UST
But he said to them, "I have food to eat that you do not know."	*Jesus told them, "I have sustenance that you know nothing about!"*

ULT I have food to eat
UST I have sustenance
(ἐγὼ βρῶσιν ἔχω φαγεῖν)

Jesus uses the word **food** to refer to doing God's will, as he states in 4:34. 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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … know	know … about

John 4:33

ULT	UST
So the disciples said to each other, "No one brought him to eat, did he?"	*So they were saying to one another, "Surely no one else could have brought him something to eat, could they?"*

ULT **No one brought him to eat, did he**
UST Surely no one else could have brought him something to eat, could they
(μή τις ἤνεγκεν αὐτῷ φαγεῖν)

The disciples think Jesus is literally talking about something **to eat**. They begin asking each other this question, expecting a "no" response. If it would be helpful in your language, you could translate this in a way that shows their uncertainty. Alternate translation: [Is it even possible that someone brought him food to eat?]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	they

John 4:34

ULT	UST
Jesus says to them, "My food is that I might do the will of the one having sent me and might complete his work.	*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.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **My food is that I might do the will of the one having sent me and might complete his work**
UST This is what sustains me: It is to do what my Father—who sent me—wants and to complete my Father's work
(ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον)

Here Jesus uses **food** 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]

Support Reference: Metaphor

ULT **of the one having sent me**
UST my Father—who sent me
(τοῦ πέμψαντός με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
will of the one having sent me	what my Father—who sent me—wants
might complete	to complete

John 4:35

ULT	UST
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!	*{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 am telling you. Look and see that these people are like fields that are now ready for harvest!*

ULT **Do you not say, ‘There are still four months, and the harvest comes**
UST {At this time of the year} you usually say, ‘There are four months left, and then we will harvest the crops
(οὐχ ὑμεῖς λέγετε & ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται)

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You surely say, ‘There are still four months, and the harvest comes’!]

Support Reference: Rhetorical Question

ULT **Behold**
UST Listen to what I am telling
(ἰδοὺ)

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.

Support Reference: Metaphor

ULT **lift up your eyes**
UST Look
(ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν)

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 it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [look]

Support Reference: Idiom

> ULT **see the fields**
> UST see that these people are like fields
> (θεάσασθε τὰς χώρας)

Jesus uses the word **fields** to refer to people. If it would be helpful in your language, you could express the meaning with a simile or plainly. Alternate translation: [see these people who are like fields] or [see these people]

Support Reference: Metaphor

> ULT **they are already white for harvest**
> UST are now ready for harvest
> (λευκαί εἰσιν πρὸς θερισμόν ἤδη)

Jesus uses the phrase **white for harvest** to say that people are ready to receive the message of Jesus, like fields that are ready to be harvested. If it would be helpful in your language, 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
harvest	we will harvest the crops
harvest	harvest

John 4:36

ULT	UST
The one harvesting receives wages and gathers fruit for eternal life, so that the one sowing and the one harvesting might rejoice together.	*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.*

ULT **The one harvesting … and the one harvesting**
UST The one who harvests these crops … and those who reap the harvest
(ὁ θερίζων & καὶ ὁ θερίζων)

Jesus continues to speak to describe people proclaiming and receiving his message. The act of **harvesting** crops is used 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **receives wages**
UST receives payment
(μισθὸν, λαμβάνει)

Jesus continues to speak 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **and gathers fruit for eternal life**
UST and collects fruit, which is people receiving life forever {in heaven}
(καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον)

Jesus continues to speak to describe people proclaiming and receiving his message. Jesus uses the phrase **fruit for eternal life** 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 it would be helpful in your language, 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the one sowing**
UST those who sow the seed
(ὁ σπείρων)

Jesus continues to speak to describe people proclaiming and receiving his message. The act of **sowing** seed is used 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]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
harvesting	The one who harvests these crops
receives	receives
fruit	fruit
eternal	which is people receiving life forever {in heaven}
sowing	those who sow the seed
harvesting	those who reap the harvest
might rejoice	will be glad

John 4:37

ULT	UST
For in this the saying is true, ‘One is the one sowing, and another, the one harvesting.’	*What I am going to say is true: One person sows the seeds, and another person harvests the crops.*

ULT in this
UST What I am going to say is true
(ἐν & τούτῳ)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT One is the one sowing
UST One person sows the seeds
(ἄλλος ἐστὶν ὁ σπείρων)

Jesus continues to speak to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses 35–38. Here, **sowing** is used to refer to preparing people to receive the message of Jesus. If it would be helpful in your language, you could express this with a simile. Alternate translation: [One preparing people to receive the message is like one sowing]

Support Reference: Biblical Imagery — Extended Metaphors

ULT the one harvesting
UST harvests the crops
(ὁ θερίζων)

Jesus continues to speak 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 it would be helpful in your language, you could express this with a simile. Alternate translation: [the one proclaiming the message to those who are receiving it is like one harvesting]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sowing	sows the seeds

ULT	UST
harvesting	harvests the crops

John 4:38

ULT	UST
I sent you to harvest that on which you have not labored. Others have labored, and you have entered into their labor."	*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."*

ULT **you … you … you**
UST you disciples of mine … you … you
(ὑμᾶς & ὑμεῖς & ὑμεῖς)

In this verse **you** is plural and refers to the disciples to whom Jesus is speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you who are my disciples … you … you disciples]

Support Reference: Forms of You

ULT **I sent you to harvest**
UST I sent you disciples of mine to gather the harvest from a crop
(ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν)

Jesus continues to speak 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 it would be helpful in your language, you could express this with a simile. Alternate translation: [I sent you to successfully proclaim my message like those who harvest]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **that on which you have not labored**
UST that you did not plant
(ὃ οὐχ ὑμεῖς κεκοπιάκατε)

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. You could include this information if that would be helpful to your readers. Alternate translation: [those people whom you previously did not prepare to receive the message]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Others have labored**
UST Others have worked very hard {to plant the crop}
(ἄλλοι κεκοπιάκασιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you have entered into their labor**
UST you are now joining them in their work
(ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε)

Here, **entered into** means to have joined others or participated with others in doing something. Alternate translation: [you have joined in doing their work]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to harvest	to gather the harvest from a crop
have … labored	did … plant
have labored	have worked very hard {to plant the crop}
labor	work

John 4:39

ULT	UST
Now many of the Samaritans from that city believed in him because of the report of the woman, testifying, "He told me all things that I have done."	*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."*

ULT from that city
UST Now … who lived in the city of Sychar
(ἐκ & τῆς πόλεως ἐκείνης)

Here, **that city** refers to the Samaritan city of Sychar. You could include this information if that would be helpful to your readers. Alternate translation: [from Sychar]

Support Reference: Assumed Knowledge and Implicit Information

ULT He told me all things that I have done
UST He told me so many things that I have done
(εἶπέν μοι πάντα ἃ ἐποίησα)

Here, **all things** 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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Samaritans	Samaritans
believed	trusted
in him	in Jesus
testifying	She said

John 4:40

ULT	UST
So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.	*When the Samaritans came to Jesus, they asked him to remain with them. So he stayed there with them for two more days.*

ULT to him … him … he stayed
UST to Jesus … him … he stayed … with them
(πρὸς αὐτὸν & αὐτὸν & ἔμεινεν)

In this verse **him** and **he** refer to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to Jesus … Jesus … Jesus stayed]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaritans	Samaritans
days	for … days

John 4:41

ULT	UST
And many more believed because of his word.	*Many more of them trusted in Jesus because of what he proclaimed to them.*

ULT his word
UST what he proclaimed to them
(τὸν λόγον αὐτοῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	trusted in Jesus

John 4:42

ULT	UST
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."	*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}."*

ULT **they said**
UST The townspeople told
(ἔλεγον)

Here, **they** refers to the Samaritans from Sychar. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the local Samaritans said]

Support Reference: Pronouns — When to Use Them

ULT **We … believe … we … have heard … we know**
UST We believe in Jesus now … We believe … we have heard his message … we know
(πιστεύομεν & ἀκηκόαμεν & οἴδαμεν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **this one**
UST this man
(οὗτός)

Here, **this one** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [this man, Jesus]

Support Reference: Pronouns — When to Use Them

> ULT **of the world**
> UST the believers in the world
> (τοῦ κόσμου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We … believe	We believe in Jesus now
we know	we know
Savior	one who saves … from their sins
of the world	the believers in the world

John 4:43

ULT	UST
Now after the two days, he departed from there into Galilee;	*After he stayed for two days {with the Samaritans}, Jesus left the city of Sychar and entered the region of Galilee.*

ULT Now after the two days
UST After he stayed for two days {with the Samaritans}
(μετὰ δὲ τὰς δύο ἡμέρας)

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]

Support Reference: Introduction of a New Event

ULT from there
UST the city of Sychar
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	he stayed for two days {with the Samaritans}
Galilee	the region of Galilee

John 4:44

ULT	UST
for Jesus himself testified that a prophet has no honor in his own country.	*(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}.)*

ULT **for**
UST because
(γὰρ)

Here, **for** indicates that this verse provides one reason why Jesus wanted to go to Galilee. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [he went to Galilee because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for Jesus himself testified**
UST Jesus wanted to go to Galilee because he himself confirmed
(αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν)

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.

Support Reference: Reflexive Pronouns

ULT **a prophet has no honor in his own country**
UST a prophet does not receive honor in the place where he grew up {and he did not want publicity}
(προφήτης ἐν τῇ ἰδίᾳ πατρίδι, τιμὴν οὐκ ἔχει)

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]

ULT **in his own country**
UST in the place where he grew up {and he did not want publicity}
(ἐν τῇ ἰδίᾳ πατρίδι)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus wanted to go to Galilee
testified	he … confirmed
a prophet	a prophet
honor	does not receive honor

John 4:45

ULT	UST
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.	*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.*

ULT **When therefore**
UST Since this is true, when
(ὅτε οὖν)

Here, **therefore** indicates that what follows is the result of what Jesus had testified in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [As a result of this being true, when]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Galileans welcomed him**
UST many of the people there merely welcomed him
(ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι)

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]

ULT **having seen all {the things}**
UST because they had seen all the amazing things
(πάντα ἑωρακότες)

This clause indicates the reason why the Galileans welcomed Jesus. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because they had seen all the things]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **having seen all {the things}**
> UST because they had seen all the amazing things
> (πάντα ἑωρακότες)

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]

Support Reference: Hyperbole

> ULT **at the festival … to the festival**
> UST during the recent Passover celebration, which … to
> (ἐν τῇ ἑορτῇ & εἰς τὴν ἑορτήν)

Here, **the festival** refers the Passover festival, as indicated in 2:12–25. You could include this information if that would be helpful to your readers. Alternate translation: [at the Passover festival … to the Passover]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee
Galileans	many of … people there
welcomed	merely welcomed
Jerusalem	Jerusalem
festival	recent Passover celebration
festival	which

John 4:46

ULT	UST
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.	*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.*

ULT **Then**
UST Next
(οὖν)

Then indicates that the events which the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [After Jesus entered Galilee and the Galileans welcomed him]

Support Reference: Connect — Sequential Time Relationship

ULT **and there was a certain royal official**
UST There was an official of the king
(καὶ ἦν τις βασιλικὸς)

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”

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cana	the town of Cana
in Galilee	in the region of Galilee
wine	into wine
a … royal official	an official of the king
Capernaum	the city of Capernaum

John 4:47

ULT	UST
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.	*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.*

ULT **He**
UST that official
(οὗτος)

He here refers to the royal official. If it would be helpful in your language, you could state this explicitly. Alternate translation: [The official]

Support Reference: Pronouns — When to Use Them

ULT **he was about**
UST his son would … soon
(ἤμελλεν)

Here, **he** refers to the royal official's son. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the official's son was about]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Judea	Judea
Galilee	Galilee

John 4:48

ULT	UST
Then Jesus said to him, "Unless you would see signs and wonders, you would certainly not believe."	*Jesus then told him, "You people will only trust in me {as the Messiah} if you see {me perform} wonderful miracles!"*

ULT **Unless you would see signs and wonders, you would certainly not believe**
UST You people will only trust in me {as the Messiah} if you see {me perform} wonderful miracles
(ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε)

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]

Support Reference: Double Negatives

ULT **you would see … you would … believe**
UST You people will only trust in me {as the Messiah} if you see {me perform} wonderful miracles
(ἴδητε & πιστεύσητε)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [you all would see … you all would … believe]

Support Reference: Forms of You

ULT **signs and wonders**
UST only … if you see {me perform} wonderful miracles
(σημεῖα καὶ τέρατα)

This phrase expresses a single idea by using two words connected with **and**. The word **wonders** describes the character of Jesus' miraculous **signs**. If it would be helpful in your language, you could express this meaning with an equivalent phrase. Alternate translation: [wonderful miraculous signs]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
signs	

ULT	UST
	only … if you see {me perform} wonderful miracles
you would … believe	You people will … trust in me {as the Messiah}

John 4:49

ULT	UST
The royal official says to him, "Sir, come down before my child dies."	*The official of the king said to him, "Sir, please come down to my home in Capernaum before my son dies!"*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Sir**
UST Sir
(κύριε)

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)

ULT **come down**
UST please come down to my home in Capernaum
(κατάβηθι)

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]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
royal official	official of the king
Sir	Sir

John 4:50

ULT	UST
Jesus says to him, "Go. Your son lives." The man believed the word that Jesus spoke to him, and he went away.	*Jesus told him, "Go home. Your son will live." The man trusted what Jesus told him, and he started to go back home.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **The man**
UST The man
(ὁ ἄνθρωπος)

Here, **The man** refers to the royal official who was introduced in verse 46. You could include this information if that would be helpful to your readers. Alternate translation: [The royal official]

Support Reference: Assumed Knowledge and Implicit Information

ULT **believed the word**
UST trusted what … told
(ἐπίστευσεν & τῷ λόγῳ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
believed	trusted
Jesus	Jesus

John 4:51

ULT	UST
Now while he was going down, his servants met him and reported {to him}, saying that his son lives.	*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."*

ULT **he**
UST the official
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying that his son lives**
UST They told him, "Your child is going to live
(λέγοντες, ὅτι ὁ παῖς αὐτοῦ ζῇ)

If it would be helpful in your language, 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!"]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	servants
reported {to him}	They told him

John 4:52

ULT	UST
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."	*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."*

ULT **So he asked from them the hour in which he began to improve**
UST He asked his servants, "At what time did my son start getting better
(ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν)

If it would be helpful in your language, you could express this as a direct quotation. Alternate translation: [So he asked from them, "In what hour did he begin to improve?"]

Support Reference: Direct and Indirect Quotations

ULT **he began to improve**
UST did my son start getting better
(κομψότερον ἔσχεν)

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 began to improve]

Support Reference: Pronouns — When to Use Them

ULT **at the seventh hour**
UST At 1:00 PM
(ὥραν ἑβδόμην)

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 it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [at about one o'clock in the afternoon]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	his servants, "At what time
at the … hour	At 1:00 PM

John 4:53

ULT	UST
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.	*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.*

ULT **the father**
UST the boy's father
(ὁ πατὴρ)

Here, **the father** refers to the royal official who was introduced in verse 46. You could include this information if that would be helpful to your readers. Alternate translation: [the royal official]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jesus had said to him, "Your son lives**
UST Jesus had told him that his son would live
(εἶπεν αὐτῷ ὁ Ἰησοῦς, ὁ υἱός σου ζῇ)

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: [Jesus had said to him that his son lives]

Support Reference: Direct and Indirect Quotations

ULT **he himself … believed**
UST this same man … in … trusted … Jesus
(ἐπίστευσεν αὐτὸς)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
realized	recognized
hour	the exact time
Jesus	Jesus
household	who lived … in

ULT	UST
he … believed	in … trusted … Jesus

John 4:54

ULT	UST
Now Jesus again did this second sign, having come from Judea to Galilee.	*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.*

ULT Now Jesus again did this second sign
UST That was the second great miracle that Jesus did
(τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς)

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]

ULT sign
UST great miracle
(σημεῖον)

See how you translated the 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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
sign	great miracle
Judea	the region of Judea
Galilee	the region of Galilee

John 5

John 5 Chapter Introduction

Structure and Formatting

1. Jesus' third sign: he heals a paralyzed man (5:1–9)
2. Jewish leaders oppose Jesus' ministry (5:10–18)
3. Jesus says he is equal with God (5:19–30)
4. Jesus' witnesses are John the Baptist, Jesus' works, God, and the Scriptures (5:31–47)

Religious and Cultural 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.

Translation Issues 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

ULT	UST
After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.	*After those things happened, the time came for another Jewish festival, and Jesus walked up to the city of Jerusalem {to celebrate the festival}.*

Note:

5:1–4 give background information about the setting of the story. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **After these things**
UST After those things happened
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT **went up to Jerusalem**
UST walked up to the city of Jerusalem {to celebrate the festival}
(ἀνέβη & εἰς Ἱεροσόλυμα)

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 gill, you should use it here.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a festival	for another … festival
of the Jews	Jewish
Jesus	Jesus
Jerusalem	the city of Jerusalem

John 5:2

ULT	UST
Now in Jerusalem by the Sheep Gate there is a pool, in Hebrew being called Bethesda, having five roofed porches.	*{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.*

ULT **a pool**
UST a pool
(κολυμβήθρα)

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.

ULT **in Hebrew**
UST in the language used by the Jews
(Ἑβραϊστὶ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [in Jewish Aramaic]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Bethesda**
UST Bethesda
(Βηθζαθά)

Bethesda is the name of a place.

Support Reference: How to Translate Names

ULT **roofed porches**
UST porches with roofs
(στοὰς)

These **porches** were structures with roofs that had at least one wall missing and were attached to the sides of buildings.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
Sheep Gate	{There is a place} called the Sheep Gate … which is one of the gates going into the city … that gate
being called	which people called

John 5:3

ULT	UST
In these were lying a crowd of the ones being sick, blind, lame, {or} paralyzed.	*Many people were lying on these porches. They were people who were ill, unable to see, unable to walk, or unable to move.*

(There are no notes for this verse)

John 5:4

ULT	UST
[For an angel of the Lord went down into the pool and stirred up the water at certain times, {and} then the one having first stepped in after the stirring of the water was healed from whatever disease he suffered from.]	*[{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.]*

(There are no notes for this verse)

John 5:5

ULT	UST
Now a certain man was there, having 38 years in his illness.	*There was a man lying near this pool called Bethesda who had been sick for 38 years.*

> ULT **Now a certain man was there**
> UST There was a man lying near this pool called Bethesda
> (ἦν δέ τις ἄνθρωπος ἐκεῖ)

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.

Support Reference: Introduction of New and Old Participants

> ULT **was there**
> UST There was … lying near this pool called Bethesda
> (ἦν & ἐκεῖ)

Here, **there** refers being at the pool called Bethesda in verse 2. You could include this information if that would be helpful to your readers. Alternate translation: [was at the Bethesda pool]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years

John 5:6

ULT	UST
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?"	*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?"*

ULT says
UST He asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having known	he knew
already … a long time	for a long time

John 5:7

ULT	UST
The sick one 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.”	*The ill man answered him, “Sir, I do not 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}.”*

ULT **Sir**
UST Sir
(κύριε)

The man calls Jesus **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT **when the water is stirred up**
UST the … when an angel stirs … water
(ὅταν ταραχθῇ τὸ ὕδωρ)

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]

Support Reference: Active or Passive

ULT **into the pool**
UST into … pool … the
(εἰς τὴν κολυμβήθραν)

See how you translated **pool** in verse 2.

ULT **another goes down before me**
UST someone else has already gone down into the pool {and been healed} before me, {so that I cannot be healed}
(ἄλλος πρὸ ἐμοῦ καταβαίνει)

The man believed that only the first person to enter the water after the water stirred would be healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: [another goes down before me and is healed]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Sir

John 5:8

ULT	UST
Jesus says to him, “Get up, take up your bed, and walk.”	*Jesus told him, “Stand up! Pick up the mat {that you have been lying on} and walk!”*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 5:9

ULT	UST
And immediately the man became healthy, and he took up his bed and began to walk. Now that day was a Sabbath.	*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.)*

ULT Now that day

UST Now … on {the Jewish day for rest known as} the Sabbath
(δὲ & ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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 5:10–13. Use the natural form in your language for expressing background information. Alternate translation: [The day on which Jesus healed the man]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	on {the Jewish day for rest known as} the Sabbath
a Sabbath	on {the Jewish day for rest known as} the Sabbath

John 5:10

ULT	UST
So the Jews said to the one healed, "It is the Sabbath and not permitted for you to carry your bed."	*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}."*

> ULT **So the Jews said**
> UST Because {it was the Jewish day for rest}, the Jewish leaders said
> (ἔλεγον οὖν οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

> ULT **to the one healed**
> UST to the man whom Jesus had healed
> (τῷ τεθεραπευμένῳ)

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]

Support Reference: Active or Passive

> ULT **It is the Sabbath**
> UST Today is a day for rest
> (Σάββατόν ἐστιν)

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]

ULT not permitted for you to carry your bed
UST You are not allowed to carry your mat {on this day, because it is work}
(οὐκ ἔξεστίν σοι ἆραι τὸν κράβαττον σου)

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 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
the Sabbath	a day for rest
permitted	are … allowed

John 5:11

ULT	UST
But he replied to them, “The one having made me healthy, that one said to me, ‘Pick up your bed and walk.’”	*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.”*

ULT **The one having made me healthy**
UST The man who healed me
(ὁ ποιήσας με ὑγιῆ)

Alternate translation: [The one who made me well] or [The one who healed me of my illness]

ULT **that one said to me, ‘Pick up your bed**
UST The man who healed me told me to pick up the mat {that I had been lying on}
(ἐκεῖνός μοι εἶπεν, ἆρον τὸν κράβαττόν σου)

If it would be helpful in your language, 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]

Support Reference: Quotes within Quotes

John 5:12

ULT	UST
They asked him, “Who is the man having said to you, ‘Pick {it} up and walk’?”	*The Jewish leaders asked him, “Who told you to pick up your mat and walk?”*

ULT **They asked him**
UST The Jewish leaders asked him
(ἠρώτησαν αὐτόν)

They here refers to the Jewish leaders and **him** refers to the man whom Jesus had healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: [The Jewish leaders asked the man who was healed]

Support Reference: Pronouns — When to Use Them

ULT **having said to you, ‘Pick {it} up**
UST Who told you to pick up your mat
(ὁ εἰπών σοι, ἆρον)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [who told you to pick it up]

Support Reference: Quotes within Quotes

John 5:13

ULT	UST
But the one having been healed did not know who it was, for Jesus had gone away secretly, a crowd being in the place.	*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.*

ULT **the one having been healed**
UST the man whom Jesus had healed
(ὁ & ἰαθεὶς)

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]

Support Reference: Active or Passive

ULT **who it was**
UST who had healed him
(τίς ἐστιν)

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [who it was who had healed him]

Support Reference: Ellipsis

ULT **a crowd being in the place**
UST without being noticed, since that area was crowded
(ὄχλου ὄντος ἐν τῷ τόπῳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **a crowd**
> UST without being noticed, since that area was crowded
> (ὄχλου)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … know	did … know
Jesus	Jesus

John 5:14

ULT	UST
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."	*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."*

ULT **After these things**
UST Later
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT **finds**
UST found
(εὑρίσκει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **him … to him**
UST the man whom he had healed … him
(αὐτὸν & αὐτῷ)

Here, **him** refers to the man whom Jesus had healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the healed man … that man]

Support Reference: Pronouns — When to Use Them

> ULT **Behold**
> UST Look
> (ἴδε)

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.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	temple
sin	Do … sin

John 5:15

ULT	UST
The man went away and announced to the Jews that Jesus is the one having made him healthy.	*That man went away and told the Jewish leaders that the man who had healed him was Jesus.*

ULT **to the Jews**
UST the Jewish leaders
(τοῖς Ἰουδαίοις)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 5:10.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
announced	told
to the Jews	the Jewish leaders
Jesus	Jesus

John 5:16

ULT	UST
And because of this, the Jews began to persecute Jesus, because he was doing these things on the Sabbath.	*So the Jewish leaders started persecuting Jesus because he was miraculously healing people on the Jewish day for rest.*

ULT **And because of this, the Jews began to persecute Jesus, because he was doing these things on the Sabbath**
UST So the Jewish leaders started persecuting Jesus because he was miraculously healing people on the Jewish day for rest
(καὶ διὰ τοῦτο, ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν Σαββάτῳ)

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.]

Support Reference: Background Information

ULT **because of this**
UST So
(διὰ τοῦτο)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [because Jesus had healed him on the Sabbath]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Jews**
UST the Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in the previous verse.

Support Reference: Synecdoche

> ULT **because he was doing these things**
> UST because he was miraculously healing people
> (ὅτι ταῦτα ἐποίει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on the Sabbath**
> UST on the Jewish day for rest
> (ἐν Σαββάτῳ)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
began to persecute	started persecuting
Jesus	Jesus
the Sabbath	the Jewish day for rest

John 5:17

ULT	UST
But he replied to them, “My Father is working even now, and I am working.”	*Jesus gave this answer to them, “God, my Father, is working today, so I am also working.”*

ULT My Father
UST God, my Father
(ὁ Πατήρ μου)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father
is working	is working
am working	am … working

John 5:18

ULT	UST
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.	*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.*

ULT **Because of this, therefore**
UST As a consequence {of him saying this}
(διὰ τοῦτο οὖν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Because Jesus said this, therefore]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Jews**
UST the Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 5:10.

Support Reference: Synecdoche

ULT **because he not only was breaking the Sabbath**
UST {They wanted to kill him} because he was not only disobeying their rules for the day for rest
(ὅτι οὐ μόνον ἔλυε τὸ Σάββατον)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [because he not only was disobeying their Sabbath regulations]

Support Reference: Idiom

ULT **Father**
UST was … Father
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **making himself equal to God**
UST because he was claiming that he was equal with God
(ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [the result being that he was making himself equal to God]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
sought	were trying
Sabbath	their rules for the day for rest
God	that God
Father	was … Father
to God	with God

John 5:19

ULT	UST
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.	*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.*

ULT **Therefore**
UST Because of {these accusations}
(οὖν)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Because the Jewish leaders had made these accusations]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to them**
UST to the Jewish leaders
(αὐτοῖς)

Here, **them** refers to the Jewish leaders who wanted to kill Jesus and made accusations against him in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to the Jewish authorities]

Support Reference: Pronouns — When to Use Them

ULT **Truly, truly, I say to you**
UST I am telling you {people} the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

> ULT **I say to you**
> UST I am telling you {people}
> (λέγω ὑμῖν)

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]

Support Reference: Forms of You

> ULT **Son … Father**
> UST I … Son … God, the Father
> (Υἱὸς & Πατέρα)

Son and **Father** are important titles that describe the relationship between Jesus and God.

Support Reference: Translating Son and Father

> ULT **the Son … also the Son does**
> UST I, the Son … I, the Son, also do
> (ὁ Υἱὸς & καὶ ὁ Υἱὸς & ποιεῖ)

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.

Support Reference: First, Second or Third Person

> ULT **from himself**
> UST on my own authority
> (ἀφ’ ἑαυτοῦ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [on his own authority]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **what he would see the Father doing**
> UST what I perceive … God, the Father, is doing
> (τι βλέπῃ τὸν Πατέρα ποιοῦντα)

Jesus uses **see** to refer to knowing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [what he would perceive the Father doing]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
Son	I … Son
Father	God, the Father
Son	I, the Son

John 5:20

ULT	UST
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.	*{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.*

ULT **the Father … the Son**
UST the Father … me, the Son
(ὁ & Πατὴρ & τὸν Υἱὸν)

Father and **Son** are important titles that describe the relationship between Jesus and God.

Support Reference: Translating Son and Father

ULT **the Son**
UST me, the Son
(τὸν Υἱὸν)

As in the previous verse, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **he shows him … he will show him**
UST makes known to me … The Father will … make known to me
(δείκνυσιν αὐτῷ & δείξει αὐτῷ)

Jesus uses **shows** and **show** to refer to revealing or making something known. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [he reveals to him … he will reveal to him]

Support Reference: Metaphor

> ULT **he will show him**
> UST The Father will … make known to me
> (δείξει αὐτῷ)

Here, **he** refers to God the Father and **him** refers to Jesus the Son. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the Father will reveal to the Son]

Support Reference: Pronouns — When to Use Them

> ULT **greater works than these**
> UST miraculous deeds that will be even greater than the miracles {that I have already done}
> (μείζονα τούτων & ἔργα)

Here, **works** refers specifically to miracles. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [greater miracles than these]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **greater works than these**
> UST miraculous deeds that will be even greater than the miracles {that I have already done}
> (μείζονα τούτων & ἔργα)

Here, **these** refers to the miracles that Jesus had already performed by the time he spoke these words. If it would be helpful in your language, you could state this explicitly. Alternate translation: [greater works than these miracles I have already performed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
loves	loves
Son	me, the Son

John 5:21

ULT	UST
For just as the Father raises the dead and makes {them} alive, so also the Son makes alive whom he desires.	*{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.*

ULT Father … Son
UST I, the Son … Father
(Πατὴρ & Υἱὸς)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT makes {them} alive … makes alive whom he desires
UST give eternal life to anyone I want … gives them life again
(ζῳοποιεῖ & οὓς θέλει ζῳοποιεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Son
UST I, the Son
(ὁ Υἱὸς)

As in the previous two verses, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation, as in the UST: [I, the Son]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
Son	I, the Son

John 5:22

ULT	UST
For not even the Father judges anyone, but he has given all judgment to the Son	*{This is true} because the Father does not judge anyone. Rather, he has given all authority to judge people to me, the Son.*

ULT **the Father … to the Son**
UST the Father … to me, the Son
(ὁ Πατὴρ & τῷ Υἱῷ)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **judgment**
UST authority to judge people
(τὴν κρίσιν)

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]

Support Reference: Abstract Nouns

ULT **to the Son**
UST to me, the Son
(τῷ Υἱῷ)

As in the previous three verses, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
judges	does … judge
judgment	authority to judge people
to the Son	to me, the Son

John 5:23

ULT	UST
so that all will honor the Son just as they honor the Father. The one not honoring the Son does not honor the Father having sent him.	*{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.*

ULT **the Son … the Father. The one not honoring the Son does not honor the Father**
UST me, the Son … the Father. Whoever does not honor me cannot honor my Father
(τὸν Υἱὸν & τὸν Πατέρα. ὁ μὴ τιμῶν τὸν Υἱὸν, οὐ τιμᾷ τὸν Πατέρα)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **the Son … The one not honoring the Son**
UST me, the Son … Whoever does not honor me
(τὸν Υἱὸν & ὁ μὴ τιμῶν τὸν Υἱὸν)

As in the previous four verses, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **the Father having sent him**
UST my Father, who sent me
(τὸν Πατέρα, τὸν πέμψαντα αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will honor	would honor
Son	me, the Son
they honor	they honor
Father	Father
honoring	honor
Son	me
does … honor	honor

ULT	UST
Father	Father

John 5:24

ULT	UST
Truly, truly, I say to you that the one hearing my word and believing the one having sent me has eternal life and does not come into judgment, but he has passed from death to life.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you people the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **I say to you**
UST I am telling you people
(λέγω ὑμῖν)

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]

Support Reference: Forms of You

ULT **the one hearing my word**
UST Anyone who accepts and obeys my teachings
(ὁ τὸν λόγον μου ἀκούων)

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]

Support Reference: Metaphor

ULT **my word**
UST my teachings
(τὸν λόγον μου)

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [my message]

Support Reference: Metonymy

ULT **the one having sent me**
UST God who sent me
(τῷ πέμψαντί με)

Here, **the one who sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not come into judgment**
UST God does not judge him as guilty
(εἰς κρίσιν οὐκ ἔρχεται)

Jesus speaks 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]

Support Reference: Metaphor

ULT **he has passed from death to life**
UST that person has gone from being spiritually dead to being spiritually alive
(μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν)

Here, **passed** means to move from one state to another. Alternate translation: [he has moved from death to life]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
word	teachings
believing	trusts
eternal	forever {with me in heaven}
judgment	God does not judge him as guilty

John 5:25

ULT	UST
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 the ones having heard will live.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you people the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this phrase in the previous verse.

Support Reference: Doublet

ULT **I say to you**
UST I am telling you people
(λέγω ὑμῖν)

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]

Support Reference: Forms of You

ULT **an hour is coming**
UST A time is coming
(ἔρχεται ὥρα)

See the discussion of **an hour is coming** in the introduction to Chapter 4 and see how you translated this phrase in 4:21.

Support Reference: Metonymy

ULT **the dead**
UST those who have died
(οἱ νεκροὶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Son of God**
UST the Son of God
(τοῦ Υἱοῦ τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

ULT **of the Son of God**
UST the Son of God
(τοῦ Υἱοῦ τοῦ Θεοῦ)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [of me, the Son of God]

Support Reference: First, Second or Third Person

ULT **will hear … the ones having heard**
UST will hear … those who hear me
(ἀκούσουσιν & οἱ ἀκούσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will live**
> UST will live
> (ζήσουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
an hour	A time
of the Son of God	the Son of God

John 5:26

ULT	UST
For just as the Father has life in himself, so also he gave to the Son to have life in himself,	*{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.*

ULT **the Father … to the Son**
UST the Father … me, the Son
(ὁ Πατὴρ & τῷ Υἱῷ)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **has life in himself … to have life in himself**
UST is able to make people alive … the ability to make people alive
(ἔχει ζωὴν ἐν ἑαυτῷ & ζωὴν, ἔχειν ἐν ἑαυτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the Son to have life in himself**
UST me, the Son, the ability to make people alive
(τῷ Υἱῷ & ζωὴν, ἔχειν ἐν ἑαυτῷ)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
to the Son	me, the Son

John 5:27

ULT	UST
and he gave him authority to do judgment, because he is the Son of Man.	*The Father has authorized me to judge all mankind, because I am the Son of Man.*

ULT he gave him … he is
UST The Father has authorized me … I am
(ἔδωκεν αὐτῷ & ἐστίν)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [the Father gave the Son … the Son is]

Support Reference: Pronouns — When to Use Them

ULT he gave him … he is the Son of Man
UST The Father has authorized me … I am the Son of Man
(ἔδωκεν αὐτῷ & Υἱὸς Ἀνθρώπου ἐστίν)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT he gave him authority to do judgment
UST The Father has authorized me to judge all mankind
(ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν)

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]

Support Reference: Abstract Nouns

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

See how you translated this phrase in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	The Father has authorized
judgment	to judge all mankind
the Son of Man	the Son of Man

John 5:28

ULT	UST
Do not be amazed at this, for an hour is coming in which all the ones in the tombs will hear his voice	*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.*

ULT Do not be amazed at this
UST Do not be surprised {that the Father has done} this
(μὴ θαυμάζετε τοῦτο)

Here, **this** refers to the Son of Man's authority to give eternal life and to carry out judgment, as stated in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Do not be amazed that the Father has given the Son this authority]

Support Reference: Assumed Knowledge and Implicit Information

ULT an hour is coming
UST there will be a time
(ἔρχεται ὥρα)

See the discussion of **an hour is coming** in the introduction to Chapter 4 and see how you translated this phrase in verse 25.

Support Reference: Metonymy

ULT will hear his voice
UST will hear my voice
(ἀκούσουσιν τῆς φωνῆς αὐτοῦ)

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	a time
tombs	who has died

John 5:29

ULT	UST
and will come out—the ones having done good, to a resurrection of life, but the ones having practiced evil, to a resurrection of judgment.	*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.*

ULT **a resurrection of life**
UST God will raise up … to give them eternal life
(ἀνάστασιν ζωῆς)

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **life**. If it would be helpful in your language, you could express the meaning explicitly. For further discussion of this phrase, see the introduction for this chapter. Alternate translation: [a resurrection that results in life]

Support Reference: Possession

ULT **a resurrection of judgment**
UST God will raise up … to condemn and punish them forever
(ἀνάστασιν κρίσεως)

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **judgment**. If it would be helpful in your language, you could express the meaning explicitly. For further discussion of this phrase, see the introduction for this chapter. Alternate translation: [a resurrection that results in judgment]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	those who have done good
a resurrection	God will raise up … to give them eternal life
evil	But … those who have done evil
a resurrection	God will raise up … to condemn and punish them forever
of judgment	God will raise up … to condemn and punish them forever

John 5:30

ULT	UST
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 having sent me.	*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.*

ULT **from myself**
UST I can do nothing on my own
(ἀπ᾽ ἐμαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Just as I hear, I judge**
UST I judge according to what I hear {from the Father}
(καθὼς ἀκούω, κρίνω)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Just as I hear from the Father, I judge]

Support Reference: Ellipsis

ULT **my judgment is righteous**
UST I judge in a just manner
(ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν)

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]

Support Reference: Abstract Nouns

> ULT **of the one having sent me**
> UST I do what my Father, who has sent me
> (τοῦ πέμψαντός με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I judge	I judge
judgment	judge
righteous	in a just manner
I do … seek	I do … try to do
will of the one having sent me	I do what my Father, who has sent me, wants

John 5:31

ULT	UST
If I testify about myself, my testimony is not true.	*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.*

ULT If I testify about myself, my testimony is not true
UST 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
(ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT If I testify about myself
UST If I alone were the only one to be a witness about myself
(ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testify	to be a witness
testimony	according to the law of Moses … witness

John 5:32

ULT	UST
There is another one testifying about me, and I know that the testimony that he testifies about me is true.	*Nevertheless, there is someone else who testifies about me, and I know that what he testifies about me is trustworthy.*

ULT There is another one testifying about me
UST Nevertheless, there is someone else who testifies about me
(ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testifying	who testifies
I know	I know
testimony	what he testifies
he testifies	what he testifies

John 5:33

ULT	UST
You have sent to John, and he has testified to the truth.	*You Jewish leaders sent messengers to John the Baptizer, and he told you the truth about me.*

ULT **You have sent to John**
UST You Jewish leaders sent messengers to John the Baptizer
(ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην)

Here and through 5:47, **You** is plural and refers to the Jewish leaders to whom Jesus is speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: [You Jewish authorities sent to John]

Support Reference: Forms of You

ULT **You have sent to John**
UST You Jewish leaders sent messengers to John the Baptizer
(ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην)

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [You have sent messengers to John]

Support Reference: Ellipsis

ULT **to John**
UST to John the Baptizer
(πρὸς Ἰωάννην)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
he has testified	he told you

John 5:34

ULT	UST
But I do not receive the testimony from man, but I say these things so that you might be saved.	*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.*

ULT from man
UST do … need anyone to be a witness for me
(παρὰ ἀνθρώπου)

Here, **man** does not refer to any specific man, but to any human being. Alternate translation: [from mankind] or [from anyone]

Support Reference: Generic Noun Phrases

ULT I say these things
UST I am saying this about John the Baptizer
(ταῦτα λέγω)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT so that you might be saved
UST in order that God might save you
(ἵνα ὑμεῖς σωθῆτε)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … receive	do … need anyone to be a witness for me
testimony	do … need anyone to be a witness for me
might be saved	God might save

John 5:35

ULT	UST
That one was the lamp that was burning and shining, but you desired to exult in his light for an hour.	*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}.*

ULT **That one**
UST John the Baptizer
(ἐκεῖνος)

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]

Support Reference: Pronouns — When to Use Them

ULT **That one was the lamp that was burning and shining**
UST John the Baptizer {proclaimed God's truth to you} like a burning and shining lamp
(ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων)

Jesus uses the word **lamp** 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]

Support Reference: Metaphor

ULT **in his light**
UST in the light {that was the truth that he proclaimed}
(ἐν τῷ φωτὶ αὐτοῦ)

Jesus uses the word **light** 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]

Support Reference: Metaphor

> ULT **for an hour**
> UST for a while
> (πρὸς ὥραν)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [for a moment]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamp	{proclaimed God's truth to you} like a burning and shining lamp
to exult	to rejoice
an hour	a while

John 5:36

ULT	UST
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.	*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.*

ULT **for**
UST {This is} because
(γὰρ)

Here, **for** indicates that what follows is an explanation of the "testimony" Jesus has mentioned in the previous clause. Alternate translation: [that testimony is]

ULT **the works**
UST this witness is the miraculous works
(τὰ & ἔργα)

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]

ULT **the Father … that the Father**
UST that God the Father has allowed me to do … that the Father
(ὁ Πατὴρ & ὅτι ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **the very works that I do—testify about me**
UST These very works that I am doing are proof
(αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ)

Here Jesus is speaking of **works** as though they were a person who could **testify** about who he is. If it would be helpful in your language, you could translate this plainly. Alternate translation: [the very works that I do—are evidence for who I am]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testimony	the witness that … give about myself
of John	the witness John gave about me
Father	that God the Father has allowed me to do
I would accomplish	that God the Father has allowed me to do
testify	are proof
Father	Father

John 5:37

ULT	UST
And the Father having sent me has himself testified about me. You have neither heard his voice nor have seen his form at any time.	*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.*

> ULT **the Father having sent me has himself testified**
> UST my Father who sent me is the very one who has given testimony
> (ὁ πέμψας με Πατὴρ, ἐκεῖνος μεμαρτύρηκεν)

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]

Support Reference: Reflexive Pronouns

> ULT **the Father having sent me**
> UST my Father who sent me
> (ὁ πέμψας με Πατὴρ)

Here this phrase refers to God. See how you translated this phrase in 5:23.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
has … testified	has given testimony
at any time	None of you have ever heard him speak

John 5:38

ULT	UST
And you do not have his word remaining in you, for the one whom he has sent, this one you do not believe.	*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!*

ULT **his word**
UST the Father's teachings
(τὸν λόγον αὐτοῦ)

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]

Support Reference: Metonymy

ULT **you do not have his word remaining in you**
UST You … do not obey the Father's teachings
(τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα)

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]

Support Reference: Metaphor

ULT **the one whom he has sent, this one**
UST me, the very person he has sent
(ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ)

This phrase refers to Jesus. He is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation, as in the UST: [me, the one whom he has sent, me whom]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	the … teachings
do … believe	do … trust

John 5:39

ULT	UST
You search the Scriptures because you think that in them you have eternal life, and these are the ones testifying about me,	*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.*

> ULT **in them you have eternal life**
> UST that by studying them you will be able to live forever {in heaven}
> (ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in them … these are the ones**
> UST that by studying them … It is those very Scriptures that declare who I am
> (ἐν αὐταῖς & ἐκεῖναί εἰσιν αἱ)

In this verse, **them**, **these**, and **the ones** all refer to the Scriptures. If it would be helpful in your language, you could state some of these words explicitly. Alternate translation: [in the Scriptures … these Scriptures are the ones]

Support Reference: Pronouns — When to Use Them

> ULT **these are the ones testifying about me**
> UST It is those very Scriptures that declare who I am
> (ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ)

Jesus is speaking of the Scriptures as though they were a person who is **testifying** about who he is. If it would be helpful in your language, you could translate this plainly. Alternate translation: [these indicate who I am]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scriptures	Scriptures
eternal	forever {in heaven}
testifying	that declare who I am

John 5:40

ULT	UST
and you are not willing to come to me so that you might have life.	*Yet still you refuse to be my disciples in order that you might live {forever in heaven}.*

ULT **you are not willing to come to me**
UST still you refuse to be my disciples
(οὐ θέλετε ἐλθεῖν πρός με)

Here, **come** does not mean to merely come near Jesus, but it means to follow him and be his disciple. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you are not willing to come and by my disciples]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you might have life**
UST you might live {forever in heaven}
(ζωὴν ἔχητε)

Here, **life** refers to eternal life. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you might have eternal life]

Support Reference: Assumed Knowledge and Implicit Information

John 5:41

ULT	UST
I do not receive glory from men,	*I do not accept honor from anyone.*

ULT **from men**
UST from anyone
(παρὰ ἀνθρώπων)

Although the term **men** is masculine, Jesus uses the word here in a generic sense that includes both men and women. Alternate translation: [from people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … receive	I do … accept
glory	honor

John 5:42

ULT	UST
but I know you, that you do not have the love of God in yourselves.	*However, I know that you do not love God at all.*

ULT **the love of God**
UST do not love God at all
(τὴν ἀγάπην τοῦ Θεοῦ)

This could mean: (1) they did not **loveGod**. Alternate translation: [love for God]; (2) they had not received God's love. Alternate translation: [love from God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know
love	do not love God at all
of God	do not love God at all

John 5:43

ULT	UST
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.	*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.*

ULT **in the name of my Father**
UST with my Father's authority
(ἐν τῷ ὀνόματι τοῦ Πατρός μου)

Here, John records Jesus using the word **name** 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]

Support Reference: Metonymy

ULT **of … Father**
UST Father's
(τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **you do not receive me**
UST you do not accept me
(οὐ λαμβάνετέ με)

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]

ULT **If another comes in his own name**
UST If someone else were to come with his own authority
(ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ)

John records Jesus using the word **name** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Father	Father’s
you do … receive	you do … accept
you receive	you would accept

John 5:44

ULT	UST
How are you able to believe, receiving glory from one another, and are not seeking the glory that is from the only God?	*You cannot possibly trust in me when you are honoring each other instead of desiring the one and only God to honor you!*

ULT **How are you able to believe, receiving glory from one another, and are not seeking the glory that is from the only God**
UST You cannot possibly trust in me when you are honoring each other instead of desiring the one and only God to honor you
(πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ, οὐ ζητεῖτε)

Jesus is using the question form for emphasis. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

ULT **to believe**
UST trust in me
(πιστεῦσαι)

John records Jesus leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [to believe me]

Support Reference: Ellipsis

ULT **receiving glory from one another**
UST when you are honoring each other
(δόξαν παρὰ ἀλλήλων λαμβάνοντες)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to believe	trust in me
receiving	when you are honoring each other

ULT	UST
glory	when you are honoring each other
are … seeking	desiring the one and only God to honor you
glory	desiring the one and only God to honor you
God	desiring the one and only God to honor you

John 5:45

ULT	UST
Do not think that I myself will accuse you before the Father. The one accusing you is Moses, in whom you have hoped.	*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.*

> ULT **The one accusing you is Moses, in whom you have hoped**
> UST Moses, the very person you have hoped would defend you, is actually the person who will accuse you
> (ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
Moses	Moses
have hoped	the very person you have hoped would defend you

John 5:46

ULT	UST
For if you believed Moses, you would believe me, because that one wrote about me.	*{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}.*

ULT **For if you believed Moses, you would believe me**
UST {He will accuse you} because if you had trusted Moses, but you do not, then you would trust me
(εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί)

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]

Support Reference: Connect — Contrary to Fact Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you believed	you had trusted … but you do not
Moses	Moses
you would believe	then you would trust

John 5:47

ULT	UST
But if you do not believe the writings of that one, how will you believe my words?"	*Since you do not even trust what Moses wrote, you cannot possibly trust what I have said to you!"*

ULT if you do not believe
UST Since you do not even trust
(εἰ & οὐ πιστεύετε)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since you do not believe]

Support Reference: Connect — Factual Conditions

ULT how will you believe my words
UST you cannot possibly trust what I have said to you
(πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε)

Jesus is using the question form for emphasis. If it would be helpful 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 never believe my words!]

Support Reference: Rhetorical Question

ULT my words
UST what I have said to you
(τοῖς ἐμοῖς ῥήμασιν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … believe	you do … even trust
will you believe	you cannot … trust

John 6

John 6 Chapter Introduction

Structure and Formatting

1. Jesus' fourth sign: Jesus feeds a large crowd (6:1–14)
2. Jesus' fifth sign: Jesus walks on the Sea of Galilee (6:15–21)
3. Jesus says he is the bread of life (6:22–71)

Religious and Cultural 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.

Translation Issues 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 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.

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

ULT	UST
After these things, Jesus went away to the other side of the Sea of Galilee (of Tiberias).	*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.*

Note: (6:1-4)

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.

Support Reference: Background Information

ULT **After these things**
UST After those things happened
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT **of the Sea of Galilee (of Tiberias**
UST of the Sea of Galilee, which some people also call the Sea of Tiberias
(τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος)

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)]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the Sea of Galilee (of Tiberias	of the Sea of Galilee, which some people also call the Sea of Tiberias

ULT	UST
of Galilee	of Galilee

John 6:2

ULT	UST
Now a great crowd was following him because they were seeing the signs that he was doing on the ones being sick.	*A large crowd followed him because they had seen the miraculous signs he was performing, that is, healing people who were very ill.*

ULT **a great crowd**
UST A large crowd
(ὄχλος πολύς)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **signs**
UST miraculous signs
(σημεῖα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	miraculous signs

John 6:3

ULT	UST
Now Jesus went up on the mountain, and there he sat down with his disciples.	*Jesus walked up on a steep hillside and sat down there with his disciples.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples

John 6:4

ULT	UST
(Now the Passover, the festival of the Jews, was near.)	*(Now at that time the Jewish Passover celebration was about to take place.)*

ULT Now the Passover, the festival of the Jews, was near
UST Now at that time the Jewish Passover celebration was about to take place
(ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων)

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]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Passover	the Jewish Passover celebration
the festival	the Jewish Passover celebration
of the Jews	the Jewish Passover celebration

John 6:5

ULT	UST
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?"	*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?"*

ULT **Then**
UST then looked up
(οὖν)

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,]

Support Reference: Connect — Sequential Time Relationship

ULT **having lifted up his eyes**
UST then looked up
(ἐπάρας & τοὺς ὀφθαλμοὺς)

Here, "lifted up his eyes" is an idiom that means to look upward. See how you translated a similar phrase in 4:35.

Support Reference: Idiom

ULT **a great crowd**
UST a very large crowd of people
(πολὺς ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **says**
UST He asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Philip	Philip
bread	bread

John 6:6

ULT	UST
(But he said this, testing him, for he himself knew what he was going to do.)	*(He asked Philip this question in order to test his faith, because Jesus already knew what he was going to do about the problem.)*

ULT **But he said this, testing him, for he himself knew what he was going to do**
UST He asked Philip this question in order to test his faith, because Jesus already knew what he was going to do about the problem
(τοῦτο δὲ ἔλεγεν πειράζων αὐτόν; αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν)

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]

Support Reference: Background Information

ULT **testing him**
UST in order to test his faith
(πειράζων αὐτόν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **him**
UST his faith
(αὐτόν)

Here, **him** refers to Philip. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Philip]

Support Reference: Pronouns — When to Use Them

> ULT **he himself knew**
> UST Jesus already knew
> (αὐτὸς & ᾔδει)

John uses the reflexive pronoun **himself** to make clear that the word **he** refers to Jesus. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Jesus himself knew]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testing	in order to test
he … knew	already knew

John 6:7

ULT	UST
Philip answered him, "200 denarii {worth} of bread is not sufficient for them, so that each one might receive a little."	*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."*

ULT 200 denarii {worth} of bread

UST If we had the money that a man can earn in 200 days of work … bread

(διακοσίων δηναρίων ἄρτοι)

The word **denarii** is the plural form of "denarius." It was a denomination of money in the Roman Empire that was equivalent to one days' wages. Alternate translation: [The amount of bread that cost 200 days' wages]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
{worth} of bread	bread
might receive	to give each person in this crowd even a little piece to eat

John 6:8

ULT	UST
One of his disciples, Andrew, the brother of Simon Peter, says to him,	*Another disciple of his, Simon Peter's brother Andrew, told Jesus,*

ULT of Simon Peter
UST Simon Peter's
(Σίμωνος Πέτρου)

See how you translated the name **Simon Peter** in 1:40.

Support Reference: How to Translate Names

ULT says
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciple
Andrew	Andrew
of Simon Peter	Simon Peter's

John 6:9

ULT	UST
“Here is a little boy who has five barley bread loaves and two small fish, but what are these to so many?”	*“There is a boy here who has five little loaves of barley bread and two small fish. Yet, these few loves and fish are certainly not enough to feed all these people!”*

ULT **five barley bread loaves**
UST five little loaves of barley bread
(πέντε ἄρτους κριθίνους)

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]

Support Reference: Translate Unknowns

ULT **what are these to so many**
UST these few loves and fish are certainly not enough to feed all these people
(ταῦτα τί ἐστιν εἰς τοσούτους)

Andrew is using the question form to emphasize that they do not have enough food to feed everyone. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
barley	barley
bread loaves	little loaves of … bread

John 6:10

ULT	UST
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.	*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}.)*

ULT **Jesus said, "Make the men sit down**
UST Jesus told his disciples to make the people sit down
(εἶπεν ὁ Ἰησοῦς, ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν)

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: [Jesus said to make the men sit down]

Support Reference: Direct and Indirect Quotations

ULT **the men**
UST the people
(τοὺς ἀνθρώπους)

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]

Support Reference: When Masculine Words Include Women

ULT **Now there was a lot of grass in the place.) So the men sat down, about 5,000 in number**
UST Thus about 5,000 men sat down. (There was a lot of grass in that place {for them to sit down on}
(ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες, τὸν ἀριθμὸν ὡς πεντακισχίλιοι)

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.)]

Support Reference: Information Structure

> ULT **Now there was a lot of grass in the place**
> UST There was a lot of grass in that place {for them to sit down on}
> (ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ)

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]

Support Reference: Background Information

> ULT **So the men sat down, about 5,000 in number**
> UST Thus about 5,000 men sat down
> (ἀνέπεσαν οὖν οἱ ἄνδρες, τὸν ἀριθμὸν ὡς πεντακισχίλιοι)

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**.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 6:11

ULT	UST
Then Jesus took the loaves, and having given thanks, he gave them to the ones reclining to eat; likewise also with the fish, as much as they wanted.	*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.*

ULT **the loaves**
UST the little loaves of barley bread
(τοὺς ἄρτους)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [the five loaves of barley bread]

Support Reference: Translate Unknowns

ULT **having given thanks**
UST he thanked God for the food
(εὐχαριστήσας)

John leaves out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [having given thanks to God for the food]

Support Reference: Ellipsis

ULT **he gave them**
UST {Then} he {and his disciples} gave the loaves
(διέδωκεν)

Here, **he** refers to "Jesus and his disciples." Alternate translation: [Jesus and his disciples gave them]

Support Reference: Synecdoche

ULT **the fish**
UST the two fish
(τῶν ὀψαρίων)

These **fish** are the two **fish** mentioned in verse 9. If it would be helpful in your language, you could state this explicitly. Alternate translation: [those two small fish]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
loaves	little loaves of barley bread

John 6:12

ULT	UST
But as they were filled, he says to his disciples, "Gather up the remaining broken pieces, so that nothing might be lost."	*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.*

ULT they were filled
UST everyone had eaten until they were full
(ἐνεπλήσθησαν)

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]

Support Reference: Active or Passive

ULT he says
UST Jesus told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT he says to his disciples, "Gather up
UST Jesus told his disciples to collect
(λέγει τοῖς μαθηταῖς αὐτοῦ, συναγάγετε)

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: [he says to his disciples to gather up]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … disciples	disciples
might be lost	none of it would be wasted

John 6:13

ULT	UST
So they gathered them up and filled 12 baskets of broken pieces from the five barley loaves which were left over by the ones having eaten.	*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.*

ULT **baskets**
UST large baskets
(κοφίνους)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
barley	of barley bread
loaves	little loaves

John 6:14

ULT	UST
Therefore, the men, having seen the sign he did, said, "This truly is the Prophet coming into the world."	*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!"*

ULT **the men**
UST the people
(οἱ ἄνθρωποι)

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]

Support Reference: When Masculine Words Include Women

ULT **having seen the sign he did**
UST when … saw this miraculous sign that Jesus had performed {in front of them}
(ἰδόντες ὃ ἐποίησεν σημεῖον)

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]

ULT **the sign**
UST this miraculous sign that
(ὃ & σημεῖον)

Here, **sign** refers to the Jesus miraculously feeding the large crowd that was described in verses 5–13. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [the sign of miraculously feeding the large crowd that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Prophet coming into the world**
UST the Prophet whom {God promised} to send into the world
(ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sign	this miraculous sign
Prophet	Prophet
world	world

John 6:15

ULT	UST
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.	*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.*

ULT having realized that they were about to come
UST knew that the people were planning to grab him in order to force
(γνοὺς ὅτι μέλλουσιν ἔρχεσθαι)

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]

ULT by himself alone
UST to be completely alone
(αὐτὸς μόνος)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having realized	knew
to seize	the people were planning to grab him in order to force
king	king

John 6:16

ULT	UST
Now as it became evening, his disciples went down to the sea,	*When it was evening, Jesus' disciples walked down the hillside to the Sea of Galilee.*

Note:

This is the next event in the story. Jesus' disciples go out onto the Sea of Galilee in a boat.

Support Reference: Introduction of a New Event

ULT **the sea**
UST the Sea of Galilee
(τὴν θάλασσαν)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
sea	Sea of Galilee

John 6:17

ULT	UST
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.	*{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.)*

ULT **and darkness had already happened, but Jesus had not yet come to them**
UST It had already become dark, and Jesus had still not joined them
(καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς)

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.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	sea
Capernaum	the town of Capernaum
Jesus	Jesus

John 6:18

ULT	UST
A strong wind was blowing, and the sea was being aroused.	*Because the wind was blowing strongly, it was causing the sea to be very turbulent.*

ULT **A strong wind was blowing, and the sea was being aroused**
UST Because the wind was blowing strongly, it was causing the sea to be very turbulent
(ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο)

The first clause about the wind indicates the reason the **sea was being aroused** in the second clause. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Because a strong wind was blowing, the sea was being aroused]

Support Reference: Connect — Reason-and-Result Relationship

ULT **was being aroused**
UST to be very turbulent
(διηγείρετο)

John uses **aroused** 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]

Support Reference: Metaphor

ULT **the sea was being aroused**
UST the sea to be very turbulent
(ἥ & θάλασσα & διηγείρετο)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	sea

John 6:19

ULT	UST
Then, having rowed about 25 or 30 stadia, they see Jesus walking on the sea and coming near the boat, and they were frightened.	*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!*

ULT having rowed
UST After Jesus' disciples had rowed the boat
(ἐληλακότες)

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]

Support Reference: Translate Unknowns

ULT about 25 or 30 stadia
UST around four-and-a-half or five-and-a-half kilometers out into the sea
(ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα)

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]

Support Reference: Biblical Distance

ULT they see
UST they saw
(θεωροῦσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
sea	water
they were frightened	They were terrified

John 6:20

ULT	UST
But he says to them, “It is I! Do not be afraid.”	*Jesus told them, “It is I, Jesus! Stop being afraid!”*

ULT says
UST Jesus told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be afraid	being afraid

John 6:21

ULT	UST
Then they were willing to receive him into the boat, and immediately the boat came to the land to which they were going.	*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.*

> ULT **they were willing to receive him into the boat**
> UST They were very glad to take him into the boat
> (ἤθελον & λαβεῖν αὐτὸν εἰς τὸ πλοῖον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to receive	to take

John 6:22

ULT	UST
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.	*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.*

ULT **the crowd**
UST the crowd of people
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **on the other side of the sea**
UST on the other side of the sea
(πέραν τῆς θαλάσσης)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **there was no other boat there except one**
UST there had been only one boat there {the day before}
(πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἕν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the sea	of the sea
Jesus	Jesus had … gone in the boat with his disciples
disciples	Jesus had … gone in the boat with his disciples

ULT	UST
disciples	Jesus had … gone in the boat with his disciples

John 6:23

ULT	UST
Other boats came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks.	*(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.)*

ULT **Other boats came from Tiberias close to the place where they had eaten the bread loaves**

UST People came from the city of Tiberias in other boats. {They put their boats} near the place where the crowd had eaten the bread

(ἄλλα ἦλθεν πλοῖα ἐκ Τιβεριάδος, ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον)

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]

Support Reference: Background Information

ULT **the Lord**

UST the Lord Jesus

(τοῦ Κυρίου)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **after the Lord had given thanks**

UST after the Lord Jesus had thanked God for it

(εὐχαριστήσαντος τοῦ Κυρίου)

John leaves out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [after the Lord had given thanks to God for the food]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread loaves	bread

ULT	UST
Lord	Lord Jesus

John 6:24

ULT	UST
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.	*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.*

ULT **Therefore**
UST So
(οὖν)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Because Jesus and his disciples had gone to the other side of the Sea of Galilee]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the crowd**
UST the crowd
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **are**
UST were
(ἔστιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **into the boats**
> UST into those boats
> (εἰς τὰ πλοιάρια)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **seeking Jesus**
> UST to look for Jesus
> (ζητοῦντες τὸν Ἰησοῦν)

John is stating the purpose for which the crowd went to Capernaum. If it would be helpful in your language, you could state this explicitly. Alternate translation (without a comma preceding): [so that they could seek Jesus]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples
Capernaum	the city of Capernaum
seeking	to look for
Jesus	Jesus

John 6:25

ULT	UST
And having found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"	*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 did not come in a boat,} so when did you arrive here at Capernaum?"*

ULT **on the other side of the sea**
UST in Capernaum on the side of the Sea of Galilee that is opposite {from where he had fed them}
(πέραν τῆς θαλάσσης)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the sea	of the Sea of Galilee
Rabbi	Teacher

John 6:26

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **signs**
UST the miraculous signs that I performed
(σημεῖα)

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]

ULT **were filled**
UST you ate until you were full of the loaves of bread that I gave you
(ἐχορτάσθητε)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied
Truly	the truth
truly	the truth
you seek	You are … looking
signs	the miraculous signs that I performed
bread loaves	

ULT	UST
	you ate until you were full of the loaves of bread that I gave you

John 6:27

ULT	UST
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."	*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."*

ULT **for the food that endures to eternal life**
UST work for the food that will bring you life forever {in heaven}
(τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον)

Jesus is using the word **food** 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.

Support Reference: When to Keep Information Implicit

ULT **for the food that endures to eternal life**
UST work for the food that will bring you life forever {in heaven}
(τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον)

John records Jesus leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the previous clause. Alternate translation: [work for the food that endures to eternal life]

Support Reference: Ellipsis

ULT **the Son of Man will give … this one**
UST I, the Son of Man, will give … I alone can give it to you
(ὁ Υἱὸς τοῦ Ἀνθρώπου & δώσει; τοῦτον)

These two expressions are all refer to Jesus. He is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, will give … me]

Support Reference: First, Second or Third Person

ULT **which the Son of Man will give you**
UST {That food} is the bread that I, the Son of Man, will give you
(ἣν ὁ Υἱὸς τοῦ Ἀνθρώπου ὑμῖν δώσει)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **Son of Man … God the Father**
UST I, the Son of Man … God my Father
(Υἱὸς τοῦ Ἀνθρώπου & ὁ Πατὴρ & ὁ Θεός)

Son of Man and **God the Father** are important titles that describe the relationship between Jesus and God.

Support Reference: Translating Son and Father

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated **the Son of Man** in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

ULT **has set his seal on this one**
UST I alone can give it to you … approves of me
(τοῦτον & ἐσφράγισεν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … work	Stop working
perishes	that will soon spoil
eternal	forever {in heaven}
Son of Man	I, the Son of Man

ULT	UST
God	God
Father	Father
has set his seal on	approves of me

John 6:28

ULT	UST
Then they said to him, “What should we do, so that we might work the works of God?”	*Then the crowd asked Jesus, “What works should we do in order to please God?”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we might work	works should we do in order to please
of God	God

John 6:29

ULT	UST
Jesus replied and said to them, "This is the work of God: that you would believe in the one whom that one has sent."	*Jesus answered them, "The work that God wants you to do is this: Trust in me, the one whom he has sent."*

ULT **This is the work of God: that you would believe in the one whom that one has sent**
UST The work that God wants you to do is this: Trust in me, the one whom he has sent
(τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one whom that one has sent**
UST me, the one whom he has sent
(ὃν ἀπέστειλεν ἐκεῖνος)

This phrase refers to Jesus. He is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **that one has sent**
UST he has sent
(ἀπέστειλεν ἐκεῖνος)

Here, **that one** refers to God the Father. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God has sent]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of God	God

ULT	UST
you would believe	Trust

John 6:30

ULT	UST
So they said to him, "What sign then do you do, so that we might see and might believe you? What will you work?	*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?*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sign	miracle
might believe	trust in you
will you work	will you do

John 6:31

ULT	UST
Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’”	*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.’”*

ULT **Our fathers ate the manna in the wilderness**
UST Our ancestors ate manna {when they wandered} in the wilderness {with Moses}
(οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Our fathers**
UST Our ancestors
(οἱ πατέρες ἡμῶν)

The crowd used **fathers** to refer to their ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [Our ancestors] or [Our forefathers]

Support Reference: Metaphor

ULT **it is written**
UST the prophets wrote
(ἐστιν γεγραμμένον)

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]

Support Reference: Active or Passive

ULT **it is written**
UST the prophets wrote
(ἐστιν γεγραμμένον)

The crowd uses **it is written** to introduce a quotation from an Old Testament book (Psalm 78:24). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **it is written, 'He gave them bread from heaven to eat**
UST the prophets wrote: 'God gave them bread out of heaven to eat
(ἐστιν γεγραμμένον, ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν)

If it would be helpful in your language, 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]

Support Reference: Quotes within Quotes

ULT **He gave them bread from heaven to eat**
UST God gave them bread out of heaven to eat
(ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν)

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]

Support Reference: Pronouns — When to Use Them

ULT **bread**
UST bread
(ἄρτον)

John records the crowd using the word **bread** 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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
manna	manna
wilderness	wilderness {with Moses}
bread	bread
heaven	heaven

John 6:32

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **Moses has not given you**
UST It was not Moses who gave your ancestors
(οὐ Μωϋσῆς δέδωκεν ὑμῖν)

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]

ULT **the bread**
UST that bread
(τὸν ἄρτον)

John records Jesus using the word **bread** to represent food in general that is needed to sustain life. See how you translated this word in the previous verse.

Support Reference: Synecdoche

> ULT **but my Father gives**
> UST No, it was my Father, who is now giving
> (ἀλλ᾽ ὁ Πατήρ μου δίδωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **my Father gives you the true bread from heaven**
> UST it was my Father, who is now giving you the true bread out of heaven
> (ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν)

Jesus is using **true bread** 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.

Support Reference: When to Keep Information Implicit

> ULT **my Father**
> UST it was my Father
> (ὁ Πατήρ μου)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **bread**
> UST bread
> (ἄρτον)

See how you translated the word **bread** earlier in this verse and in the previous verse.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
Moses	Moses

ULT	UST
bread	bread
heaven	heaven
Father	it was … Father
bread	bread
heaven	heaven

John 6:33

ULT	UST
For the bread of God is the one coming down from heaven and giving life to the world.”	*{This is true} because the true bread from God has come down from heaven and gives eternal life to the people in the world.”*

ULT **the bread of God is**
UST the true bread from God has
(ὁ & ἄρτος τοῦ Θεοῦ ἐστιν)

Jesus is using **bread** 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.

Support Reference: When to Keep Information Implicit

ULT **the bread of God**
UST the true bread from God
(ὁ & ἄρτος τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **the one coming down from heaven**
UST come down from heaven
(ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ)

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.

Support Reference: When to Keep Information Implicit

ULT **life**
UST eternal life
(ζωὴν)

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly, as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to the world**
> UST to the people in the world
> (τῷ κόσμῳ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	true bread
of God	from God
heaven	heaven
to the world	to the people in the world

John 6:34

ULT	UST
So they said to him, "Sir, give us this bread always."	*{The crowd did not understand what he meant}, so they said to Jesus, "Sir, please give this bread to us all the time."*

ULT Sir
UST Sir
(κύριε)

The crowd calls Jesus **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT bread
UST bread
(τὸν ἄρτον)

Here, **bread** could refer to: (1) food in general, as the word was used by the crowd in 6:31. 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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Sir
bread	bread

John 6:35

ULT	UST
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.	*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.*

ULT **I am the bread of life**
UST {Like food sustains physical life}, I am the bread that gives eternal life
(ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς)

John records Jesus continuing the **bread** metaphor to refer 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 it would be helpful in your language, you could state this explicitly or with a simile. Alternate translation: [Just as food keeps you physically alive, I can give you spiritual life]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the bread of life**
UST the bread that gives eternal life
(ὁ ἄρτος τῆς ζωῆς)

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]

Support Reference: Possession

ULT **of life**
UST that gives eternal life
(τῆς ζωῆς)

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [of eternal life]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst**
> UST {Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever
> (ὁ ἐρχόμενος πρὸς ἐμὲ, οὐ μὴ πεινάσῃ; καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσει πώποτε)

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]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst**
> UST {Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever
> (ὁ ἐρχόμενος πρὸς ἐμὲ, οὐ μὴ πεινάσῃ; καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσει πώποτε)

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 it would be helpful in your language, you could combine these phrases. Alternate translation: [The one who trusts me will certainly never lack spiritual satisfaction again]

Support Reference: Doublet

> ULT **The one coming to me**
> UST {Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever
> (ὁ ἐρχόμενος πρὸς ἐμὲ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT will certainly not hunger … will certainly not ever thirst
UST {Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever
(οὐ μὴ πεινάσῃ & οὐ μὴ διψήσει πώποτε)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
bread	bread
believing	{Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever
in me	{Unlike with food or drink}, anyone who trusts in me will surely be satisfied forever

John 6:36

ULT	UST
But I told you that you have both seen me and do not believe.	*Nevertheless, I have already told you that even though you see me, you still do not trust me.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … believe	you … do … trust me

John 6:37

ULT	UST
Everyone whom the Father gives me will come to me, and the one coming to me I will certainly not throw out.	*All the people my Father gives to me will come {and be my disciples}, and I will surely never drive away any of them.*

ULT **Father**
UST my Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **will come to me … the one coming to me**
UST will come {and be my disciples} … any of them
(πρὸς ἐμὲ ἥξει & τὸν ἐρχόμενον πρός ἐμὲ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one coming to me I will certainly not throw out**
UST I will surely never drive away any of them
(τὸν ἐρχόμενον πρός ἐμὲ, οὐ μὴ ἐκβάλω ἔξω)

Jesus is using a figure of speech here to 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: [I will keep everyone who comes to me]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
I will … throw	I will … drive

John 6:38

ULT	UST
For I have come down from heaven, not in order that I might do my own will, but the will of the one having sent me.	*{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.*

ULT **For**

UST {I will never do that} because

(ὅτι)

For introduces the reason why Jesus will not throw out anyone who comes to him. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [This is true because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of the one having sent me**

UST {I have come down} in order to do what my Father, who sent me, wants me to do

(τοῦ πέμψαντός με)

Here, **the one who sent me** refers to God. See how you translated it in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	heaven
will of the one having sent me	{I have come down} in order to do what my Father, who sent me, wants me to do

John 6:39

ULT	UST
But this is the will of the one having sent me, that I would not lose from it anyone whom he has given me, but will raise it up on the last day.	*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}.*

> ULT **of the one having sent me**
> UST my Father, who sent me
> (τοῦ πέμψαντός με)

Here, **the one who sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I would not lose from it anyone whom**
> UST keep all of those whom he has given to me
> (πᾶν ὃ & μὴ ἀπολέσω ἐξ αὐτοῦ)

Jesus is using a figure of speech here to 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: [I should keep all of them whom he has given]

Support Reference: Litotes

> ULT **I would not lose from it … but will raise it up**
> UST keep all of those whom he has given to me. {He also wants} me to make these ones alive again
> (μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ)

Here, **it** refers to the whole group of believers as a whole. If it would be helpful in your language, 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]

Support Reference: Pronouns — When to Use Them

ULT **will raise it up**
UST to make these ones alive again
(ἀναστήσω αὐτὸ)

Here, to **raise** up is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could state this explicitly. Alternate translation: [will cause them to live again]

Support Reference: Idiom

ULT **on the last day**
UST on the last day {when I judge everyone}
(τῇ ἐσχάτῃ ἡμέρᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will of the one having sent me	what my Father, who sent me, wants
on the … day	on the … day {when I judge everyone}
on the last day	on the last day {when I judge everyone}

John 6:40

ULT	UST
For this is the will of my Father, that everyone seeing the Son and believing in him would have eternal life, and I will raise him up on the last day.”	*{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}.”*

ULT **For this is the will of my Father, that everyone**
UST {This is true} because this is also what my Father wants: {He wants} everyone who recognizes
(τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ Πατρός μου, ἵνα πᾶς ὁ)

For introduces the reason for the Father’s will that Jesus stated in the previous verse. If it would be helpful in your language, 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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of my Father**
UST my Father
(τοῦ Πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **everyone seeing the Son**
UST {He wants} everyone who recognizes who I, the Son, am
(πᾶς ὁ θεωρῶν τὸν Υἱὸν)

Jesus uses **sees** 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]

Support Reference: Metaphor

ULT I will raise him up
UST I will make these ones alive again
(ἀναστήσω αὐτὸν ἐγὼ)

Here, to **raise** up is an idiom for causing someone who has died to become alive again. See how you translated this term in the previous verse.

Support Reference: Idiom

ULT on the last day
UST on the last day {when I judge everyone}
(τῇ ἐσχάτῃ ἡμέρᾳ)

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 the previous verse. Alternate translation: [on the day when I return and judge everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will of my Father	also what my Father wants
of … Father	Father
Son	who I, the Son, am
believing	trusts
in him	in me
eternal	forever {with me in heaven}
on the … day	on the … day {when I judge everyone}
on the last day	on the last day {when I judge everyone}

John 6:41

ULT	UST
Then the Jews began to murmur about him because he said, "I am the bread having come down from heaven."	*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.*

ULT Then the Jews
UST The Jewish leaders then
(οὖν οἱ Ἰουδαῖοι)

Here and to the end of this chapter, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT I am the bread
UST he was the true bread
(ἐγώ εἰμι ὁ ἄρτος)

The Jewish leaders paraphrase what Jesus said in verse 33. See how you translated **bread** and **come down from heaven** in verse 33.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
bread	true bread
heaven	heaven

John 6:42

ULT	UST
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'?"	*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!"*

> ULT **Is not this Jesus, the son of Joseph, whose father and mother we know**
> UST This is just Jesus, Joseph's son! We know who his parents are
> (οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα)

The Jewish leaders are using the form of a question to emphasize that they believe that Jesus is just a normal person. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

> ULT **How then does he now say, 'I have come down from heaven**
> UST He cannot possibly have come down out of heaven as he claims
> (πῶς νῦν λέγει & ἐκ τοῦ οὐρανοῦ καταβέβηκα)

The Jewish leaders are using the form of a question to emphasize that they do not believe that Jesus came from heaven. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

> ULT **How then does he now say, 'I have come down from heaven**
> UST He cannot possibly have come down out of heaven as he claims
> (πῶς νῦν λέγει & ἐκ τοῦ οὐρανοῦ καταβέβηκα)

If it would be helpful in your language, 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?]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	This is just Jesus
of Joseph	Joseph

ULT	UST
know	We know who his parents are
heaven	heaven

John 6:43

ULT	UST
Jesus replied and said to them, "Do not murmur among yourselves.	*Jesus answered them, "Stop grumbling among yourselves {about what I just said}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus answered

John 6:44

ULT	UST
No one is able to come to me unless the Father having sent me would draw him, and I will raise him up on the last day.	*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}.*

ULT **to come to me**
UST Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so
(ἐλθεῖν πρός με)

Here, **come** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to come to be my disciple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so
(ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **having sent me**
UST Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so
(ὁ πέμψας με)

Here, this phrase refers to God. See how you translated this phrase in 5:23.

Support Reference: Assumed Knowledge and Implicit Information

ULT **would draw him**
UST Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so
(ἑλκύσῃ αὐτόν)

Alternate translation: [would pull him] or [would drag him]

ULT **him … him**
UST 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}
(αὐτόν & αὐτὸν)

Although the pronoun **him** is masculine, Jesus uses the word here in a generic sense that includes both men and women. Alternate translation: [that person]

Support Reference: When Masculine Words Include Women

ULT **will raise him up**
UST I … will make those people {who come to me} alive again
(ἀναστήσω αὐτὸν)

See how you translated this phrase in 6:40.

Support Reference: Idiom

ULT **on the last day**
UST on the last day {when I judge everyone}
(ἐν τῇ ἐσχάτῃ ἡμέρᾳ)

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 40. Alternate translation: [on the day when I return and judge everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Only those whom my Father, who sent me, causes to come {and be my disciples} are able to do so
last day	last day {when I judge everyone}
day	day {when I judge everyone}

John 6:45

ULT	UST
It is written in the prophets, ‘And all will be taught by God.’ Everyone having heard and having learned from the Father comes to me.	*The prophets wrote that God will teach everyone. Everyone who listens to and learns from my Father will come {and be my disciples}.*

ULT **It is written in the prophets**
UST The prophets wrote that
(ἔστιν γεγραμμένον ἐν τοῖς προφήταις)

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 modeled by the UST: [The prophets wrote]

Support Reference: Active or Passive

ULT **It is written in the prophets**
UST The prophets wrote that
(ἔστιν γεγραμμένον ἐν τοῖς προφήταις)

Jesus uses **It is written** to introduce a quotation from an Old Testament book (Isaiah 54:13). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **in the prophets, ‘And all will be taught by God**
UST The prophets wrote that God will teach everyone
(ἐν τοῖς προφήταις, καὶ ἔσονται πάντες διδακτοὶ Θεοῦ)

If it would be helpful in your language, 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]

Support Reference: Quotes within Quotes

> ULT **all will be taught by God**
> UST God will teach everyone
> (ἔσονται πάντες διδακτοὶ Θεοῦ)

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]

Support Reference: Active or Passive

> ULT **the Father**
> UST my Father
> (τοῦ Πατρὸς)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **comes to me**
> UST will come {and be my disciples}
> (ἔρχεται πρὸς ἐμέ)

Here, **comes** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If it would be helpful in your language, you could state this explicitly. Alternate translation: [comes to be my disciple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	The prophets wrote that
by God	God
Father	Father

John 6:46

ULT	UST
Not that anyone has seen the Father, except the one being from God—he has seen the Father.	*No one has seen God my Father other than me. I am the one who came from God. I alone have seen him.*

ULT the Father … has seen the Father
UST God my Father … have seen him
(τὸν Πατέρα & ἑώρακεν τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT the one being from God—he has seen the Father
UST me. I am the one … came from God. I alone have seen him
(ὁ ὢν παρὰ τοῦ Θεοῦ; οὗτος ἑώρακεν τὸν Πατέρα)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father
God	God
Father	him

John 6:47

ULT	UST
Truly, truly, I say to you, the one believing has eternal life.	*I am telling you the truth: Whoever trusts in me will live forever {with me in heaven}.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **the one believing**
UST Whoever trusts in me
(ὁ πιστεύων)

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [the one believing in me] or [the one believing that I am the Messiah]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
believing	trusts in me
eternal	forever {with me in heaven}

John 6:48

ULT	UST
I am the bread of life.	*I am the true bread that gives eternal life.*

ULT I am the bread of life
UST I am the true bread that gives eternal life
(ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς)

See how you translated this phrase in John 6:35.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	true bread that gives

John 6:49

ULT	UST
Your fathers ate the manna in the wilderness, and they died.	*Your ancestors ate manna {when they wandered} in the wilderness {with Moses}, but they still died.*

ULT Your fathers
UST Your ancestors
(οἱ πατέρες ὑμῶν)

Jesus uses **fathers** to refer to ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [Your forefathers] or [Your ancestors]

Support Reference: Metaphor

ULT ate the manna in the wilderness
UST ate manna {when they wandered} in the wilderness {with Moses}
(ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα)

See how you translated this expression in verse 31.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
manna	manna
wilderness	wilderness {with Moses}

John 6:50

ULT	UST
This is the bread which comes down from heaven, so that a {person} might eat from it and might not die.	*{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.*

ULT **This is the bread which comes down from heaven, so that a {person} might eat from it and might not die**
UST {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
(οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ)

Jesus continues using the **bread** metaphor to express that one must believe in him in order to have eternal life just as one must **eatbread** to sustain physical life. If it would be helpful in your language, 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **This is … it**
UST {But} this bread that I am talking about … it
(οὗτός ἐστιν & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **the bread**
UST {But} this bread that I am talking about
(ὁ ἄρτος)

See how you translated this term in verse 48.

Support Reference: Metaphor

> ULT **might eat from it**
> UST would eat it
> (ἐξ αὐτοῦ φάγῃ)

Jesus uses **eat** to refer to believing in him for salvation. What Jesus said plainly in verse 47 he says 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]

Support Reference: Metaphor

> ULT **might not die**
> UST that person's spirit would never die
> (μὴ ἀποθάνῃ)

Jesus uses **die** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	{But} this bread that I am talking about
heaven	came down out of heaven

John 6:51

ULT	UST
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."	*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."*

ULT **I am the living bread that has come down from heaven. If anyone eats from this bread, he will live into eternity**
UST 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}
(ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς; ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα)

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 **eatsbread** to sustain physical life. If it would be helpful in your language, 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **I am**
UST I truly am
(ἐγώ εἰμι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the living bread**
UST this bread that gives eternal life
(ὁ ἄρτος ὁ ζῶν)

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 6:35. See how you translated "the bread of life" in 6:35. Alternate translation: [the bread that gives life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **If anyone eats from this bread, he will live into eternity**
UST Anyone who eats this bread will live forever {with me in heaven}
(ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα)

Here and in the previous verse, Jesus uses **eats** 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]

Support Reference: Metaphor

ULT **my flesh**
UST my body
(ἡ σάρξ μού)

John records Jesus using **flesh** to refer to his whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [my body]

Support Reference: Metonymy

ULT **the bread**
UST this bread
(ὁ ἄρτος)

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.

Support Reference: When to Keep Information Implicit

ULT **for the life of the world**
UST for the sake of the eternal life of everyone in the world
(ὑπὲρ τῆς τοῦ κόσμου ζωῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the life of the world**
UST for the sake of the eternal life of everyone in the world
(ὑπὲρ τῆς τοῦ κόσμου ζωῆς)

Here, **the world** is used 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread
heaven	and came down out of heaven
bread	bread
bread	bread
of the world	of everyone in the world

John 6:52

ULT	UST
Then the Jews began to argue among themselves, saying, "How is this one able to give us his flesh to eat?"	*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!"*

ULT **Then the Jews**
UST The Jewish leaders then
(οὖν & οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **the Jews began to argue among themselves, saying**
UST The Jewish leaders … started arguing with each other. They said
(ἐμάχοντο & πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [then the Jews began to argue among themselves, and they said]

Support Reference: Quotations and Quote Margins

ULT **How is this one able to give us his flesh to eat**
UST This man surely cannot give his body to us in order for us to eat it
(πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν)

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!]

Support Reference: Rhetorical Question

ULT **his flesh**
UST his body
(τὴν σάρκα)

John records the Jews using **flesh** to refer to Jesus' whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [his body]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders

John 6:53

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **you would eat the flesh of the Son of Man and would drink his blood**
UST You … eat the flesh of me, the Son of Man, and drink my blood
(φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ Ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα)

Jesus is using the phrases **eat the flesh** and **drink his blood**. 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.

Support Reference: When to Keep Information Implicit

ULT **you would eat the flesh of the Son of Man and would drink his blood**
UST You … eat the flesh of me, the Son of Man, and drink my blood
(φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ Ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα)

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]

Support Reference: Doublet

> ULT **of the Son of Man and would drink his blood**
> UST of me, the Son of Man, and drink my blood
> (τοῦ Υἱοῦ τοῦ Ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

> ULT **of the Son of Man**
> UST of me, the Son of Man
> (τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

See how you translated this phrase in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you do not have life**
> UST {If you do not do these things, then} you will never have eternal life
> (οὐκ ἔχετε ζωὴν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
of the Son of Man	of me, the Son of Man

John 6:54

ULT	UST
The one eating my flesh and drinking my blood has eternal life, and I will raise him up in the last day.	*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}.*

> ULT **The one eating my flesh and drinking my blood has eternal life**
> UST Anyone who eats my flesh and drinks my blood will live forever {with me in heaven}
> (ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον)

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.

Support Reference: When to Keep Information Implicit

> ULT **The one eating my flesh and drinking my blood has eternal life**
> UST Anyone who eats my flesh and drinks my blood will live forever {with me in heaven}
> (ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον)

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]

Support Reference: Doublet

> ULT **will raise him up**
> UST will … make that person alive again
> (ἀναστήσω αὐτὸν)

See how you translated this phrase in 6:40.

Support Reference: Idiom

ULT **in the last day**
UST on the last day {when I judge everyone}
(τῇ ἐσχάτῃ ἡμέρᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eternal	forever {with me in heaven}
in the … day	on the … day {when I judge everyone}
in the last day	on the last day {when I judge everyone}

John 6:55

ULT	UST
For my flesh is true food, and my blood is true drink.	*{This is so} because my flesh is true spiritual food, and my blood is true {spiritual} drink.*

ULT **my flesh … my blood**
UST my flesh … my blood
(ἡ & σάρξ μου & τὸ αἷμά μου)

Jesus is using the phrases **my flesh** and **my blood** to refer to believing in him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

Support Reference: When to Keep Information Implicit

ULT **my flesh is true food, and my blood is true drink**
UST my flesh is true spiritual food, and my blood is true {spiritual} drink
(ἡ & σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις)

Jesus is using the phrases **true food** and **true drink** 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.

Support Reference: When to Keep Information Implicit

ULT **my flesh is true food, and my blood is true drink**
UST my flesh is true spiritual food, and my blood is true {spiritual} drink
(ἡ & σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις)

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]

Support Reference: Doublet

John 6:56

ULT	UST
The one eating my flesh and drinking my blood remains in me, and I in him.	*Those who eat my flesh and drink my blood will be united with me, and I will be united with them.*

ULT **The one eating my flesh and drinking my blood**
UST Those who eat my flesh and drink my blood
(ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα)

See how you translated this phrase in verse 54.

Support Reference: When to Keep Information Implicit

ULT **remains in me**
UST will be united with me
(ἐν ἐμοὶ μένει)

Here and frequently in John's Gospel, **remains in** indicates being united in a continuous personal relationship with someone. You could include this information if that would be helpful to your readers. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I in him**
UST and I will be united with them
(κἀγὼ ἐν αὐτῷ)

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]

Support Reference: Ellipsis

John 6:57

ULT	UST
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.	*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.*

ULT **the living Father**
UST My Father makes everyone alive
(ὁ ζῶν Πατὴρ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father … Father**
UST My Father … he
(Πατὴρ & Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **and I live because of the Father**
UST and I can make people alive because he has enabled me to do so
(κἀγὼ ζῶ διὰ τὸν Πατέρα)

Here, **live** refers to being the source of life or having the ability to create life. It does not mean to merely be alive. You could include this information if that would be helpful to your readers. Alternate translation: [and I cause life because of the Father]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I live because of the Father**
UST and I can make people alive because he has enabled me to do so
(κἀγὼ ζῶ διὰ τὸν Πατέρα)

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. You could include this information if that would be helpful to your readers. Alternate translation: [and I cause life because the Father has enabled me to do so]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so the one eating me**
UST those who feed on me
(καὶ ὁ τρώγων με)

Jesus is using **eating me** 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.

Support Reference: When to Keep Information Implicit

ULT **he will also live because of me**
UST those who feed on me will live forever because of what I will do for them
(κἀκεῖνος ζήσει δι’ ἐμέ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [he will also have eternal life because of me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	My Father
Father	he

John 6:58

ULT	UST
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."	*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}."*

ULT **This is the bread that has come down from heaven**
UST I am this bread that has come down out of heaven
(οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς)

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.

Support Reference: First, Second or Third Person

ULT **This is the bread … this bread**
UST I am this bread … me—this bread
(οὗτός ἐστιν ὁ ἄρτος & τοῦτον τὸν ἄρτον)

Jesus is continuing the **bread** metaphor to refer 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.

Support Reference: When to Keep Information Implicit

ULT **the fathers**
UST the Israelite ancestors
(οἱ πατέρες)

Jesus uses **fathers** to refer to ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the ancestors] or [the forefathers]

Support Reference: Metaphor

ULT **not just as the fathers ate and died**
UST {This bread is} not like {the bread that} the Israelite ancestors ate {in the wilderness} but still eventually died
(οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον)

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

ULT **the fathers ate and died**
UST {the bread that} the Israelite ancestors ate {in the wilderness} but still eventually died
(ἔφαγον οἱ πατέρες καὶ ἀπέθανον)

The phrase **ate and died** does not mean that the people died immediately after eating the bread. If it would be helpful to 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The one eating this bread**
UST Anyone who eats me—this bread
(ὁ τρώγων τοῦτον τὸν ἄρτον)

Jesus spoke about himself as **this bread**. If this is confusing in your language, you can use the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **The one eating this bread**
UST Anyone who eats me—this bread
(ὁ τρώγων τοῦτον τὸν ἄρτον)

Jesus is using **eating this bread** to refer to trusting him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread
heaven	heaven

ULT	UST
bread	me … bread

John 6:59

ULT	UST
He said these things in a synagogue, teaching in Capernaum.	*Jesus said these statements {to the Jewish leaders} in a synagogue while he was teaching in the city of Capernaum.*

Note:

In this verse John gives background information about when this event happened. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **these things**
UST these statements {to the Jewish leaders}
(ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a synagogue	a synagogue
Capernaum	the city of Capernaum

John 6:60

ULT	UST
Then many of his disciples, having heard, said, "This word is hard; who is able to listen to it?"	*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!"*

ULT having heard
UST After they heard {what he had said}
(ἀκούσαντες)

John leaves out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [having heard this]

Support Reference: Ellipsis

ULT This word is
UST What he is teaching is … Indeed, no one
(ἐστιν ὁ λόγος οὗτος)

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]

Support Reference: Metonymy

ULT hard
UST difficult to accept
(σκληρός)

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. You could include this information if that would be helpful to your readers. Alternate translation: [hard to accept] or [offensive]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **who is able to listen to it**
> UST Indeed, no one can accept it
> (τίς δύναται αὐτοῦ ἀκούειν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples

John 6:61

ULT	UST
But Jesus, knowing in himself that his disciples were murmuring about this, said to them, "Does this offend you?	*{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?*

ULT **But Jesus, knowing in himself**
UST {Although no one told} him, Jesus knew
(εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ)

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, your 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **about this … this**
UST about what he had said … my teaching
(περὶ τούτου & τοῦτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you**
UST you
(ὑμᾶς)

Here and throughout 6:61–71**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]

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	{Although no one told} him, Jesus knew
knowing	{Although no one told} him, Jesus knew

ULT	UST
disciples	disciples

John 6:62

ULT	UST
Then if you would see the Son of Man going up to where he was before…?	*{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?*

ULT **if you would see the Son of Man going up to where he was before**
UST if you saw me, the Son of Man, ascending to heaven where I was formerly
(ἐὰν & θεωρῆτε τὸν Υἱὸν τοῦ Ἀνθρώπου, ἀναβαίνοντα ὅπου ἦν τὸ πρότερον)

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?]

Support Reference: Ellipsis

ULT **the Son of Man going up to where he was before**
UST me, the Son of Man, ascending to heaven where I was formerly
(τὸν Υἱὸν τοῦ Ἀνθρώπου, ἀναβαίνοντα ὅπου ἦν τὸ πρότερον)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated this phrase in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to where he was before**
> UST to heaven where I was formerly
> (ὅπου ἦν τὸ πρότερον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	me, the Son of Man

John 6:63

ULT	UST
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.	*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.*

ULT **The Spirit is the one making alive**
UST The Holy Spirit is the only one who can give anyone eternal life
(τὸ Πνεῦμά ἐστιν τὸ ζῳοποιοῦν)

Here, **making alive** refers to giving eternal life, not physical life. You could include this information if that would be helpful to your readers. Alternate translation: [The Spirit is the one giving eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the flesh**
UST Human nature
(ἡ σὰρξ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **profits nothing**
UST is useless in this matter
(οὐκ ὠφελεῖ οὐδέν)

Here, **profit** means to be beneficial or useful. It does not mean to earn money. You could include this information if that would be helpful to your readers. Alternate translation: [has no benefit] or [is no help at all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The words … they are life**
UST What … gives eternal life
(τὰ ῥήματα & ζωή ἐστιν)

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]

Support Reference: Metonymy

ULT **are spirit**
UST comes from the Holy Spirit
(πνεῦμά ἐστιν)

This could mean: (1) from the Spirit. Alternate translation: [are from the Spirit]; (2) about the Spirit. Alternate translation: [are about the Spirit]

ULT **and they are life**
UST and gives eternal life
(καὶ ζωή ἐστιν)

This could mean: (1) give life. Alternate translation: [and they give life]; (2) about life. Alternate translation: [and they are about life]

ULT **life**
UST gives eternal life
(ζωή)

Here, **life** refers to eternal life. You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit
spirit	comes from the Holy Spirit
profits	is useless in this matter

John 6:64

ULT	UST
But there are some of you who do not believe.” For Jesus knew from the beginning who are the ones not believing and who is the one that will be betraying him.	*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.)*

ULT **For Jesus knew from the beginning who are the ones not believing and who is the one that will be betraying him**

UST Jesus said this because he knew since he began his work who would not believe him and who would eventually betray him

(ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν)

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]

Support Reference: Background Information

ULT **who do not believe … the ones not believing**

UST do not believe what I have said … would not believe him

(οἳ οὐ πιστεύουσιν & οἱ μὴ πιστεύοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … believe	do not believe what I have said
Jesus	Jesus
knew	he knew
believing	would not believe him
that will be betraying	would eventually betray

John 6:65

ULT	UST
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."	*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."*

ULT Because of this
UST Because {some of you do not believe me}
(διὰ τοῦτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT no one is able to come to me
UST only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so
(οὐδεὶς δύναται ἐλθεῖν πρός με)

See how you translated the identical phrase in verse 44. Alternate translation: [no one is able to come to be my disciple]

Support Reference: Assumed Knowledge and Implicit Information

ULT it would have been granted to him
UST only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so
(ᾖ δεδομένον αὐτῷ)

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 be have been granted to him]

Support Reference: Pronouns — When to Use Them

> ULT **it would have been granted to him by the Father**
> UST only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so
> (ᾖ δεδομένον αὐτῷ ἐκ τοῦ Πατρός)

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]

Support Reference: Active or Passive

> ULT **Father**
> UST only those to whom God the Father has given the ability to come {and be my disciple} will be able to do so
> (Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	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

ULT	UST
From this {time}, many of his disciples stayed behind and no longer were walking with him.	*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.*

ULT **stayed behind**
UST went back {to doing what they had been doing before they met him}
(ἀπῆλθον εἰς τὰ ὀπίσω)

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]

Support Reference: Idiom

ULT **no longer were walking with him**
UST stopped being his disciples
(οὐκέτι μετ' αὐτοῦ περιεπάτουν)

Although Jesus did walk from one place to another, here **walking** is used 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples

John 6:67

ULT	UST
Therefore, Jesus said to the Twelve, "You do not want to go away also, do you?"	*Because {so many left him}, Jesus asked his 12 representatives, "Surely you do not also want to leave me, do you?"*

ULT **to the Twelve**
UST his 12 representatives
(τοῖς δώδεκα)

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]

Support Reference: Nominal Adjectives

ULT **to the Twelve**
UST his 12 representatives
(τοῖς δώδεκα)

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.

Support Reference: How to Translate Names

ULT **You do not want to go away also, do you**
UST Surely you do not also want to leave me, do you
(μὴ καὶ ὑμεῖς θέλετε ὑπάγειν)

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?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
to the Twelve	his 12 representatives

John 6:68

ULT	UST
Simon Peter answered him, "Lord, to whom will we go? You have words of eternal life,	*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}!*

ULT **Simon Peter**
UST Simon Peter
(Σίμων Πέτρος)

See how you translated the name **Simon Peter** in 1:40.

Support Reference: How to Translate Names

ULT **Lord, to whom will we go**
UST Lord, {if we were to leave you}, there is no one else we could go to
(Κύριε, πρὸς τίνα ἀπελευσόμεθα)

Simon Peter is using the form of a question to emphasize that he desires to follow only Jesus. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

ULT **You have words of eternal life**
UST Only you teach the message {that allows us} to live forever {in heaven}
(ῥήματα ζωῆς αἰωνίου ἔχεις)

Peter uses **of** to describe **words** that give **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]

Support Reference: Possession

ULT **words**
UST the message {that allows us}
(ῥήματα)

John records Peter using the term **words** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
Lord	Lord
of eternal	forever {in heaven}

John 6:69

ULT	UST
and we have believed and have come to know that you are the Holy One of God.”	*We trust in you, and we know for certain that you are the Holy One who has come from God!”*

ULT we
UST We
(ἡμεῖς)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT the Holy One of God
UST the Holy One who has come from God
(ὁ Ἅγιος τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have believed	trust in you
have come to know	we know for certain
Holy One	Holy One
of God	who has come from God

John 6:70

ULT	UST
Jesus replied to them, "Did not I choose you, the Twelve, and one of you is a devil?"	*Jesus answered them, "I surely chose all you 12 men to represent me, but one of you is under the control of Satan!"*

ULT **Did not I choose you, the Twelve, and one of you is a devil**
UST I surely chose all you 12 men to represent me, but one of you is under the control of Satan
(οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν)

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!]

Support Reference: Rhetorical Question

ULT **the Twelve**
UST all you 12 men to represent me
(τοὺς δώδεκα)

See how you translated **the Twelve** in verse 67.

Support Reference: Nominal Adjectives

ULT **one of you is a devil**
UST one of you is under the control of Satan
(ἐξ ὑμῶν εἷς διάβολός ἐστιν)

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 as **devil** can also mean "slanderer." Alternate translation: [one of you is a slanderer]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Did … choose	chose
Twelve	all you 12 men to represent me

ULT	UST
a devil	under the control of Satan

John 6:71

ULT	UST
(Now he was speaking of Judas, {son} of Simon Iscariot, for he, one of the Twelve, was going to betray him.)	*({When Jesus said this} he was talking about Judas, Simon Iscariot's son, because he was the one among Jesus' 12 representatives who would later betray Jesus.)*

Note:

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.

Support Reference: Background Information

ULT **of Judas, {son} of Simon Iscariot**
UST Judas, Simon Iscariot's son
(τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου)

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.

Support Reference: How to Translate Names

ULT **the Twelve**
UST Jesus' 12 representatives
(τῶν δώδεκα)

See how you translated **the Twelve** in verse 67.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Judas, {son} of Simon Iscariot	Judas, Simon Iscariot's son
Twelve	Jesus' 12 representatives
to betray	would … betray

John 7

John 7 Chapter Introduction

Structure and Formatting

1. Jesus goes to Jerusalem for the Festival of Shelters (7:1–13)
2. Jesus says his authority is from God (7:14–24)
3. Jesus says he came from God (7:25–31)
4. Jesus says he will return to God (7:32–36)
5. Jesus says he is the living water (7:37–39)
6. The people disagree about who Jesus is (7:40–44)
7. The Jewish leaders disagree about who Jesus is (7:45–53)

Translators may wish to include a note at 7:53 to explain to the reader why they have chosen or chosen not to translate 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)

Religious and Cultural 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)

Translation Issues in This Chapter

Prophecy

In 7:33–34 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.

"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 7:2 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

ULT	UST
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.	*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.*

ULT after these things
UST After those things happened
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT the Jews
UST the Jewish leaders there
(οἱ Ἰουδαῖοι)

Here and throughout this chapter, **the Jews** refers to the Jewish leaders. Apart from one exception in 7:2, it does not refer to the Jewish people in general. See how you translated this term in 1:19. Alternate translation: [the Jewish authorities]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	the region of Galilee
Judea	the region of Judea
Jews	Jewish leaders there
were seeking	were trying to find a way

John 7:2

ULT	UST
(Now the festival of the Jews, the Shelter Festival, was near.)	*(Now at that time the Jewish Shelters celebration was about to take place.)*

Note:

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]

Support Reference: Background Information

ULT of the Jews
UST Jewish
(τῶν Ἰουδαίων)

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. You could include this information if that would be helpful to your readers. Alternate translation: [of the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	celebration
of the Jews	Jewish

John 7:3

ULT	UST
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.	*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.*

ULT **his brothers**
UST Jesus' brothers
(οἱ ἀδελφοὶ αὐτοῦ)

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]

Support Reference: Kinship

ULT **your works that you do**
UST you doing miraculous works
(σοῦ τὰ ἔργα ἃ ποιεῖς)

Here, **works** refers to the powerful miracles that Jesus was performing. You could include this information if that would be helpful to your readers. Alternate translation: [your miracles that you do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judea	the region of Judea
disciples	disciples

John 7:4

ULT	UST
For no one does anything in secret and seeks himself to be in openness. If you do these things, show yourself to the world."	*{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}!"*

ULT **seeks himself**
UST wants to be famous
(ζητεῖ αὐτὸς)

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]

Support Reference: Reflexive Pronouns

ULT **seeks himself to be in openness**
UST wants to be famous
(ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι)

Alternate translation: [seeks publicity for himself] or [seeks public attention]

ULT **If you do these things**
UST Since you are doing all these miracles
(εἰ ταῦτα ποιεῖς)

John records Jesus' brothers speaking as if this were a hypothetical possibility, but they mean that it is actually true. Although they did not 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 think that what the brothers are saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since you do these things]

Support Reference: Connect — Factual Conditions

> ULT **to the world**
> UST to everyone {by doing miraculous works}
> (τῷ κόσμῳ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeks	wants to be famous
to the world	to everyone {by doing miraculous works}

John 7:5

ULT	UST
For not even his brothers were believing in him.	*{Jesus' brothers said this} because not even they believed he was the Messiah.*

ULT **For not even his brothers were believing in him**
UST {Jesus' brothers said this} because not even they believed he was the Messiah
(οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτὸν)

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]

Support Reference: Background Information

ULT **his brothers**
UST Jesus' brothers … they believed he was the Messiah
(οἱ ἀδελφοὶ αὐτοῦ)

See how you translated **brothers** in verse 3. Alternate translation: [his younger brothers] or [his half-brothers]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were believing	they believed he was the Messiah
in him	they believed he was the Messiah

John 7:6

ULT	UST
Jesus therefore says to them, "My time is not yet come, but your time is always ready.	*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.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **My time is not yet come**
UST This is not the right time for me {to go to Jerusalem}
(ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν)

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]

Support Reference: Metonymy

ULT **your**
UST but you can go there whenever you want
(ὁ ὑμέτερος)

All instances of "you" and **your** in verses 6–8 are plural. They only refer to Jesus' brothers.

Support Reference: Forms of 'You' — Singular

ULT **but your time is always ready**
UST but you can go there whenever you want
(ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος)

Alternate translation: [but any time is good for you]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
time	This is not the right time for me {to go to Jerusalem}
time	but you can go there whenever you want

John 7:7

ULT	UST
The world is not able to hate you, but it hates me because I testify about it that the works of it are evil.	*No one in the world can hate you. However, everyone hates me because I declare that they do evil deeds.*

> ULT **The world is not able to hate you**
> UST No one in the world can hate you
> (οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς)

The world here refers 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]

Support Reference: Metonymy

> ULT **it hates … about it … the works of it**
> UST everyone hates … that they do evil deeds
> (μισεῖ & περὶ αὐτοῦ & τὰ ἔργα αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **I testify about it that the works of it are evil**
> UST I declare that they do evil deeds
> (ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν)

Alternate translation: [I tell them that what they are doing is evil]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	No one in the world can hate
testify	declare
evil	that they do evil deeds

John 7:8

ULT	UST
You go up to the festival; I am not yet going to this festival, because my time has not yet been fulfilled."	*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."*

ULT You go up
UST You go
(ὑμεῖς ἀνάβητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT my time has not yet been fulfilled
UST is not the right time for me to go
(ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται)

This phrase means the same as "My time is not yet come" in verse 6. See how you translated this phrase 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	celebration
festival	the celebration
time	is … the right time
has … been fulfilled	to go

John 7:9

ULT	UST
Now having said these things to them, he remained in Galilee.	*After saying that to his brothers, Jesus stayed a little longer in the region of Galilee.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee

John 7:10

ULT	UST
But when his brothers had gone up to the festival, then he also went up, not publicly, but as in secret.	*However, a few days after his brothers left for the festival, he also went, but he did so secretly.*

ULT his brothers
UST his brothers
(οἱ ἀδελφοὶ αὐτοῦ)

See how you translated this phrase in verse 3. Alternate translation: [his younger brothers] or [his half-brothers]

Support Reference: Kinship

ULT he also went up
UST he also went
(καὶ αὐτὸς ἀνέβη)

See how you translated "go up" in verse 8.

Support Reference: Assumed Knowledge and Implicit Information

ULT not publicly, but as in secret
UST but he did so secretly
(οὐ φανερῶς, ἀλλὰ ὡς ἐν κρυπτῷ)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	festival

John 7:11

ULT	UST
Therefore, the Jews were looking for him at the festival and saying, "Where is that one?"	*Because the Jewish leaders {expected Jesus to be} at the celebration, they tried to find him. They asked people, "Where is that man?"*

ULT **the Jews**
UST the Jewish leaders {expected Jesus to be}
(οἱ & Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **Where is that one**
UST Where is that man
(ποῦ ἐστιν ἐκεῖνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders {expected Jesus to be}
were looking	they tried to find
festival	celebration

John 7:12

ULT	UST
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."	*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!"*

ULT **murmuring**
UST quietly speaking
(γογγυσμὸς)

Although the word translated as **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 did not 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the crowds … the crowd**
UST The crowds … the crowd
(τοῖς ὄχλοις & τὸν ὄχλον)

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]

Support Reference: Collective Nouns

ULT **he leads the crowd astray**
UST He deceives the crowd
(πλανᾷ τὸν ὄχλον)

The people use **leadsastray** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	a good man

John 7:13

ULT	UST
However, no one was speaking openly about him, because of the fear of the Jews.	*Nevertheless, the people were afraid of the Jewish leaders, so they did not speak about Jesus in public.*

ULT **because of the fear of the Jews**
UST the people were afraid of the Jewish leaders
(διὰ τὸν φόβον τῶν Ἰουδαίων)

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]

Support Reference: Possession

ULT **of the Jews**
UST of the Jewish leaders
(τῶν Ἰουδαίων)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	the people were afraid
of the Jews	of the Jewish leaders

John 7:14

ULT	UST
Now the festival already being half over, Jesus went up into the temple and began to teach.	*About halfway through the Shelters celebration, Jesus entered the temple {courtyard} and started teaching the people there.*

ULT **the festival**
UST About halfway through the Shelters celebration
(τῆς ἑορτῆς)

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]

ULT **into the temple**
UST the temple {courtyard}
(εἰς τὸ ἱερὸν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	About halfway through the Shelters celebration
Jesus	Jesus
temple	temple {courtyard}

John 7:15

ULT	UST
Therefore, the Jews marveled, saying, "How does this one know letters, not being educated?"	*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!"*

ULT the Jews
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT marveled
UST were shocked {at his teaching}
(ἐθαύμαζον)

The word translated as **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. You could include this information if that would be helpful to your readers. Alternate translation: [showed their surprise]

Support Reference: Assumed Knowledge and Implicit Information

ULT How does this one know letters, not being educated
UST This man has not received religious training. He cannot possibly know the scriptures so well
(πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς)

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 it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

ULT **this one**
UST He cannot possibly know the scriptures so well
(οὗτος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not being educated**
UST This man has not received religious training
(μὴ μεμαθηκώς)

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 did not know how to read or write. You could include this information if that would be helpful to your readers. Alternate translation: [not being trained in our scriptures and doctrines]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Jews marveled, saying**
UST The Jewish leaders were shocked {at his teaching}. They said
(ἐθαύμαζον & οἱ Ἰουδαῖοι λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [the Jews marveled, and they said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
does … know	He cannot possibly know the scriptures so well
letters	He cannot possibly know the scriptures so well

John 7:16

ULT	UST
Then Jesus answered them and said, "My teaching is not mine, but of the one having sent me.	*Jesus replied to them, "What I teach does not come from myself. On the contrary, it comes from God, who sent me.*

ULT of the one having sent me
UST it comes from God, who sent me
(τοῦ πέμψαντός με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied to them

John 7:17

ULT	UST
If anyone desires to do his will, he will know about this teaching, whether it is from God, or I speak from myself.	*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.*

ULT it is from God … from myself

UST has come from God and not only by my own authority

(ἐκ τοῦ Θεοῦ ἐστιν & ἀπ’ ἐμαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will know	then that person will know that
God	God
his will	what God wants

John 7:18

ULT	UST
The one speaking from himself seeks his own glory, but the one seeking the glory of the one having sent him, this one is true, and there is no unrighteousness in him.	*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.*

ULT **from himself**
UST on his own authority
(ἀφ᾽ ἑαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seeks his own glory, but the one seeking the glory of the one having sent him**
UST only wants to glorify himself. However, anyone who wants to glorify the person who sent him
(τὴν δόξαν τὴν ἰδίαν ζητεῖ; ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν)

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]

Support Reference: Abstract Nouns

ULT **there is no unrighteousness in him**
UST acts righteously
(ἀδικία ἐν αὐτῷ οὐκ ἔστιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeks	only wants to glorify himself
glory	only wants to glorify himself
seeking	who wants
glory	to glorify

ULT	UST
unrighteousness	acts righteously

John 7:19

ULT	UST
Did not Moses give you the law? Yet none of you does the law. Why do you seek to kill me?”	*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 do not obey}?”*

ULT **Did not Moses give you the law? Yet none of you does the law**
UST Moses did indeed give you laws {from God}. None of you completely obeys those laws
(οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον)

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!]

Support Reference: Rhetorical Question

ULT **the law … does the law**
UST laws {from God} … completely obeys those laws
(τὸν νόμον & ποιεῖ τὸν νόμον)

See how you translated **the law** in 1:17.

Support Reference: Collective Nouns

ULT **does the law**
UST completely obeys those laws
(ποιεῖ τὸν νόμον)

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]

> ULT **Why do you seek to kill me**
> UST Since that is true,} why are you trying to kill me {for supposedly disobeying those same laws that you do not obey}
> (τί με ζητεῖτε ἀποκτεῖναι)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
law	laws {from God}
law	laws
do you seek	are you trying

John 7:20

ULT	UST
The crowd answered, "You have a demon. Who seeks to kill you?"	*Some people in the crowd replied, "A demon is controlling you! No one is trying to kill you!"*

ULT The crowd
UST Some people in the crowd
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT You have a demon
UST A demon is controlling you
(δαιμόνιον ἔχεις)

Alternate translation: [A demon is inside of you!] or [You must be under the control of a demon!]

ULT Who seeks to kill you
UST No one is trying to kill you
(τίς σε ζητεῖ ἀποκτεῖναι)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a demon	A demon
seeks	is trying

John 7:21

ULT	UST
Jesus answered and said to them, "I did one work, and you all marvel.	*Jesus replied to the crowd, "{Because} I did one miraculous healing on the day for rest, all of you are shocked.*

ULT one work
UST one miraculous healing on the day for rest
(ἓν ἔργον)

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. You could include this information if that would be helpful to your readers. Alternate translation: [one miracle on the Sabbath]

Support Reference: Assumed Knowledge and Implicit Information

ULT you all marvel
UST all of you are shocked
(πάντες θαυμάζετε)

The word translated as **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. You could include this information if that would be helpful to your readers. Alternate translation: [you are all surprised]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied

John 7:22

ULT	UST
Because of this, Moses has given you circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.	*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.*

ULT **Because of this**
UST Because {some works like healing would occur on the day for rest}
(διὰ τοῦτο)

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. You could include this information if that would be helpful to your readers. Alternate translation: [On account of activities like healing taking place on the Sabbath]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not that it is from Moses, but from the fathers**
UST Circumcision} did not actually begin with Moses, but {this rite} began with your forefathers, {Abraham, Isaac, and Jacob}
(οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν, ἀλλ᾽ ἐκ τῶν πατέρων)

Jesus provides additional information about where the Jewish practice of circumcision came from. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **the fathers**
UST this rite} began with your forefathers, {Abraham, Isaac, and Jacob}
(τῶν πατέρων)

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. You could include this information if that would be helpful to your readers. Alternate translation: [the Patriarchs] or [the men who founded the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the Sabbath you circumcise a man**
UST {Because of that law,} sometimes you must work on the day for rest by circumcising your male babies
(ἐν Σαββάτῳ περιτέμνετε ἄνθρωπον)

Jesus implies that to **circumcise** a child 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a man**
UST your male babies
(ἄνθρωπον)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
circumcision	a law about circumcision. {That law states that you must circumcise your sons exactly seven days after they are born … }
Moses	{Circumcision} did not actually begin with Moses
the Sabbath	the day for rest

ULT	UST
you circumcise	{Because of that law,} sometimes you must work … by circumcising

John 7:23

ULT	UST
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?	*Since you sometimes circumcise someone on the day for rest in order to avoid disobeying the law of Moses, you should not be angry with me for {doing a good work like} healing someone on that day!*

ULT **If a man receives circumcision on the Sabbath**
UST Since you sometimes circumcise someone on the day for rest
(εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν Σαββάτῳ)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since a man receives circumcision on the Sabbath]

Support Reference: Connect — Factual Conditions

ULT **a man receives**
UST you sometimes … someone
(λαμβάνει ἄνθρωπος)

See how you translated **man** in the previous verse. Alternate translation: [men receive]

Support Reference: Generic Noun Phrases

ULT **the law**
UST the law
(ὁ νόμος)

See how you translated **the law** in 1:17.

Support Reference: Collective Nouns

ULT **the law of Moses might not be broken**
UST avoid disobeying the law of Moses
(μὴ λυθῇ ὁ νόμος Μωϋσέως)

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]

Support Reference: Active or Passive

ULT **the law of Moses might not be broken**
UST avoid disobeying the law of Moses
(μὴ λυθῇ ὁ νόμος Μωϋσέως)

Here, Jesus uses **broken** to refer to disobeying the regulations that God gave in **the law of Moses**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the regulations of the law of Moses might not be disobeyed]

Support Reference: Idiom

ULT **why are you angry with me because I made a man completely healthy on the Sabbath**
UST you should not be angry with me for {doing a good work like} healing someone on that day
(ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν Σαββάτῳ)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receives	you sometimes
circumcision	circumcise
the Sabbath	the day for rest
law of Moses	law of Moses
the Sabbath	that day

John 7:24

ULT	UST
Do not judge according to appearance, but judge righteous judgment."	*Stop judging me according to what you have seen! Rather, judge me according to what God says is right."*

ULT **Do not judge according to appearance, but judge righteous judgment**
UST Stop judging me according to what you have seen! Rather, judge me according to what God says is right
(μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to appearance**
UST according to what you have seen
(κατ' ὄψιν)

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]

Support Reference: Abstract Nouns

ULT **judge righteous judgment**
UST judge me according to what God says is right
(τὴν δικαίαν κρίσιν κρίνετε)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … judge	judging me
judge	judge me according to what God says is right
righteous	judge me according to what God says is right

ULT	UST
judgment	judge me according to what God says is right

John 7:25

ULT	UST
Then some from the Jerusalemites said, "Is not this the one they seek to kill?	*Some of the people in the crowd who dwelled in Jerusalem then said, "This is the man that our leaders are trying to kill!*

ULT Is not this the one they seek to kill
UST This is the man that our leaders are trying to kill
(οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι)

Here, **the Jerusalemites** are using the question form for emphasis. If it would be helpful in your language, 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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalemites	the people in the crowd who dwelled in Jerusalem
they seek	that our leaders are trying

John 7:26

ULT	UST
And see, he speaks openly, and they say nothing to him. The rulers do not truly know that this is the Christ, do they?	*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?*

ULT they say nothing to him
UST our leaders are not saying anything to oppose him
(οὐδὲν αὐτῷ λέγουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT The rulers do not truly know that this is the Christ, do they
UST Can it be that our leaders really know that he is the Messiah
(μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός)

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?]

Support Reference: Assumed Knowledge and Implicit Information

ULT The rulers
UST our leaders
(οἱ ἄρχοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers	our leaders
do … know	know

ULT	UST
Christ	Messiah

John 7:27

ULT	UST
But we know where this one is from. But when the Christ would come, no one knows where he is from."	*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."*

ULT **this one**
UST this man
(τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	We know
Christ	Messiah
knows	will know

John 7:28

ULT	UST
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 having sent me is true, whom you do not know.	*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.*

ULT **Then Jesus cried out in the temple, teaching and saying**
UST Jesus then spoke loudly while he was teaching in the temple {courtyard}. He said
(ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων Ἰησοῦς, καὶ λέγων)

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]

Support Reference: Quotations and Quote Margins

ULT **cried out**
UST spoke loudly
(ἔκραξεν)

Alternate translation: [spoke in a loud voice]

ULT **in the temple**
UST in the temple {courtyard}
(ἐν τῷ ἱερῷ)

Jesus and the people were actually in the courtyard of the **temple**. See how you translated **temple** in 7:14. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **from myself**
UST on my own authority
(ἀπ᾽ ἐμαυτοῦ)

See how you translated **from myself** in verse 17.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the one having sent me**
> UST the one who sent me
> (ὁ πέμψας με)

Here, **the one having sent me** refers to God. See how you translated this phrase in verse 16.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the one having sent me is true**
> UST the one who sent me is the real God
> (ἔστιν ἀληθινὸς ὁ πέμψας με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
cried out	spoke loudly
temple	temple {courtyard}
You … know	Yes, you know
know	you know
do … know	do … know

John 7:29

ULT	UST
I know him because I am from him, and he sent me.”	*I know him because I have come from him. He is the one who sent me.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know

John 7:30

ULT	UST
Therefore, they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.	*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}.*

ULT Therefore
UST Because {Jesus said these things}
(οὖν)

Therefore indicates that this verse states the result of what had happened in the previous verses. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [As a result of Jesus saying these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT they were seeking
UST the Jewish leaders wanted
(ἐζήτουν)

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]

Support Reference: Pronouns — When to Use Them

ULT no one laid a hand on him
UST no one could seize him
(οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν τὴν χεῖρα)

To lay **a hand on** someone is an idiom which means to grab someone or hold onto someone. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [no one grabbed him]

Support Reference: Idiom

> ULT **his hour had not yet come**
> UST it was not yet the right time for him {to die}
> (οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ)

Here, the word **hour** is used 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were seeking	the Jewish leaders wanted
to arrest	to arrest
hour	the right time
laid a hand on him	could seize him

John 7:31

ULT	UST
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?"	*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!"*

ULT **from among the crowd**
UST in the crowd of people
(ἐκ τοῦ ὄχλου)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **When the Christ may come, he will not do more signs than what this one has done, will he**
UST When the Messiah comes, he surely will not be able to do more miraculous signs than this man
(ὁ Χριστὸς, ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν)

The **crowd** uses the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

ULT **signs**
UST miraculous signs
(σημεῖα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	trusted
in him	in Jesus
Christ	Messiah

ULT	UST
signs	miraculous signs

John 7:32

ULT	UST
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.	*Some of the Pharisees overheard them quietly speaking these things about Jesus. Then they and the ruling priests sent temple guards to arrest him.*

ULT **the crowd**
UST them
(τοῦ ὄχλου)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **murmuring**
UST quietly speaking
(γογγύζοντος)

Although the word translated as **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 did not want the religious leaders to hear them. See how you translated this word in verse 12.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Some of … Pharisees
chief priests	ruling priests
Pharisees	they
they might arrest	arrest

John 7:33

ULT	UST
Therefore, Jesus said, "I am still with you for a short time, and then I go away to the one having sent me.	*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.*

ULT I am still with you for a short time
UST I will only be with you for a little while longer
(ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι)

Alternate translation: [I will remain with you for only a short period of time]

ULT I go away
UST Soon I will go back
(ὑπάγω)

Jesus uses **go away** 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.

Support Reference: When to Keep Information Implicit

ULT the one having sent me
UST God, who sent me
(τὸν πέμψαντά με)

This phrase refers to God. See how you translated this phrase in verse 16.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a … time	only … for a little while longer

John 7:34

ULT	UST
You will seek me, but you will not find {me}, and where I am, you will not be able to come."	*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."*

ULT where I am, you will not be able to come

UST You will not be able to come to the place where I will be

(ὅπου εἰμὶ ἐγὼ ὑμεῖς, οὐ δύνασθε ἐλθεῖν)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will seek	You will search

John 7:35

ULT	UST
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?	*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 are not Jews?*

ULT **The Jews therefore said among themselves**
UST So the Jewish leaders said to each other
(εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **this one**
UST this man
(οὗτος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He is not about to go to the dispersion of the Greeks and to teach the Greeks, is he**
UST Will he actually go to those Jews who are spread throughout the world outside of Israel? Will he even teach the people there who are not Jews
(μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας)

The Jewish leaders are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

> ULT **the dispersion**
> UST those Jews who are spread throughout
> (τὴν διασπορὰν)

Here, **dispersion** refers to the Jewish people who were spread across the Greek-speaking world that was outside of the land of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [the Jews who are dispersed] or [the Jews who are scattered]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the dispersion of the Greeks**
> UST those Jews who are spread throughout the world outside of Israel
> (τὴν διασπορὰν τῶν Ἑλλήνων)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
dispersion	those Jews who are spread throughout
of the Greeks	the world outside of Israel
Greeks	people there who are not Jews

John 7:36

ULT	UST
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'?"	*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?"*

ULT **What is this word that he said**
UST What did he mean when he said
(τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπε)

Here, **word** is used 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]

Support Reference: Metonymy

ULT **he said, 'You will seek me, but will not find {me}, and where I am, you will not be able to come**
UST 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
(εἶπε, ζητήσετέ με, καὶ οὐχ εὑρήσετέ; καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, as in the UST.

Support Reference: Quotes within Quotes

ULT **You will seek me, but will not find {me}, and where I am, you will not be able to come**
UST 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
(ζητήσετέ με, καὶ οὐχ εὑρήσετέ; καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν)

See how you translated this in verse 34.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will seek	that we will search for

John 7:37

ULT	UST
But on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone thirsts, let him come to me and drink.	*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}!*

Note:

About three or four days have 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.

Support Reference: Background Information

ULT **cried out, saying**
UST spoke loudly. He said
(ἔκραξεν λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [cried out, and he said]

Support Reference: Quotations and Quote Margins

ULT **cried out**
UST spoke loudly
(ἔκραξεν)

See how you translated this phrase in verse 28.

ULT **If anyone thirsts**
UST Anyone who is thirsty
(ἐάν τις διψᾷ)

Jesus uses **thirst** 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]

Support Reference: Metaphor

ULT **let him come to me and drink**
UST should come to me and drink {what I will give them}
(ἐρχέσθω πρός με καὶ πινέτω)

Jesus uses **come** and **drink** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
of the festival	of the {Shelters} celebration
Jesus	Jesus
cried out	spoke loudly

John 7:38

ULT	UST
The one believing in me, just as the scripture says, ‘Rivers of living water will flow from his stomach.’”	*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.’”*

ULT **The one believing in me, just as the scripture says**
UST This is what the prophets wrote in the scripture about anyone who trusts in me
(ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ Γραφή)

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]

Support Reference: Information Structure

ULT **just as the scripture says, ‘Rivers of living water will flow from his stomach**
UST This is what the prophets wrote in the scripture about … Water that gives eternal life will abundantly flow from that person’s innermost being
(καθὼς εἶπεν ἡ Γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος)

If it would be helpful in your language, 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]

Support Reference: Quotes within Quotes

ULT **the scripture says**
UST the prophets wrote in the scripture about
(εἶπεν ἡ Γραφή)

Jesus uses **scripture** as if it were a person who could speak. If this might confuse your readers, you could express this meaning plainly. Alternate translation: [the prophets spoke in the scriptures]

Support Reference: Personification

ULT **Rivers of living water will flow**
UST Water that gives eternal life will abundantly flow
(ποταμοὶ & ῥεύσουσιν ὕδατος ζῶντος)

Jesus uses **rivers** 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]

Support Reference: Metaphor

ULT **of living water**
UST Water that gives eternal life
(ὕδατος ζῶντος)

Jesus uses **living water** here 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.

Support Reference: When to Keep Information Implicit

ULT **of living water**
UST Water that gives eternal life
(ὕδατος ζῶντος)

Here, **living** is used to mean "giving eternal life" or "causing people to live forever." You could include this information if that would be helpful to your readers. Alternate translation: [of water that gives eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his**
UST that person's
(αὐτοῦ)

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 through **the one believing in me** in this verse. Alternate translation: [my]

Support Reference: Pronouns — When to Use Them

> ULT **from his stomach**
> UST from that person's innermost being
> (ἐκ τῆς κοιλίας αὐτοῦ)

The **stomach** is used 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	anyone who trusts
in me	in me
scripture	the prophets wrote in the scripture about

John 7:39

ULT	UST
(Now he said this about the Spirit, whom the ones having believed in him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.)	*(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}.)*

Note:

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.

Support Reference: Background Information

ULT **the Spirit was not yet**
UST He said this} because {that time God had not yet sent} the Holy Spirit {to dwell within those who trusted in him … }
(οὔπω & ἦν Πνεῦμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **had not yet been glorified**
UST had not yet received honor {by his death, resurrection, and return to heaven}
(οὐδέπω ἐδοξάσθη)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit
having believed	to those who trusted
in him	in Jesus
to receive	to give
the Spirit	He said this} because {that time God had not yet sent} the Holy Spirit {to dwell within those who trusted in him … }
Jesus	Jesus
had … been glorified	had … received honor {by his death, resurrection, and return to heaven}

John 7:40

ULT	UST
Then some from the crowd, having heard these words, said, "This is truly the Prophet."	*After some people among the crowd heard what Jesus had said, they said, "He is truly the Prophet {whom God had said would come}!"*

ULT **Then**
UST After
(οὖν)

Then here indicates that what follows is the continuation of the narrative from 7:38, which John had interrupted with background information in 7:39. If it would be helpful in your language, you could show reference to earlier events by translating this relationship by using a fuller phrase. Alternate translation: [After Jesus had said this about the Holy Spirit,]

Support Reference: Connect — Sequential Time Relationship

ULT **some from the crowd**
UST some people among the crowd
(ἐκ τοῦ ὄχλου)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **these words**
UST what Jesus had said
(τῶν λόγων τούτων)

John uses the term **words** 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]

Support Reference: Metonymy

> ULT **the Prophet**
> UST the Prophet {whom God had said would come}
> (ὁ προφήτης)

See how you translated **the Prophet** in 1:21. Alternate translation: [the Prophet whom God promised to send to us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prophet	Prophet {whom God had said would come}

John 7:41

ULT	UST
Others said, “This is the Christ.” But some said, “Indeed, the Christ does not come from Galilee, does he?	*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.*

> ULT **Indeed, the Christ does not come from Galilee, does he**
> UST But the Messiah cannot possibly come from the region of Galilee
> (μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται)

These people are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah
Christ	Messiah
Galilee	the region of Galilee

John 7:42

ULT	UST
Has the Scripture not said that the Christ will come from the seed of David and from Bethlehem, the village where David was?"	*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!"*

ULT **Has the Scripture not said that the Christ will come from the seed of David and from Bethlehem, the village where David was**

UST 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

(οὐχ ἡ Γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ Βηθλέεμ, τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός)

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 it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

ULT **Has the Scripture not said**

UST The prophets wrote in the scriptures

(οὐχ ἡ Γραφὴ εἶπεν)

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 plainly. Alternate translation: [Have the prophets not said in the scriptures]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scripture	scriptures
Christ	Messiah
of David	of King David
Bethlehem	of Bethlehem
David	David

John 7:43

ULT	UST
So a division happened in the crowd because of him.	*Thus the people in the crowd divided {into opposing groups} on account of Jesus.*

ULT **a division happened in the crowd**
UST Thus the people in the crowd divided {into opposing groups}
(σχίσμα & ἐγένετο ἐν τῷ ὄχλῳ)

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]

Support Reference: Abstract Nouns

ULT **in the crowd**
UST the people in the crowd
(ἐν τῷ ὄχλῳ)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

John 7:44

ULT	UST
(Now some of them wanted to arrest him, but no one laid hands on him.)	*(Some of the people in the crowd wanted to arrest him. However, no one seized him.)*

ULT **some of them**
UST Some of the people in the crowd
(τινὲς & ἐξ αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **no one laid hands on him**
UST no one seized him
(οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας)

See how you translated this phrase in 7:30.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to arrest	to arrest
laid hands on him	seized him

John 7:45

ULT	UST
Then the officers came back to the chief priests and Pharisees, and those ones said to them, “Why did you not bring him?”	*The temple guards then returned to the ruling priests and Pharisees, who asked them, “Why did you not arrest him and bring him here?”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
Pharisees	Pharisees

John 7:46

ULT	UST
The officers answered, “Never has a man spoken like this.”	*The temple guards replied, “No one has ever spoken like this man has!”*

(There are no notes for this verse)

John 7:47

ULT	UST
So the Pharisees replied to them, "You have not also been deceived, have you?	*Because {the guards said that,} the Pharisees replied by asking, "Can it be that he has deceived you as well?*

ULT **You have not also been deceived, have you**
UST Can it be that he has deceived you as well
(μὴ καὶ ὑμεῖς πεπλάνησθε)

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?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You have not also been deceived, have you**
UST Can it be that he has deceived you as well
(μὴ καὶ ὑμεῖς πεπλάνησθε)

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?]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
have … been deceived	that he has deceived

John 7:48

ULT	UST
None from the rulers have believed in him, or from the Pharisees, have they?	*Surely, none of the members of our highest governing council or us Pharisees have trusted in him!*

ULT **None from the rulers have believed in him, or from the Pharisees, have they**
UST Surely, none of the members of our highest governing council or us Pharisees have trusted in him
(μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων)

Here, **the Pharisees** are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

ULT **the rulers**
UST the members of our highest governing council
(τῶν ἀρχόντων)

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 **rulers** in 3:1. Alternate translation: [a member of the Jewish ruling council]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers	our highest governing council
have believed	have trusted
in him	in him
Pharisees	us Pharisees

John 7:49

ULT	UST
But this crowd not knowing the law, they are accursed."	*However, this crowd of people does not know God's laws, and God has cursed them!"*

ULT crowd
UST crowd of people
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT the law
UST God's laws
(τὸν νόμον)

See how you translated **the law** in 1:17.

Support Reference: Collective Nouns

ULT they are accursed
UST and God has cursed them
(ἐπάρατοί εἰσιν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	God's laws
accursed	and God has cursed
knowing	does not know

John 7:50

ULT	UST
Nicodemus (the one having come to him earlier, being one from them) says to them,	*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,*

ULT **the one having come to him earlier, being one from them**
UST 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}
(ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν)

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]

Support Reference: Background Information

ULT **being one from them**
UST He had done this} even though he was one of the Pharisees, {which was a group that usually opposed Jesus}
(εἷς ὢν ἐξ αὐτῶν)

Alternate translation: [although he was one of them] or [despite being one of them]

ULT **says**
UST He told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

John 7:51

ULT	UST
“Our law does not judge a man unless it first hears from him and knows what he does, does it?”	*“Our Jewish laws surely do not allow us to condemn someone without first listening to him and learning about what he has done.”*

ULT **Our law does not judge a man unless it first hears from him and knows what he does, does it**

UST Our Jewish laws surely do not allow us to condemn someone without first listening to him and learning about what he has done

(μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ, καὶ γνῷ τί ποιεῖ)

Nicodemus is using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating 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!]

Support Reference: Rhetorical Question

ULT **Our law does not judge a man unless it first hears from him and knows what he does, does it**

UST Our Jewish laws surely do not allow us to condemn someone without first listening to him and learning about what he has done

(μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ, καὶ γνῷ τί ποιεῖ)

Nicodemus speaks of the **law** as if it were a person. If this use of **law** is not natural in your language, you could express this meaning plainly. 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 what he does, is it]

Support Reference: Personification

ULT **a man**

UST someone

(τὸν ἄνθρωπον)

Here, **a man** does not refer to a specific man. It refers to any man in general. Alternate translation: [any man]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	Jewish laws
does … judge	do … allow us to condemn
knows	learning

John 7:52

ULT	UST
They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet rises up from Galilee."	*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."*

ULT **You are not also from Galilee, are you**
UST Surely, you are not from the region of Galilee as well! Are you
(μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ)

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!]

Support Reference: Rhetorical Question

ULT **Search, and see**
UST Read through the scriptures carefully! {If you do that,} you will see
(ἐραύνησον καὶ ἴδε)

Here, John records the Jewish leaders leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the missing words from the context. Alternate translation: [Look carefully and read what is written in the Scriptures to learn]

Support Reference: Ellipsis

ULT **no prophet rises up from Galilee**
UST no prophet comes from Galilee
(προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **rises up**
UST comes
(ἐγείρεται)

Here, **rises up** means to appear. Alternate translation: [appears]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee
prophet	prophet
Galilee	Galilee

John 7:53

ULT	UST
[Then each went to his {own} house.	*[Then they all left and went to their own homes.*

Note:

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 introduction to this chapter.

Support Reference: Textual Variants

John 8

John 8 Chapter Introduction

Structure and Formatting

1. Jesus forgives the adulterous woman 8:1–11
2. Jesus says he is the light of the world (8:12–20)
3. Jesus says he came from above (8:21–30)
4. Jesus says he frees people from sin (8:31–36)
5. Jesus describes the true children of Abraham and the children of Satan (8:37–47)
6. Jesus is greater than Abraham (8:48–59)

Translators may wish to include a note at 8:1 to explain to the reader why they have chosen to translate or to not translate 8:1–11. 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)

Religious and Cultural 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.

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, Yah).

Translation Issues 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

ULT	UST
Now Jesus went to the Mount of Olives.	*Jesus went to the Mount of Olives {and stayed near there that night}.*

Note:

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 introduction to this chapter.

Support Reference: Textual Variants

John 8:2

ULT	UST
Now early in the morning he came to the temple again, and all the people came to him.	*At dawn the next morning, Jesus returned to the temple {courtyard} and many people came to him.*

(There are no notes for this verse)

John 8:3

ULT	UST
Now the scribes and the Pharisees brought a woman caught in adultery, and they placed her in the middle.	*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.*

(There are no notes for this verse)

John 8:4

ULT	UST
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.	*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!*

(There are no notes for this verse)

John 8:5

ULT	UST
Now in the law, Moses commanded us to stone such ones, but what do you say now?”	*Now Moses commanded us in the law that we must kill such women with stones. Nevertheless, what do you say we should do?”*

(There are no notes for this verse)

John 8:6

ULT	UST
But Jesus, having bent down, began to write on the ground with his finger.	*However, Jesus bent down and wrote something on the ground with his finger.*

(There are no notes for this verse)

John 8:7

ULT	UST
But when they continued asking him questions, he stood up and said to them, “Let the blameless one among you throw a stone at her first.”	*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}!”*

(There are no notes for this verse)

John 8:8

ULT	UST
And again, having stooped down, he wrote on the ground with his finger.	*Then Jesus stooped down again and wrote something on the ground with his finger.*

(There are no notes for this verse)

John 8:9

ULT	UST
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.	*{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.*

(There are no notes for this verse)

John 8:10

ULT	UST
And Jesus, having stood up, said to the woman, “Where are they? Did no one condemn you?”	*Jesus stood up and asked her, “Where are the men {who were accusing you}? Has no one condemned you {to be punished}?”*

(There are no notes for this verse)

John 8:11

ULT	UST
And she said to him, “No one, Lord.” And he said, “Neither do I condemn you. Go, from now sin no longer.”]	*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!”]*

(There are no notes for this verse)

John 8:12

ULT	UST
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."	*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."*

Note:

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.

Support Reference: Introduction of a New Event

ULT **again spoke to them, saying**
UST spoke to the people again. He said
(πάλιν & αὐτοῖς ἐλάλησεν & λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [spoke to the people again, and he said]

Support Reference: Quotations and Quote Margins

ULT **I am the light of the world … but will have the light of life**
UST 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 that gives eternal life
(ἐγώ εἰμι τὸ φῶς τοῦ κόσμου & ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς)

Jesus uses **light** 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 introduction to this chapter. If it would be helpful in your language, 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 of life]

Support Reference: Metaphor

> ULT **of the world**
> UST to the people in the world
> (τοῦ κόσμου)

Here, **world** refers 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]

Support Reference: Metonymy

> ULT **the one following me**
> UST Anyone who becomes my disciple
> (ὁ ἀκολουθῶν ἐμοὶ)

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]

Support Reference: Idiom

> ULT **may certainly not walk in the darkness**
> UST never walk in {sinful} darkness {again} … will
> (οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ)

Jesus uses the phrase **walk in the darkness** 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]

Support Reference: Metaphor

> ULT **light of life**
> UST God's good and true light that gives eternal life
> (φῶς τῆς ζωῆς)

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]

Support Reference: Possession

> ULT **of life**
> UST that gives eternal life
> (τῆς ζωῆς)

Here, **life** refers to eternal **life**. You could include this information if that would be helpful to your readers. Alternate translation: [eternal life]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the world	to the people in the world

John 8:13

ULT	UST
Then the Pharisees said to him, "You testify about yourself; your testimony is not true."	*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!"*

ULT **You testify about yourself**
UST You are the only witness for yourself
(σὺ περὶ σεαυτοῦ μαρτυρεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your testimony is not true**
UST {Since the law of Moses requires at least two witnesses,} what you say cannot be true
(ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
testify	are the only witness
testimony	{Since the law of Moses requires at least two witnesses,} what … say

John 8:14

ULT	UST
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.	*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.*

ULT **but you do not know**

UST Nevertheless, you do not know

(ὑμεῖς δὲ οὐκ οἴδατε)

In 8:14–20 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]

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus replied
testify	were the only witness
testimony	what … say
I know	I know
do … know	do … know

John 8:15

ULT	UST
You judge according to the flesh; I do not judge anyone.	*You judge people according to human standards. {However,} I have not come to judge anyone {in that manner}.*

ULT **the flesh**
UST human standards
(τὴν σάρκα)

Jesus uses **the flesh** 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]

Support Reference: Metaphor

ULT **I do not judge anyone**
UST However,} I have not come to judge anyone {in that manner}
(ἐγὼ οὐ κρίνω οὐδένα)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judge	judge people
do … judge	have … come to judge

John 8:16

ULT	UST
But even if I judge, my judgment is true, because I am not alone, but I and the Father having sent me.	*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}.*

ULT **my judgment**
UST I will judge them
(ἡ κρίσις ἡ ἐμὴ)

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: [what I judge]

Support Reference: Abstract Nouns

ULT **my judgment is true**
UST I will judge them according to the true standard
(ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν)

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]

ULT **I am not alone**
UST I do not judge people on my own
(μόνος οὐκ εἰμί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father having sent me**
UST my Father who sent me, {will judge people together}
(ὁ πέμψας με Πατήρ)

This phrase refers to God. See how you translated this phrase in 5:23.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Father**
> UST my Father who
> (ὁ & Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judge	do judge people
judgment	I will judge them
Father	my Father

John 8:17

ULT	UST
But even in your law it is written that the testimony of two men is true.	*Moses even wrote in your law that when at least two witnesses say the same thing, then what they say is true.*

ULT it is written
UST Moses … wrote
(γέγραπται)

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]

Support Reference: Active or Passive

ULT the testimony of two men is true
UST when at least two witnesses say the same thing, then what they say is true
(δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	in … law
testimony	say the same thing

John 8:18

ULT	UST
I am the one testifying about myself, and the Father having sent me testifies about me."	*I am my own witness, but my Father who sent me is also a witness for me. {Therefore, what I say is true}."*

ULT the Father having sent me testifies about me
UST my Father who sent me is … a witness for me. {Therefore, what I say is true}
(μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Father having sent me
UST my Father who sent me
(ὁ πέμψας με Πατήρ)

This phrase refers to God. See how you translated this phrase in verse 16.

Support Reference: Assumed Knowledge and Implicit Information

ULT Father
UST my Father
(Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testifying	witness
Father	my Father
testifies	is … a witness

John 8:19

ULT	UST
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."	*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}."*

ULT **You know neither me nor my Father; if you had known me, you would have known my Father also**
UST 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}
(οὔτε ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου. εἰ ἐμὲ ἤδειτε, καὶ τὸν Πατέρα μου ἂν ἤδειτε)

In this verse, **know** refers to knowing who Jesus and God actually are, not just knowing information about them. You could include this information if that would be helpful to your readers. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST Father
(τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **if you had known me, you would have known my Father also**
UST If you knew me, you would also know my Father, {but you do not}
(εἰ ἐμὲ ἤδειτε, καὶ τὸν Πατέρα μου ἂν ἤδειτε)

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]

Support Reference: Connect — Contrary to Fact Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
You know	You do … know … you do … know
Father	Father
you had known	you knew
you would have known	you would … know … but you do not
Father	Father

John 8:20

ULT	UST
He said these words in the treasury, teaching in the temple, and no one arrested him, because his hour had not yet come.	*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.*

Note:

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.

Support Reference: Background Information

ULT **these words**
UST these things about himself
(ταῦτα τὰ ῥήματα)

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]

Support Reference: Metonymy

ULT **the treasury**
UST the place {in the temple courtyard} where people brought money offerings
(τῷ γαζοφυλακίῳ)

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]

Support Reference: Translate Unknowns

> ULT **his hour had not yet come**
> UST it was not yet the right time for him to die
> (οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ)

The word **hour** is used 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple {courtyard}
arrested	apprehended
hour	the right time

John 8:21

ULT	UST
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."	*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."*

ULT **Then again he said to them**
UST Jesus then told the people again
(εἶπεν οὖν πάλιν αὐτοῖς)

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]

Support Reference: Introduction of a New Event

ULT **I go away … Where I go away**
UST I am going away … to the place where I am going
(ἐγὼ ὑπάγω & ὅπου ἐγὼ ὑπάγω)

Two times in this verse Jesus uses **go away** 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.

Support Reference: When to Keep Information Implicit

ULT **in your sin**
UST since you sinfully reject me … you
(ἐν τῇ ἁμαρτίᾳ ὑμῶν)

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]

Support Reference: Generic Noun Phrases

ULT **Where I go away, you are not able to come**
UST You will not be able to come to the place where I am going
(ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will seek	you will search for
sin	since you sinfully reject me … you

John 8:22

ULT	UST
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'?"	*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."*

ULT **the Jews**
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **He will not kill himself, will he**
UST Perhaps he plans to kill himself
(μήτι ἀποκτενεῖ ἑαυτὸν)

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?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Is that why he says, 'Where I go, you are not able to come**
UST and that is {what he means} when he says that we will not be able to come to the place where he is going
(ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς, οὐ δύνασθε ἐλθεῖν)

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]

Support Reference: Quotes within Quotes

ULT **Where I go, you are not able to come**
UST we will not be able to come to the place where he is going
(ὅπου ἐγὼ ὑπάγω ὑμεῖς, οὐ δύνασθε ἐλθεῖν)

See how you translated this clause in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders

John 8:23

ULT	UST
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.	*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.*

> ULT **You are from the things below**
> UST You are from this earth below
> (ὑμεῖς ἐκ τῶν κάτω ἐστέ)

In 8:23–30 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]

Support Reference: Forms of You

> ULT **You are from the things below**
> UST You are from this earth below
> (ὑμεῖς ἐκ τῶν κάτω ἐστέ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the things below**
> UST this earth below
> (τῶν κάτω)

John records Jesus using **the things below** to refer to **this world**. It does not refer to hell. You could include this information if that would be helpful to your readers. Alternate translation: [You are from this lower world]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I am from the things above**
> UST but I am from heaven above
> (ἐγὼ ἐκ τῶν ἄνω εἰμί)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I am from the things above**
> UST but I am from heaven above
> (ἐγὼ ἐκ τῶν ἄνω εἰμί)

John records Jesus using **the things above** to refer to heaven. You could include this information if that would be helpful to your readers. Alternate translation: [I am from heaven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **You are from this world; I am not from this world**
> UST You belong to this sinful world. I do not belong to this world
> (ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **this world … this world**
> UST belong to this sinful world … this world
> (τούτου τοῦ κόσμου & τοῦ κόσμου τούτου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	belong to this sinful world

ULT	UST
world	world

John 8:24

ULT	UST
Therefore, I said to you that you will die in your sins. For unless you believe that I am, you will die in your sins."	*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}."*

ULT **you will die in your sins … I am, you will die in your sins**
UST you will die without God forgiving you for all the sins that you have committed. This will certainly happen … I am {God, as I say I am}
(ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν & ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν)

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.

ULT **that I am**
UST that I am {God, as I say I am}
(ὅτι ἐγώ εἰμι)

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 introduction for this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	without God forgiving you for all the sins that you have committed
you believe	you trust
sins	This will certainly happen

John 8:25

ULT	UST
Therefore, they said to him, "Who are you?" Jesus said to them, "What have I even been saying to you from the beginning?	*Because {he said that}, they asked him, "Who are you?" Jesus replied, "That is what I have been telling you ever since the beginning!*

ULT they said
UST they asked
(ἔλεγον)

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]

Support Reference: Pronouns — When to Use Them

ULT What have I even been saying to you from the beginning
UST That is what I have been telling you ever since the beginning
(τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 8:26

ULT	UST
I have many things to speak and to judge concerning you. But the one having sent me is true; and the things that I heard from him, these things I say to the world."	*I could say many things about you and judge you, {but I will not 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."*

ULT **But the one having sent me is true; and the things that I heard from him, these things I say to the world**
UST 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
(ἀλλ᾽ ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ᾽ αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον)

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]

Support Reference: Information Structure

ULT **the one having sent me … from him**
UST from the one who sent me
(ὁ πέμψας με & παρ᾽ αὐτοῦ)

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.

Support Reference: When to Keep Information Implicit

ULT **the one having sent me is true**
UST the one who sent me. He always says the truth
(ὁ πέμψας με ἀληθής ἐστιν)

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]

ULT **and the things that I heard from him, these things**
UST only what I have heard from
(κἀγὼ ἃ ἤκουσα παρ᾽ αὐτοῦ, ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **these things I say to the world**
UST I will tell the people in the world
(ταῦτα λαλῶ εἰς τὸν κόσμον)

John records Jesus using **the world** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to judge	judge you, {but I will not do those things at this time}
world	the people in the world

John 8:27

ULT	UST
(They did not understand that he was speaking to them about the Father.)	*(They did not understand that Jesus was telling them about his Father {in heaven}.)*

Note:

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.

Support Reference: Background Information

ULT **about the Father**
UST about his Father {in heaven}
(τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They did … understand	They did … understand
about the Father	about his Father {in heaven}

John 8:28

ULT	UST
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.	*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.*

ULT **When you have lifted up**
UST When you have lifted me up to kill me
(ὅταν ὑψώσητε)

John records Jesus referring to when he would be **lifted up** on the cross to be killed. You could include this information if that would be helpful to your readers. Alternate translation: [When you have lifted me up on a cross to kill me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **When you have lifted up the Son of Man**
UST When you have lifted me up to kill me, the Son of Man
(ὅταν ὑψώσητε τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this clause in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated **the Son of Man** in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am**
UST I am {God}
(ἐγώ εἰμι)

See how you translated this phrase in verse 24 and also see the discussion of this phrase in the introduction for this chapter.

Support Reference: Assumed Knowledge and Implicit Information

ULT **from myself**
UST on my own authority
(ἀπ᾽ ἐμαυτοῦ)

See how you translated this phrase, **from myself**, in 5:30. Alternate translation: [on my own authority]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as the Father taught me, I speak these things**
UST I only say what my Father has taught me to say
(καθὼς ἐδίδαξέν με ὁ Πατὴρ, ταῦτα λαλῶ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Son of Man	Son of Man
will you know	you will know
Father	my Father

John 8:29

ULT	UST
And the one having sent me is with me. He has not left me alone, because I always do what is pleasing to him."	*My Father, who sent me, is always with me. He has never abandoned me, because I always do only the things that delight him."*

ULT **the one having sent me**
UST My Father, who sent me
(ὁ πέμψας με)

This phrase refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

ULT **with me**
UST with me
(μετ' ἐμοῦ)

Jesus uses **with me** to refer to God's help. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [helping me]

Support Reference: Metaphor

John 8:30

ULT	UST
{As} he is speaking these things, many believed in him.	*While Jesus was saying these things, many more people believed that he was the Messiah.*

ULT {As} he is speaking these things
UST While Jesus was saying these things
(ταῦτα αὐτοῦ λαλοῦντος)

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]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	believed
in him	that he was the Messiah

John 8:31

ULT	UST
Then Jesus said to the Jews having believed in him, "If you remain in my word, you are truly my disciples;	*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.*

ULT **the Jews**
UST the Jews
(τοὺς & Ἰουδαίους)

In 8:31–59**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]

Support Reference: Synecdoche

ULT **you**
UST you
(ὑμεῖς)

In 8:31–59 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]

Support Reference: Forms of You

ULT **remain in my word**
UST obey what I teach you
(μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jews	Jews
having believed	who now believed
word	obey what I teach you
disciples	disciples

John 8:32

ULT	UST
and you will know the truth, and the truth will free you.”	*{Furthermore,} you will know God’s truth, and {believing that} truth will free you {from what has enslaved you}.”*

ULT the truth will free you
UST believing that} truth will free you {from what has enslaved you}
(ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς)

Jesus speaks of **truth** as though it were a person who could **free** someone. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: [knowing the truth will cause you to be free] or [if you obey the truth, God will set you free]

Support Reference: Personification

ULT the truth … the truth
UST God’s truth … {believing that} truth
(τὴν ἀλήθειαν & ἡ ἀλήθεια)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will know	you will know
will free	will free … from what has enslaved you

John 8:33

ULT	UST
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'?"	*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?"*

> ULT **how can you say, 'You will be free**
> UST Why do you say … we need to be free
> (πῶς σὺ λέγεις & ἐλεύθεροι γενήσεσθε)

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!]

Support Reference: Rhetorical Question

> ULT **how can you say, 'You will be free**
> UST Why do you say … we need to be free
> (πῶς σὺ λέγεις & ἐλεύθεροι γενήσεσθε)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Abraham	of Abraham
have … been slaves	We have … been … slaves
free	free

John 8:34

ULT	UST
Jesus answered them, "Truly, truly, I say to you, that everyone committing sin is a slave of sin.	*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}.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **is a slave of sin**
UST is controlled by his sinful desires like} a slave {is controlled by his master}
(δοῦλός ἐστιν τῆς ἁμαρτίας)

Here Jesus uses the word **slave** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
sin	who sins
a slave	is controlled by his sinful desires like} a slave {is controlled by his master}
of sin	is controlled by his sinful desires like} a slave {is controlled by his master}

John 8:35

ULT	UST
Now the slave does not remain in the house into eternity; the son remains into eternity.	*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.*

ULT the slave does not remain … the son remains
UST Slaves do not remain … {However,} a son is a member of the family
(ὁ & δοῦλος οὐ μένει & ὁ Υἱὸς μένει)

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]

Support Reference: Generic Noun Phrases

ULT in the house
UST as {members of their master's} family
(ἐν τῇ οἰκίᾳ)

Jesus uses **house** 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]

Support Reference: Metonymy

ULT the son remains into eternity
UST {However,} a son is a member of the family forever
(ὁ Υἱὸς μένει εἰς τὸν αἰῶνα)

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]

Support Reference: Connect — Contrast Relationship

> ULT **the son remains into eternity**
> UST {However,} a son is a member of the family forever
> (ὁ Υἱὸς μένει εἰς τὸν αἰῶνα)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: [the son remains in the house into eternity]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slave	Slaves
house	{ … their master's} family

John 8:36

ULT	UST
Therefore, if the Son frees you, you will be truly free.	*So if the Son frees you {from being slaves to sin}, you will absolutely be able to refrain {from sinning}.*

ULT **if the Son frees you, you will be truly free**
UST if the Son frees you {from being slaves to sin}, you will absolutely be able to refrain {from sinning}
(ἐὰν & ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if the Son frees you**
UST if the Son frees you {from being slaves to sin}
(ἐὰν & ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ)

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]

Support Reference: First, Second or Third Person

ULT **if the Son frees you**
UST if the Son frees you {from being slaves to sin}
(ἐὰν & ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ)

Jesus uses **frees** 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]

Support Reference: Metaphor

ULT **the Son**
UST the Son
(ὁ Υἱὸς)

Son is an important title for Jesus, **the Son** of God.

Support Reference: Translating Son and Father

ULT you will be truly free
UST you will absolutely be able to refrain {from sinning}
(ὄντως ἐλεύθεροι ἔσεσθε)

Jesus uses **free** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	Son
frees	frees … from being slaves to sin
free	able to refrain {from sinning}

John 8:37

ULT	UST
I know that you are the seed of Abraham, but you seek to kill me, because my word has no place in you.	*I know that you are Abraham's physical descendants. However, you are trying to kill me because you refuse to trust what I say.*

ULT **my word has no place in you**
UST you refuse to trust what I say
(ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν)

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]

Support Reference: Idiom

ULT **my word**
UST what I say
(ὁ λόγος ὁ ἐμὸς)

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [my message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know
of Abraham	Abraham's
you seek	you are trying

John 8:38

ULT	UST
What I have seen with the Father, I say; and therefore, what you heard from the father, you do."	*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."*

ULT **the Father**
UST my Father
(τῷ Πατρὶ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **and … what you heard from the father, you do**
UST you do what your father has told you to do
(καὶ ὑμεῖς & ἃ ἠκούσατε παρὰ τοῦ πατρὸς, ποιεῖτε)

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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father

John 8:39

ULT	UST
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.	*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.*

ULT **father**
UST ancestor
(ὁ πατὴρ)

The people use **father** to refer to their ancestor. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [Our forefather]

Support Reference: Metaphor

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **children of Abraham**
UST Abraham's descendants
(τέκνα τοῦ Ἀβραάμ)

Jesus uses **children** to mean "descendants." If this might confuse your readers, you could express the meaning plainly. Alternate translation: [descendants of Abraham]

Support Reference: Metaphor

ULT **the works of Abraham**
UST the same things he did
(τὰ ἔργα τοῦ Ἀβραὰμ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
Jesus	Jesus
of Abraham	Abraham’s
of Abraham	he

John 8:40

ULT	UST
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.	*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.*

ULT Abraham did not do this
UST Abraham did not do something like that
(τοῦτο Ἀβραὰμ οὐκ ἐποίησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you seek	you are trying
God	God told me
Abraham	Abraham

John 8:41

ULT	UST
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.”	*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.”*

ULT **You do the works of your father**
UST You are doing the same things that your real father did
(ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν)

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.

Support Reference: When to Keep Information Implicit

ULT **We have not been born from sexual immorality**
UST We are not illegitimate children, {like you are}
(ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexual immorality	are not illegitimate children, {like you are}
Father	Father
God	and that is God

John 8:42

ULT	UST
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.	*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.*

ULT **If God were your Father, you would have loved me**
UST If God were your Father, which he is not, you would love me
(εἰ ὁ Θεὸς Πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **have I come from myself**
UST I did … come on my own authority
(ἀπ' ἐμαυτοῦ ἐλήλυθα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that one**
UST God
(ἐκεῖνός)

Here, **that one** refers to God the Father. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
God	God

ULT	UST
Father	Father, which he is not
you would have loved	you would love
God	him

John 8:43

ULT	UST
Because of what do you not understand my speech? It is because you are not able to hear my words.	*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!*

ULT **Because of what do you not understand my speech**
UST Do you know why you do not understand what I say
(διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε)

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!]

Support Reference: Rhetorical Question

ULT **you are not able to hear my words**
UST you do not accept {and obey} what I have told you
(οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν)

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]

Support Reference: Metaphor

ULT **my words**
UST what I have told you
(τὸν λόγον τὸν ἐμόν)

Jesus uses **words** to refer to his teachings. See how you translated this phrase in 5:47. Alternate translation: [my teachings.]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you … understand	you do … understand

John 8:44

ULT	UST
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.	*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.*

ULT **You are from your father, the devil**
UST You belong to your father, the devil
(ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **That one**
UST He
(ἐκεῖνος)

That one refers to **the devil**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [The devil]

Support Reference: Pronouns — When to Use Them

ULT **was a murderer from the beginning**
UST has been murdering people since the time people first {sinned}
(ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not stand in the truth**
UST He has rejected what is true
(ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν)

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]

Support Reference: Idiom

ULT **there is no truth in him**
UST he never speaks those true things
(οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ)

Jesus speaks 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]

Support Reference: Metaphor

ULT **he speaks from his own {nature}**
UST he is doing what is natural for him to do
(ἐκ τῶν ἰδίων λαλεῖ)

Alternate translation: [he speaks according to his character] or [he speaks what is most natural for him to speak]

ULT **the father of it**
UST He is … the origin of lying
(ὁ πατὴρ αὐτοῦ)

Jesus uses **father** 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]

Support Reference: Metaphor

> ULT **the father of it**
> UST He is … the origin of lying
> (ὁ πατὴρ αὐτοῦ)

Here, **it** refers to the act of lying. You could include this information if that would be helpful to your readers. Alternate translation: [the father of lying]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devil	belong to your father, the devil
desires	what … desires

John 8:45

ULT	UST
But because I speak the truth, you do not believe me.	*Yet you do not believe me, because I tell you what is true!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … believe	do … believe … you

John 8:46

ULT	UST
Which one of you convicts me concerning sin? If I speak the truth, why do you not believe me?	*{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!*

ULT **Which one of you convicts me concerning sin**
UST {Since I have never sinned,} none of you can prove that I have
(τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας)

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!]

Support Reference: Rhetorical Question

ULT **If I speak the truth**
UST Since I tell you what is true
(εἰ ἀλήθειαν λέγω)

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 think that what John is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since I speak the truth]

Support Reference: Connect — Factual Conditions

ULT **why do you not believe me**
UST there is no good reason for you to not believe what I say
(διὰ τί ὑμεῖς οὐ πιστεύετέ μοι)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	that I have

ULT	UST
do … believe	to … believe

John 8:47

ULT	UST
He who is from God hears the words of God; because of this you do not hear, because you are not from God."	*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."*

ULT He who is from God … you are not from God
UST Those who belong to God … you do not belong to God
(ὁ ὢν ἐκ τοῦ Θεοῦ & ἐκ τοῦ Θεοῦ οὐκ ἐστέ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT He who is from God
UST Those who belong to God
(ὁ ὢν ἐκ τοῦ Θεοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT hears … you do not hear
UST accept {and obey} … you do not accept {and obey} what God has said
(ἀκούει & ὑμεῖς οὐκ ἀκούετε)

Here, **hears** and **hear** mean 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]

Support Reference: Metaphor

ULT the words of God
UST what he has said
(τὰ ῥήματα τοῦ Θεοῦ)

Jesus uses **words** to refer to what God has said. See how you translated **words** in 5:47. Alternate translation: [the things that God has said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	Those who belong to God
words of God	what he has said
God	do … belong to God

John 8:48

ULT	UST
The Jews answered and said to him, "Do we not rightly say that you are a Samaritan and have a demon?"	*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!"*

ULT **The Jews**
UST The Jews opposing Jesus
(οἱ Ἰουδαῖοι)

Here, **The Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **Do we not rightly say that you are a Samaritan and have a demon**
UST We are certainly correct when we say that you are one of the Samaritans, {whom we hate,} and that a demon is controlling you
(οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις)

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!]

Support Reference: Rhetorical Question

ULT **you are a Samaritan**
UST you are one of the Samaritans, {whom we hate … }
(Σαμαρείτης εἶ σὺ)

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 accursed Samaritans] or [you are an enemy Samaritan]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **have a demon**
> UST a demon is controlling you
> (δαιμόνιον ἔχεις)

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!]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews opposing Jesus
a Samaritan	one of the Samaritans, {whom we hate … }
a demon	a demon
have a demon	a demon is controlling you

John 8:49

ULT	UST
Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.	*Jesus replied, “A demon is not controlling me! On the contrary, I honor my Father {in heaven}, and you dishonor me!*

ULT I do not have a demon

UST A demon is not controlling me

(ἐγὼ δαιμόνιον οὐκ ἔχω)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a demon	A demon
I honor	I honor
Father	Father {in heaven}

John 8:50

ULT	UST
Now I do not seek my glory; there is one seeking and judging.	*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}.*

> ULT **do not seek my glory**
> UST do not desire to persuade people to praise me
> (οὐ ζητῶ τὴν δόξαν μου)

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: [I do not seek to glorify myself]

Support Reference: Abstract Nouns

> ULT **there is one seeking and judging**
> UST There is someone else who desires to do that and judges {whether you or I am telling the truth}
> (ἔστιν ὁ ζητῶν καὶ κρίνων)

Here, **one** refers to God. You could include this information if that would be helpful to your readers. Alternate translation: [God is the one seeking and judging]

Support Reference: Pronouns — When to Use Them

> ULT **one seeking**
> UST someone else who desires to do that
> (ὁ ζητῶν)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [one seeking my glory]

Support Reference: Ellipsis

ULT **judging**
UST judges {whether you or I am telling the truth}
(κρίνων)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … seek	do … desire to persuade people
glory	to praise
seeking	someone else who desires to do that
judging	judges {whether you or I am telling the truth}

John 8:51

ULT	UST
Truly, truly, I say to you, if anyone keeps my word, he will certainly not see death into eternity."	*I am telling you the truth: Anyone who obeys my teaching will surely never die!"*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **my word**
UST my teaching
(τὸν ἐμὸν λόγον)

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]

Support Reference: Metonymy

ULT **he will certainly not see death**
UST will surely never die
(θάνατον οὐ μὴ θεωρήσῃ)

Jesus uses **see** 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]

Support Reference: Metaphor

ULT **he will certainly not see death into eternity**
UST will surely never die
(θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth

John 8:52

ULT	UST
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.'	*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!*

ULT **The Jews**
UST The Jews opposing Jesus
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **you have a demon**
UST a demon is controlling you
(δαιμόνιον ἔχεις)

Alternate translation: [a demon is inside of you] or [you must be under the control of a demon]

ULT **you say, 'If anyone keeps my word**
UST you say that anyone who obeys your teaching
(σὺ λέγεις, ἐάν τις τὸν λόγον μου τηρήσῃ)

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]

Support Reference: Quotes within Quotes

ULT **If anyone keeps my word**
UST that anyone who obeys your teaching
(ἐάν τις τὸν λόγον μου τηρήσῃ)

See how you translated this in the previous verse.

ULT **he will certainly not taste death into eternity**
UST will surely never die
(οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα)

The Jews say here that Jesus used **taste** 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 ever experience death]

Support Reference: Metaphor

ULT **death**
UST will surely never die
(θανάτου)

See how you translated **death** in the previous verse.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews opposing Jesus
we know	we are sure
a demon	a demon
Abraham	Abraham
prophets	prophets
you have a demon	a demon is controlling you

John 8:53

ULT	UST
You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"	*You are surely not greater than our ancestor Abraham! He died and all the prophets also died. {So} who do you think you are?"*

ULT **You are not greater than our father Abraham who died, are you**
UST You are surely not greater than our ancestor Abraham! He died
(μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν)

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!]

Support Reference: Rhetorical Question

ULT **our father**
UST than our ancestor
(τοῦ πατρὸς ἡμῶν)

See how you translated this phrase in verse 39.

Support Reference: Metaphor

ULT **Who do you make yourself out to be**
UST {So} who do you think you are
(τίνα σεαυτὸν ποιεῖς)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
prophets	prophets

John 8:54

ULT	UST
Jesus answered, "If I glorify myself, my glory is nothing; my Father is the one glorifying me—about whom you say, 'He is our God.'	*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.*

ULT **Father**
UST Father
(ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **about whom you say, 'He is our God**
UST He is the one whom you say is your God
(ὃν ὑμεῖς λέγετε & Θεὸς ἡμῶν ἐστιν)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
glorify	persuade people to praise
glory	persuade people to praise
Father	Father
glorifying	praises
God	God

John 8:55

ULT	UST
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.	*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.*

ULT **his word**
UST what he says
(τὸν λόγον αὐτοῦ)

Jesus uses **word** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you have … known	you do … know
know	do know
I do … know	I did … know
I know	I know
word	what … says

John 8:56

ULT	UST
Your father Abraham rejoiced that he might see my day, and he saw and was glad.”	*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.”*

ULT **Your father**
UST Your ancestor
(ὁ πατὴρ ὑμῶν)

See how you translated this phrase in verse 39.

Support Reference: Metaphor

ULT **he might see … he saw**
UST he could see … {God allowed him} to see me come
(ἴδῃ & εἶδεν)

Jesus uses **see** 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]

Support Reference: Metaphor

ULT **my day**
UST me come to the world
(τὴν ἡμέραν τὴν ἐμήν)

Jesus uses **my day** 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]

Support Reference: Metonymy

> **ULT he saw and was glad**
> **UST** {God allowed him} to see me come, and he was happy
> (εἶδεν καὶ ἐχάρη)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
rejoiced	was overjoyed
day	me come to the world
was glad	he was happy

John 8:57

ULT	UST
Therefore the Jews said to him, "You do not yet have 50 years, and you have seen Abraham?"	*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?"*

ULT the Jews
UST the Jews opposing him
(οἱ Ἰουδαῖοι)

See how you translated **the Jews** in 8:31. Alternate translation: [the Judeans] or [the Jewish leaders]

Support Reference: Synecdoche

ULT You do not yet have 50 years, and you have seen Abraham
UST {Abraham died a long time ago, and} you are not even fifty years old! How can you have seen Abraham
(πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews opposing him
years	years old
Abraham	Abraham

John 8:58

ULT	UST
Jesus said to them, "Truly, truly, I say to you, before Abraham came into existence, I am."	*Jesus told them, "I am telling you the truth: I was {God} before Abraham was born!"*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **I am**
UST I was {God}
(ἐγὼ εἰμί)

See how you translated **I am** verse 24 and also see the discussion of this phrase in the introduction for this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
Abraham	Abraham

John 8:59

ULT	UST
Therefore, they picked up stones in order to throw at him, but Jesus hid himself and went out from the temple.	*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}.*

ULT **they picked up stones in order to throw at him**
UST the Jews opposing Jesus picked up rocks to throw at him {to kill him}
(ἦραν & λίθους, ἵνα βάλωσιν ἐπ᾽ αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the temple**
UST the temple {courtyard}
(τοῦ ἱεροῦ)

Jesus and his Jewish opponents were in the courtyard of **the temple**. See how you translated **temple** in 2:14.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	temple {courtyard}
to throw at him	throw at him {to kill him}

John 9

John 9 Chapter Introduction

Structure and Formatting

1. Jesus' sixth sign: he heals a blind man (9:1–12)
2. The Pharisees question the formerly blind man whom Jesus healed (9:13–34)
3. Jesus speaks with the formerly blind man and some Pharisees (9:35–41)

Religious and Cultural 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)

Translation Issues 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)

"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

ULT	UST
And passing by, he saw a man blind from birth.	*While Jesus was walking along the path, he saw a man who had been blind since the day he was born.*

ULT And
(καὶ)

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.

Support Reference: Connecting Words and Phrases

John 9:2

ULT	UST
And his disciples asked him, saying, "Rabbi, who sinned, this one or his parents, so that he might be born blind?"	*His disciples asked him, "Teacher, whose sin caused this man to be blind when he was born? Did this man or his parents sin?"*

ULT **asked him, saying**
UST asked him
(ἠρώτησαν αὐτὸν & λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [asked him, and they said]

Support Reference: Quotations and Quote Margins

ULT **who sinned, this one or his parents, so that he might be born blind**
UST whose sin caused this man to be blind when he was born? Did this man or his parents sin
(τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ)

This question reflects the ancient Jewish belief that sin caused illnesses and other deformities. See the discussion of this in the introduction 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?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that he might be born blind**
UST caused this man to be blind when he was born
(ἵνα τυφλὸς γεννηθῇ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Rabbi	Teacher
sinned	sin

John 9:3

ULT	UST
Jesus answered, "Neither did this one sin, nor his parents, but so that the works of God might be revealed in him.	*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.*

ULT **so that the works of God might be revealed in him**
UST {he was blind when he was born} so that I might show people the miraculous works God will do in him
(ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ)

John records Jesus leaving out some information that a sentence would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

ULT **the works of God**
UST the miraculous works God will do
(τὰ ἔργα τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **the works of God might be revealed**
UST I might show people the miraculous works God will do
(φανερωθῇ τὰ ἔργα τοῦ Θεοῦ)

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]

Support Reference: Active or Passive

> ULT **in him**
> UST in him
> (ἐν αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
did … sin	the sin of this man nor the sin of his parents {that caused him to be blind when he was born}
of God	God

John 9:4

ULT	UST
It is necessary for us to work the works of the one having sent me while it is day. Night is coming when no one is able to work.	*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.*

ULT **us**
UST we
(ἡμᾶς)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **the works of the one having sent me**
UST the miraculous works that my Father who sent me wants us to do
(τὰ ἔργα τοῦ πέμψαντός με)

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]

Support Reference: Possession

ULT **of the one having sent me**
UST that my Father who sent me wants us to do
(τοῦ πέμψαντός με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **while it is day. Night is coming**
> UST While I am still with you … Just like day is followed by night, when people cannot work
> (ἕως ἡμέρα ἐστίν; ἔρχεται νὺξ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **while it is day**
> UST While I am still with you
> (ἕως ἡμέρα ἐστίν)

Jesus uses **day**. 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]

Support Reference: Metaphor

> ULT **Night is coming**
> UST Just like day is followed by night, when people cannot work
> (ἔρχεται νὺξ)

Jesus uses **Night**. 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to work	do
day	I am still with you
to work	what God wants us to do

John 9:5

ULT	UST
While I am in the world, I am the light of the world.”	*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.”*

ULT **in the world**
UST in this world
(ἐν τῷ κόσμῳ)

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]

Support Reference: Metonymy

ULT **I am the light of the world**
UST I am the one who gives God’s good and true light to the people in the world
(φῶς εἰμι τοῦ κόσμου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	world
of the world	to the people in the world

John 9:6

ULT	UST
Having said these things, he spat on the ground and made mud from the saliva and smeared on him the mud on his eyes.	*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.*

> ULT **made mud from the saliva**
> UST made mud by mixing his saliva {with the dirt}
> (ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

John 9:7

ULT	UST
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.	*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.*

ULT **wash … washed**
UST and wash {the mud off} … washed {the mud off in that pool}
(νίψαι & ἐνίψατο)

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. You could include this information if that would be helpful to your readers. Alternate translation: [and wash your eyes … washed his eyes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the pool of Siloam**
UST the pool of Siloam
(τὴν κολυμβήθραν τοῦ Σιλωάμ)

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]

Support Reference: Possession

ULT **which is translated "Sent**
UST Siloam" means "sent" {in Aramaic}
(ὃ ἑρμηνεύεται, ἀπεσταλμένος)

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]

Support Reference: Active or Passive

> ULT **which is translated “Sent**
> UST Siloam” means “sent” {in Aramaic}
> (ὃ ἑρμηνεύεται, ἀπεσταλμένος)

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]

Support Reference: Background Information

> ULT **which is translated “Sent**
> UST Siloam” means “sent” {in Aramaic}
> (ὃ ἑρμηνεύεται, ἀπεσταλμένος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **came back**
> UST he went {home}
> (ἦλθεν)

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]

Support Reference: Go and Come

> ULT **seeing**
> UST when he was able to see
> (βλέπων)

Here, **seeing** means that the man became able to see before he came back. You could include this information if that would be helpful to your readers. Alternate translation: [after becoming able to see]

Support Reference: Assumed Knowledge and Implicit Information

John 9:8

ULT	UST
Then the neighbors and the ones seeing him previously, that he was a beggar, began saying, "Is not this the one sitting and begging?"	*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!"*

ULT that he was a beggar
UST and knew that he was a beggar
(ὅτι προσαίτης ἦν)

This clause is missing some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [those who had seen that he was a beggar]

Support Reference: Ellipsis

ULT Is not this the one sitting and begging
UST This is surely the man who used to sit here and beg
(οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
neighbors	man's neighbors
a beggar	a beggar
begging	beg

John 9:9

ULT	UST
Some said, “It is he.” Others said, “Not at all, but that one is like him.” He kept saying, “It is me.”	*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!”*

(There are no notes for this verse)

John 9:10

ULT	UST
Therefore, they said to him, "How were your eyes opened?"	*So they asked him, "How is it that you can see now?"*

> ULT **How were your eyes opened**
> UST How is it that you can see now
> (πῶς ἠνεῴχθησάν σου οἱ ὀφθαλμοί)

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?]

Support Reference: Active or Passive

> ULT **How were your eyes opened**
> UST How is it that you can see now
> (πῶς ἠνεῴχθησάν σου οἱ ὀφθαλμοί)

Here, **eyesopened** 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?]

Support Reference: Metonymy

John 9:11

ULT	UST
That one answered, "The man 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."	*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}."*

ULT **called Jesus**
UST people call Jesus
(ὁ λεγόμενος Ἰησοῦς)

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]

Support Reference: Active or Passive

ULT **made mud**
UST made mud {with dirt and his saliva}
(πηλὸν ἐποίησεν)

See how you translated a similar phrase in 9:6. Alternate translation: [used his fingers to mix the dirt with saliva to make mud]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wash … and having washed**
UST wash {the mud off} … and washed {the mud off}
(νίψαι & καὶ νιψάμενος)

See how you translated **wash** in 9:7. Alternate translation: [wash your eyes … and having washed my eyes]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I received my sight**
> UST Then I was able to see {for the first time}
> (ἀνέβλεψα)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	people call
Jesus	Jesus

John 9:12

ULT	UST
And they said to him, “Where is that one?” He said, “I do not know.”	*They asked him, “Where is that man?” He replied, “I do not know where he is.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … know	I do … know where he is

John 9:13

ULT	UST
They bring him, the one formerly blind, to the Pharisees.	*{Some of the people there} took the man who used to be blind to some of the Pharisees.*

ULT They bring
UST {Some of the people there} took
(ἄγουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees

John 9:14

ULT	UST
(Now it was a Sabbath on the day Jesus made the mud and opened his eyes.)	*(Now the day when Jesus made the mud {with his saliva} and enabled the man to see was the Jewish day for rest.)*

Note:

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.

Support Reference: Background Information

ULT **Jesus made the mud and opened his eyes**
UST Jesus made the mud {with his saliva} and enabled the man to see
(τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς)

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 Sabbath). You could include this information if that would be helpful to your readers. Alternate translation: [Jesus made the mud and opened his eyes. These were two deeds the Pharisees considered to be work.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **opened his eyes**
UST enabled the man to see
(ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς)

Here, **openedeyes** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Sabbath	the Jewish day for rest
day	the day when

ULT	UST
Jesus	Jesus

John 9:15

ULT	UST
Then again the Pharisees also began asking him how he received his sight. But he said to them, "He put mud on my eyes, and I washed, and I see."	*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}."*

ULT **Then again the Pharisees also began asking him**
UST Then the Pharisees questioned the man for a second time. {This time} as well, they asked him about
(πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Then, in addition to his neighbors questioning him, the Pharisees also began asking him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he received his sight**
UST he was now able to see
(ἀνέβλεψεν)

See how you translated a similar phrase in 9:11. Alternate translation: [he could see]

Support Reference: Abstract Nouns

ULT **I washed**
UST I washed {it off}
(ἐνιψάμην)

See how you translated **washed** in 9:11. Alternate translation: [I washed my eyes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees

John 9:16

ULT	UST
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.	*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}.*

ULT he does not keep the Sabbath
UST he does not follow the rules for the Jewish day for rest
(τὸ Σάββατον οὐ τηρεῖ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [he does not obeying our Sabbath regulations]

Support Reference: Assumed Knowledge and Implicit Information

ULT This man is not from God
UST {We know that} this man has not come from God
(οὐκ ἔστιν οὗτος παρὰ Θεοῦ ὁ ἄνθρωπος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **How is a man, a sinner, able to do such signs**
UST Surely a sinful man could not do the kinds of miraculous signs that this man does
(πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν)

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!]

Support Reference: Rhetorical Question

ULT **signs**
UST Surely a sinful man could not do the kinds of miraculous signs that this man does
(σημεῖα)

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]

ULT **there was a division among them**
UST the Pharisees disagreed with each other {regarding who Jesus was}
(σχίσμα ἦν ἐν αὐτοῖς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
God	God
Sabbath	Jewish day for rest
a sinner	Surely a sinful man could not do the kinds of miraculous signs that this man does
signs	Surely a sinful man could not do the kinds of miraculous signs that this man does

John 9:17

ULT	UST
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."	*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."*

ULT **they ask**
UST the Pharisees asked
(λέγουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **since he opened your eyes**
UST since you say that he is the one who enabled you to see
(ὅτι ἠνέῳξέν σου τοὺς ὀφθαλμούς)

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. You could include this information if that would be helpful to your readers. Alternate translation: [since you claim that he opened your eyes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he opened your eyes**
UST he is the one who enabled you to see
(ἠνέῳξέν σου τοὺς ὀφθαλμούς)

Here, **he opened your eyes** 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 9:14. Alternate translation: [he caused you to see]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	a prophet

John 9:18

ULT	UST
Therefore, the Jews did not believe about him that he was blind and received his sight until they called the parents of him having received sight.	*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}.*

ULT **Therefore**
UST Because {the man believed that Jesus was a prophet}
(οὖν)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Since the man said that Jesus was a prophet]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Jews**
UST the Jewish leaders
(οἱ Ἰουδαῖοι)

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.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
did … believe	did … believe
they called	they summoned

John 9:19

ULT	UST
And they asked them, saying, "Is this your son, whom you say was born blind? How then does he now see?"	*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?"*

ULT they asked them, saying
UST They asked his parents
(ἠρώτησαν αὐτοὺς λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [they asked him, and they said]

Support Reference: Quotations and Quote Margins

ULT was born blind
UST he was blind when he was born
(τυφλὸς ἐγεννήθη)

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]

Support Reference: Active or Passive

John 9:20

ULT	UST
So his parents answered and said, “We know that this is our son and that he was born blind.	*His parents replied, “We are certain that this man is our son. We are also certain that he was blind when he was born.*

ULT he was born blind

UST he was blind when he was born

(τυφλὸς ἐγεννήθη)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We know	We are certain

John 9:21

ULT	UST
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."	*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."*

ULT has full maturity
UST is old enough
(ἡλικίαν ἔχει)

The phrase **full maturity** describes a person who is an adult and is legally responsible for himself. You could include this information if that would be helpful to your readers. Alternate translation: [is an adult] or [is a full-grown man]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we do … know	we do … know
do … know	also do … know

John 9:22

ULT	UST
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.	*(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.)*

Note:

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.

Support Reference: Background Information

ULT **of the Jews … the Jews**
UST The Jewish leaders … them
(τοὺς Ἰουδαίους & οἱ Ἰουδαῖοι)

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.

Support Reference: Synecdoche

ULT **he would be put out of the synagogue**
UST that they would ban … from entering the Jewish meeting place
(ἀποσυνάγωγος γένηται)

John uses **put out of the synagogue** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were afraid	were afraid of
of the Jews	them

ULT	UST
Jews	Jewish leaders
would confess … as	declared that
the Christ	was the Messiah

John 9:23

ULT	UST
Because of this, his parents said, “He has full maturity; ask him.”	*That is also why they said to the Jewish leaders, “Ask him. He is old enough.”*

ULT He has full maturity
UST He is old enough
(ἡλικίαν ἔχει)

See how you translated this phrase in 9:21.

Support Reference: Assumed Knowledge and Implicit Information

John 9:24

ULT	UST
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."	*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."*

ULT they called the man
UST the Jewish leaders summoned … the man
(ἐφώνησαν & τὸν ἄνθρωπον)

Here, **they** refers to the Jewish leaders introduced in (9:18)

ULT Give glory to God
UST Glorify God {by speaking only the truth}
(δὸς δόξαν τῷ Θεῷ)

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]

Support Reference: Idiom

ULT this man
UST this man {who you say healed you}
(οὗτος ὁ ἄνθρωπος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they called	the Jewish leaders summoned
glory	Glorify God {by speaking only the truth}
to God	Glorify God {by speaking only the truth}
know	are certain

ULT	UST
a sinner	sinful

John 9:25

ULT	UST
Then that one replied, “I do not know whether he is a sinner. One thing I know: that being blind, now I see.”	*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.”*

ULT **that one**
UST The man whom Jesus healed
(ἐκεῖνος)

Here, **that one** refers to the man who had been blind. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the man who had been blind]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … know	I do … know
a sinner	sinful
I know	I do know

John 9:26

ULT	UST
Then they said to him, “What did he do to you? How did he open your eyes?”	*They then asked him, “What did he do to you {in order to heal you}? How did he enable you to see?”*

ULT How did he open your eyes
UST How did he enable you to see
(πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς)

Here, **open eyes** 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?]

Support Reference: Metonymy

John 9:27

ULT	UST
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?"	*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?"*

ULT **Why do you want to listen again**
UST Why do you want me to tell you again
(τί πάλιν θέλετε ἀκούειν)

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!]

Support Reference: Rhetorical Question

ULT **You do not want to become his disciples also, do you**
UST Could it be that you also desire to become his disciples
(μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι)

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!]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples

John 9:28

ULT	UST
And they reviled him and said, "You are a disciple of that one, but we are disciples of Moses.	*Then they spoke insultingly to him: "You are that man's disciple! As for us, we are Moses's disciples!*

ULT **of that one**
UST that man's
(ἐκείνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but we are disciples of Moses**
UST As for us, we are Moses's disciples
(ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί)

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]

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a disciple	disciple
disciples	disciples
of Moses	Moses's

John 9:29

ULT	UST
We know that God has spoken to Moses, but we do not know where this one is from."	*We are certain that God spoke to Moses {long ago}. As for this man, we do not even know where he came from!"*

ULT **this one**
UST this man
(τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **where this one is from**
UST this man … where he came from
(τοῦτον & πόθεν ἐστίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	are certain
God	God
to Moses	to Moses {long ago}
we do … know	we do … know

John 9:30

ULT	UST
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.	*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!*

ULT **Now this is a remarkable thing, that you do not know**
UST I am amazed! You do not even know
(ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε)

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]

Support Reference: Exclamations

ULT **where he is from**
UST where he came from
(πόθεν ἐστίν)

See how you translated **from** in the previous verse. Alternate translation: [where he gets his authority]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he opened my eyes**
UST he is the one who enabled me to see
(ἤνοιξέν μου τοὺς ὀφθαλμούς)

See how you translated a similar phrase in 9:14. Alternate translation: [he caused me to see]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … know	do … even know

John 9:31

ULT	UST
We know that God does not hear sinners, but if someone is devout and does his will, he hears this one.	*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.*

ULT does not hear sinners … he hears this one
UST does not respond to {the prayers of} sinful people … he responds to {the prayers of} people
(ἁμαρτωλῶν & οὐκ ἀκούει & τούτου ἀκούει)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We know	We are certain
God	God
sinners	{the prayers of} sinful people
his will	what he wants them to do

John 9:32

ULT	UST
From eternity it has never been heard that anyone opened the eyes of one having been born blind.	*Never before has anyone ever heard that someone enabled a man to see who was blind when he was born!*

ULT it has never been heard
UST Never … has anyone … heard
(οὐκ ἠκούσθη)

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]

Support Reference: Active or Passive

ULT opened the eyes of one having been born blind
UST someone enabled a man to see who was blind when he was born
(ἠνέῳξέν & ὀφθαλμοὺς τυφλοῦ γεγεννημένου)

See how you translated a similar phrase in 9:14. Alternate translation: [caused one having been born blind to see]

Support Reference: Metonymy

ULT of one having been born blind
UST a man … who was blind when he was born
(τυφλοῦ γεγεννημένου)

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]

Support Reference: Active or Passive

John 9:33

ULT	UST
If this one were not from God, he would not be able to do anything.”	*If this man had not come from God, he could not have done even one {miracle like that}!”*

ULT **If this one were not from God, he would not be able to do anything**
UST If this man had not come from God, he could not have done even one {miracle like that}
(εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν)

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!]

Support Reference: Double Negatives

ULT **If this one were not from God**
UST If this man had not come from God
(εἰ μὴ ἦν οὗτος παρὰ Θεοῦ)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **were not from God**
UST had not come from God
(μὴ ἦν & παρὰ Θεοῦ)

See how you translated **from God** in 9:16. Alternate translation: [did not have God’s authority]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **anything**
> UST even one {miracle like that}
> (οὐδέν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [anything like healing a man blind from birth]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

John 9:34

ULT	UST
They answered and said to him, "You were completely born in sins, and you are teaching us?" And they put him out.	*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.*

ULT **You were completely born in sins, and you are teaching us**
UST You were born blind entirely as a result of {your parents'} sins! How dare you teach us
(ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς)

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!]

Support Reference: Rhetorical Question

ULT **You were completely born in sins**
UST You were born blind entirely as a result of {your parents'} sins
(ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος)

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]

Support Reference: Active or Passive

ULT **You were completely born in sins**
UST You were born blind entirely as a result of {your parents'} sins
(ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος)

The Jewish leaders mention the formerly blind man being **born in sins** to imply that the **sins** of his parents had caused his blindness. You could include this information if that would be helpful to your readers. Alternate translation: [You were born blind completely because of your parents' sins]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they put him out**
> UST they banned him from the Jewish meeting place
> (ἐξέβαλον αὐτὸν ἔξω)

John uses **threw him out** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	sins
they put	they banned

John 9:35

ULT	UST
Jesus heard that they had put him out, and having found him, he said, "Do you believe in the Son of Man?"	*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?"*

ULT **they had put him out**
UST the Jewish leaders had banned the man he had healed from the Jewish meeting place … him
(ἐξέβαλον αὐτὸν ἔξω)

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]

Support Reference: Metaphor

ULT **having found him**
UST When he {searched for … } … { … and} found him
(εὑρὼν αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man**
UST the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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.

Support Reference: When to Keep Information Implicit

> ULT **the Son of Man**
> UST the Son of Man
> (τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated this phrase in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
they had put	the Jewish leaders had banned
Do … believe	Do … trust
Son of Man	the Son of Man

John 9:36

ULT	UST
That one replied and said, “And who is he, sir, so that I might believe in him?”	*The man answered, “Sir, who is he? {Please tell me,} so that I may trust him.”*

ULT **sir**
UST Sir
(κύριε)

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)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sir	Sir
I might believe	I may trust
in him	him

John 9:37

ULT	UST
Jesus said to him, "You have both seen him, and that one is the one speaking with you."	*Jesus told him, "You have already seen him. I am that very person who is talking to you now."*

ULT and that one is the one speaking with you
UST I am that very person who is talking to you now
(καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 9:38

ULT	UST
Now he said, “Lord, I believe” and he worshiped him.	*The man said, “Lord, I trust {that you are the Son of Man}.” Then he went down on his knees and worshiped Jesus.*

ULT Lord
UST Lord
(Κύριε)

Now that the formerly blind man knows that Jesus is the **Lord**, he calls Jesus **Lord**. (See: lord, Lord, master, sir)

ULT I believe
UST I trust {that you are the Son of Man}
(πιστεύω)

Here, the formerly blind man is leaving out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from 9:36. Alternate translation: [I believe that you are the Son of Man]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
I believe	I trust {that you are the Son of Man}
he worshiped	he went down on his knees and worshiped

John 9:39

ULT	UST
And Jesus said, "For judgment I came into this world, so that those not seeing might see and those seeing might become blind."	*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."*

ULT **For judgment**
UST in order to judge its people
(εἰς κρίμα)

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]

Support Reference: Abstract Nouns

ULT **so that those not seeing might see and those seeing might become blind**
UST {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
(ἵνα οἱ μὴ βλέποντες, βλέπωσιν; καὶ οἱ βλέποντες, τυφλοὶ γένωνται)

Here, **not seeing**, **see**, **seeing**, and **become blind** are metaphors. See the discussion of these metaphors in the introduction 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 do not know God might know him, and those who falsely think they know God might continue not knowing him]

Support Reference: Metaphor

ULT **so that those not seeing might see and those seeing might become blind**
UST {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
(ἵνα οἱ μὴ βλέποντες, βλέπωσιν; καὶ οἱ βλέποντες, τυφλοὶ γένωνται)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
judgment	judge its people
world	world

John 9:40

ULT	UST
{Some} of the Pharisees being with him heard these things and asked him, "We are not also blind, are we?"	*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?"*

> ULT **We are not also blind, are we**
> UST Do you think that we also cannot perceive God's truth, like blind people
> (μὴ καὶ ἡμεῖς τυφλοί ἐσμεν)

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!]

Support Reference: Rhetorical Question

> ULT **We are not also blind, are we**
> UST Do you think that we also cannot perceive God's truth, like blind people
> (μὴ καὶ ἡμεῖς τυφλοί ἐσμεν)

Here the Pharisees use **blind** 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?]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees

John 9:41

ULT	UST
Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see.' Your sin remains."	*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."*

ULT **If you were blind, you would have no sin**
UST If you recognized that you are spiritually blind, you would not be guilty of sin
(εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν)

See how you translated **blind** in 9:39–40. Alternate translation: [If you did not know God's truth, you would have no sin]

Support Reference: Metaphor

ULT **you would have no sin … Your sin remains**
UST you would not be guilty of sin … you are still guilty of your sin
(οὐκ ἂν εἴχετε ἁμαρτίαν & ἡ ἁμαρτία ὑμῶν μένει)

In these two phrases, Jesus speaks 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]

Support Reference: Metaphor

ULT **you say, 'We see.' Your sin remains**
UST you claim to perceive God's truth, like someone who sees, you are still guilty of your sin
(λέγετε & βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει)

See how you translated **see** in 9:39. Alternate translation: [you say, 'We know God's truth.' Your sin remains]

Support Reference: Metaphor

> ULT **you say, ‘We see.’ Your sin remains**
> UST you claim to perceive God’s truth, like someone who sees, you are still guilty of your sin
> (λέγετε & βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει)

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, so your sin remains]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
sin	guilty of sin
sin	guilty of … sin

John 10

John 10 Chapter Introduction

Structure and Formatting

1. Jesus tells the Parable of the Sheep Pen (10:1–6)
2. Jesus says he is the gate of the sheep pen (10:7–10)
3. Jesus says he is the Good Shepherd (10:11–18)
4. The Jewish leaders disagree about who Jesus is (10:19–21)
5. Jesus says he is God at the Festival of Dedication (10:22–42)

Religious and Cultural 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)

Translation Issues 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, sheepshearer, sheepskin)

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

ULT	UST
“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.	*“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}.*

Note: (10:1-5)

In 10:1–5, Jesus speaks a parable, which he then uses for teaching purposes in 10:7–18. 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.

Support Reference: Parables

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **sheep pen**
UST sheep pen
(αὐλὴν τῶν προβάτων)

A **sheep pen** is an enclosed or fenced area where a shepherd keeps his sheep. See the discussion of this term in the introduction 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: [walled area for protecting the sheep] or [place where sheep are kept]

Support Reference: Translate Unknowns

> ULT **a thief and a robber**
> UST a thief or bandit {who has come to steal the sheep}
> (κλέπτης & καὶ λῃστής)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
gate	pen's gate
sheep	sheep
a thief	a thief
a robber	bandit {who has come to steal the sheep}

John 10:2

ULT	UST
But the one entering through the gate is the shepherd of the sheep.	*The man who enters the sheep pen through the gate is the shepherd {who takes care} of the sheep.*

ULT the shepherd of the sheep
UST the shepherd {who takes care} of the sheep
(ποιμήν & τῶν προβάτων)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gate	gate
the shepherd	the shepherd {who takes care} of
of the sheep	the sheep

John 10:3

ULT	UST
The gatekeeper opens for this one, and the sheep hear his voice, and he calls his own sheep by name and leads them out.	*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.*

ULT **The gatekeeper**
UST The man who guards the gate {when the shepherd is away}
(ὁ θυρωρὸς)

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]

Support Reference: Translate Unknowns

ULT **The gatekeeper opens**
UST The man who guards the gate {when the shepherd is away} opens the gate
(ὁ θυρωρὸς ἀνοίγει)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: [The gatekeeper opens the gate]

Support Reference: Ellipsis

ULT **for this one … his voice … he calls his own sheep**
UST for the shepherd {when he comes} … the sound of the shepherd's voice. He summons … the sheep that belong to him
(τούτῳ & τῆς φωνῆς αὐτοῦ & τὰ ἴδια πρόβατα φωνεῖ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the sheep hear his voice**
UST The sheep hear the sound of the shepherd's voice
(τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει)

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]

Support Reference: Metaphor

ULT **he calls his own sheep by name**
UST He summons by name {each of} the sheep that belong to him
(τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα)

Here, **his own sheep** are designated as a separate group among **the sheep** of the previous clause. You could include this information if that would be helpful to your readers. Alternate translation: [he calls his own sheep by name out from among all the sheep]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gatekeeper	The man who guards the gate {when the shepherd is away}
sheep	sheep
he calls	He summons
sheep	sheep

John 10:4

ULT	UST
When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.	*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.*

ULT **he goes ahead of them**
UST he walks in front of them
(ἔμπροσθεν αὐτῶν πορεύεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	sheep
they know	they recognize

John 10:5

ULT	UST
Now they will certainly not follow a stranger, but they will flee from him, for they do not know the voice of strangers.”	*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.”*

ULT the voice of strangers

UST the voices of people they do not know

(τῶν ἀλλοτρίων τὴν φωνήν)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … know	they do … recognize

John 10:6

ULT	UST
Jesus spoke this parable to them, but those ones did not understand what it was that he was saying to them.	*Jesus told this illustration {from the work that shepherds do} to the Pharisees. Nevertheless, they did not understand what the illustration meant.*

ULT this parable
UST this illustration {from the work that shepherds do}
(ταύτην τὴν παροιμίαν)

This **parable** is an illustration from the work of shepherds that uses metaphors. See the discussion of parables in the introduction for this chapter. Alternate translation: [this analogy]

Support Reference: Parables

ULT to them
UST to the Pharisees
(αὐτοῖς)

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.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
parable	illustration {from the work that shepherds do}
did … understand	did … understand

John 10:7

ULT	UST
Therefore, Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep.	*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.*

Note:

In 10:7–18, Jesus uses ideas from the parable he told in 10:1–5 in order to teach about himself, those who believe in him, and those who deceive the people.

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **I am the gate**
UST I am the gate through which … enter into the sheep pen
(ἐγώ εἰμι ἡ θύρα)

Jesus uses the word **gate** differently than he did in 10:1–2. Here, Jesus uses **gate** 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]

Support Reference: Metaphor

ULT **I am the gate of the sheep**
UST I am the gate through which the sheep enter into the sheep pen
(ἐγώ εἰμι ἡ θύρα τῶν προβάτων)

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]

Support Reference: Possession

> ULT **of the sheep**
> UST the sheep
> (τῶν προβάτων)

Jesus uses **sheep** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth
gate	gate through which … enter into the sheep pen
of the sheep	the sheep

John 10:8

ULT	UST
Everyone who came before me is a thief and a robber, but the sheep did not hear them.	*All the leaders who came before me {without God's authority} were thieves and bandits. However, the true sheep did not obey them.*

ULT **Everyone who came before me**
UST All the leaders who came before me {without God's authority}
(πάντες ὅσοι ἦλθον πρὸ ἐμοῦ)

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]

Support Reference: Hyperbole

ULT **a thief and a robber**
UST thieves and bandits
(κλέπται & καὶ λῃσταί)

Jesus uses **thief** and **robber** 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]

Support Reference: Metaphor

ULT **a thief and a robber**
UST thieves and bandits
(κλέπται & καὶ λῃσταί)

The words translated **thief** and **robber** describe two different kinds of criminals. See how you translated this expression in 10:1. Alternate translation: [a thief or a robber]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sheep**
> UST the true sheep
> (τὰ πρόβατα)

In this verse, Jesus uses **sheep** 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]

Support Reference: Metaphor

> ULT **did not hear them**
> UST did not obey them
> (οὐκ ἤκουσαν αὐτῶν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a thief	thieves
a robber	bandits
sheep	true sheep

John 10:9

ULT	UST
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.	*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.*

ULT I am the gate
UST I myself am the gate {to heaven}
(ἐγώ εἰμι ἡ θύρα)

Jesus uses the word **gate** to say that he provides access into heaven, where God dwells. See how you translated this phrase in 10:7. Alternate translation: [I am like the gate]

Support Reference: Metaphor

ULT If anyone enters through me
UST anyone who comes to him by trusting in me
(δι’ ἐμοῦ ἐάν τις εἰσέλθῃ)

Jesus uses **enters through me** 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]

Support Reference: Metaphor

ULT he will be saved
UST God will save {from eternal punishment}
(σωθήσεται)

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]

Support Reference: Metaphor

ULT **he will be saved**
UST God will save {from eternal punishment}
(σωθήσεται)

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]

Support Reference: Active or Passive

ULT **he will go in and go out**
UST {Whoever trusts in me} will be like a sheep who walks around safely
(εἰσελεύσεται, καὶ ἐξελεύσεται)

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]

Support Reference: Idiom

ULT **will find pasture**
UST finds food
(νομὴν εὑρήσει)

Jesus uses the phrase **find pasture** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gate	gate {to heaven}
he will be saved	God will save {from eternal punishment}

John 10:10

ULT	UST
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.	*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}.*

ULT **The thief**
UST Your leaders are like thieves
(ὁ κλέπτης)

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]

Support Reference: Generic Noun Phrases

ULT **The thief**
UST Your leaders are like thieves
(ὁ κλέπτης)

Jesus uses **thief** to refer to the Jewish leaders who were deceiving the people. See how you translated the similar use of this word in 10:8. Alternate translation: [Every leader is like a thief who]

Support Reference: Metaphor

ULT **does not come except in order that he might steal**
UST who come only to steal
(οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ)

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]

Support Reference: Double Negatives

ULT **he might steal and kill and destroy**
UST to steal, kill, and destroy the sheep
(κλέψῃ, καὶ θύσῃ, καὶ ἀπολέσῃ)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [he might steal and kill and destroy the sheep]

Support Reference: Ellipsis

ULT **they might have**
UST give the sheep eternal life, which will be full {of blessings}
(ἔχωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **so that they might have life**
UST to give the sheep eternal life, which will be full {of blessings}
(ἵνα ζωὴν ἔχωσιν)

Here, **life** refers to eternal **life**. You could include this information if that would be helpful to your readers. Alternate translation: [so that they might have eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and might have it abundantly**
UST give the sheep eternal life, which will be full {of blessings}
(καὶ περισσὸν ἔχωσιν)

Here, **abundantly** implies that the eternal **life** Jesus' followers will receive has more blessings than anyone could expect. You could include this information if that would be helpful to your readers. Alternate translation: [and might have it with abundant blessings]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thief	Your leaders are like thieves

John 10:11

ULT	UST
I am the good shepherd. The good shepherd lays down his life for the sheep.	*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}.*

Note:

In 10:11–18, Jesus uses ideas from the parable he told in 10:1–5 to proclaim that he is the good shepherd who leads his sheep to heaven and takes care of them.

ULT **I am the good shepherd**
UST I myself am like a good shepherd
(ἐγώ εἰμι ὁ ποιμὴν ὁ καλός)

Jesus uses the phrase **good shepherd** 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]

Support Reference: Metaphor

ULT **lays down his life**
UST is willing to die
(τὴν ψυχὴν αὐτοῦ τίθησιν)

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]

Support Reference: Euphemism

ULT **the sheep**
UST his sheep, {and so am I willing to die for my disciples}
(τῶν προβάτων)

See how you translated **sheep** in the 10:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good

ULT	UST
shepherd	shepherd
good	good
shepherd	shepherd
sheep	his sheep, {and so am I willing to die for my disciples}

John 10:12

ULT	UST
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,	*{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.*

ULT **the hired man**
UST {Suppose that} someone hires a man … to protect
(ὁ μισθωτὸς)

Jesus uses the phrase **hired servant** 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]

Support Reference: Metaphor

ULT **the hired man**
UST {Suppose that} someone hires a man … to protect
(ὁ μισθωτὸς)

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]

Support Reference: Active or Passive

ULT **the wolf … the wolf**
UST a wolf … the wolf
(τὸν λύκον & ὁ λύκος)

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]

Support Reference: Translate Unknowns

ULT **the sheep … the sheep**
UST sheep that do not belong to that man … the sheep
(τὰ πρόβατα & τὰ πρόβατα)

See how you translated **sheep** in the 10:8.

Support Reference: Metaphor

ULT **the wolf seizes and scatters them**
UST the wolf snatches some of them and causes some others to scatter
(ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει)

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]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hired man	{Suppose that} someone hires a man … to protect
a shepherd	a shepherd
sheep	sheep that do not belong to that man
wolf	a wolf
sheep	sheep
wolf	wolf
seizes	snatches

John 10:13

ULT	UST
because he is a hired man, and it is not a concern to him about the sheep.	*{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.*

ULT a hired man
UST he was {only protecting the sheep} in order to receive money
(μισθωτός)

See how you translated a similar phrase in the previous verse.

Support Reference: Active or Passive

ULT it is not a concern to him about the sheep
UST He does not care about what happens to the sheep
(οὐ μέλει αὐτῷ περὶ τῶν προβάτων)

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 10:8. Alternate translation: [he is not concerned about the sheep, just like your leaders are not concerned about God's people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a hired man	he was {only protecting the sheep} in order to receive money
sheep	He does … care about what happens to the sheep

John 10:14

ULT	UST
I am the good shepherd, and I know the ones of mine, and the ones of mine know me,	*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.*

ULT I am the good shepherd

UST I myself am like a good shepherd
(ἐγώ εἰμι ὁ ποιμὴν ὁ καλός)

See how you translated this phrase in 10:11. Alternate translation: [I am like a good shepherd]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good
shepherd	shepherd
I know	{Just like a good shepherd knows his sheep and his sheep know him,} I know
know	know

John 10:15

ULT	UST
just as the Father knows me, and I know the Father; and I lay down my life for the sheep.	*{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}.*

ULT the Father … the Father
UST my Father and I know each other
(ὁ Πατὴρ & τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT I lay down my life
UST I am willing to die
(τὴν ψυχήν μου τίθημι)

See how you translated the similar phrase in 10:11. Alternate translation: [I voluntarily die]

Support Reference: Euphemism

ULT the sheep
UST those sheep {who belong to me}
(τῶν προβάτων)

See how you translated this phrase in the 10:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father and I know each other
knows	my Father and I know each other
know	my Father and I know each other
Father	my Father and I know each other
sheep	those sheep {who belong to me}

John 10:16

ULT	UST
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.	*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.*

ULT **I have other sheep that are not from this sheep pen**
UST There are … sheep that belong to me and are from a different sheep pen. {They are people who are not Jews … }
(ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης)

Jesus uses **other sheep** 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]

Support Reference: Metaphor

ULT **this sheep pen**
UST and are from a different sheep pen. {They are people who are not Jews … }
(τῆς αὐλῆς ταύτης)

Jesus uses **sheep pen** to refer to the people of Israel. See the discussion of this in the introduction for this chapter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the Jewish people]

Support Reference: Metaphor

ULT **to bring them also**
UST also bring them to myself
(κἀκεῖνα & ἀγαγεῖν)

Jesus is leaving out some of the words that this phrase would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

ULT **they will hear my voice**
UST They will respond to what I say
(τῆς φωνῆς μου ἀκούσουσιν)

Here, **hear** refers to listening to something with the intent to heed it and respond appropriately. See how you translated this word in 10:8. Alternate translation: [they will heed my voice]

Support Reference: Metaphor

ULT **one flock**
UST as one flock
(μία ποίμνη)

Jesus uses **flock** 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]

Support Reference: Metaphor

ULT **one shepherd**
UST and I will be their one shepherd
(εἷς ποιμήν)

Jesus uses **shepherd** to refer to himself. See the discussion of this in the introduction for the chapter. See also how you translated **shepherd** in 10:11.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	There are … sheep
flock	as … flock
shepherd	shepherd

John 10:17

ULT	UST
Because of this the Father loves me, because I lay down my life so that I might take it up again.	*My Father loves me because I will willingly die in order that I may make myself alive again.*

ULT **Because of this the Father loves me, because I lay down my life so that I might take it up again**
UST My Father loves me because I will willingly die in order that I may make myself alive again
(διὰ τοῦτό, με ὁ Πατὴρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν)

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]

Support Reference: Information Structure

ULT **Father**
UST My Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **I lay down my life**
UST I will willingly die
(ἐγὼ τίθημι τὴν ψυχήν μου)

See how you translated the similar phrase in 10:11. Alternate translation: [I voluntarily die]

Support Reference: Euphemism

ULT **so that I might take it up again**
UST in order that I may make myself alive again
(ἵνα πάλιν λάβω αὐτήν)

Jesus 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	My Father
loves	loves

John 10:18

ULT	UST
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.”	*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.”*

ULT **No one takes it away from me**
UST Nobody is forcing me to die
(οὐδεὶς ἦρεν αὐτὴν ἀπ’ ἐμοῦ)

Jesus refers to his life 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]

Support Reference: Metaphor

ULT **I lay it down … to lay it down**
UST I … choose to die … to willfully die
(ἐγὼ τίθημι αὐτὴν & θεῖναι αὐτήν)

See how you translated the similar phrase in the previous verse. Alternate translation: [I voluntarily die … to voluntarily die]

Support Reference: Euphemism

ULT **I lay it down from myself**
UST I myself choose to die
(ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ)

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]

Support Reference: Reflexive Pronouns

ULT **to take it up again**
UST to make myself alive again
(πάλιν λαβεῖν αὐτήν)

See how you translated this phrase in the previous verse. Alternate translation: [to cause myself to be alive again]

Support Reference: Metaphor

ULT **my Father**
UST my Father
(τοῦ Πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	authority
authority	authority
I received	me to do
Father	Father

John 10:19

ULT	UST
A division again occurred among the Jews because of these words.	*The Jewish leaders divided {into opposing groups} again on account of what Jesus had said.*

ULT **A division again occurred among the Jews**
UST The Jewish leaders divided {into opposing groups} again
(σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις)

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]

Support Reference: Abstract Nouns

ULT **the Jews**
UST The Jewish leaders
(τοῖς Ἰουδαίοις)

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.

Support Reference: Synecdoche

ULT **because of these words**
UST on account of what Jesus had said
(διὰ τοὺς λόγους τούτους)

Here, **these words** refers to what Jesus has just said to **the Jews** in the previous verses. It was not 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders

John 10:20

ULT	UST
Now many of them were saying, “He has a demon and is insane. Why do you listen to him?”	*Many of the Jewish leaders said, “A demon is controlling him, and he is crazy! Do not listen to him!”*

ULT He has a demon
UST A demon is controlling him
(δαιμόνιον ἔχει)

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!]

ULT Why do you listen to him
UST Do not listen to him
(τί αὐτοῦ ἀκούετε)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a demon	A demon
He has a demon	A demon is controlling him

John 10:21

ULT	UST
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?"	*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!"*

ULT **These are not the words of a demon-possessed man**
UST What he is saying is not something a man controlled by a demon would ever say
(ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου)

Here, **words** refers to what a **demon-possessed man** would say. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [These things are not what a demon-possessed man would say]

Support Reference: Metonymy

ULT **A demon is not able to open the eyes of the blind, is he**
UST Surely a demon cannot possibly enable a blind person to see
(μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι)

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!]

Support Reference: Rhetorical Question

ULT **to open the eyes of the blind**
UST Surely a demon cannot possibly enable a blind person to see
(τυφλῶν ὀφθαλμοὺς ἀνοῖξαι)

Here, **open the eyes** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a demon-possessed man	something a man controlled by a demon would ever say

ULT	UST
A demon	Surely a demon cannot possibly enable a blind person to see

John 10:22

ULT	UST
Then the Festival of Dedication in Jerusalem happened. It was winter,	*Then the feast to celebrate the temple dedication in Jerusalem took place.*

Note:

Some Jews begin to question Jesus during **the Festival of Dedication**. This verse gives background information about the time when the events of 10:24–39 took place. The next verse gives background information about the place where those events too place. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **the Festival of Dedication**
UST the feast to celebrate
(τὰ ἐνκαίνια)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Festival of Dedication	the feast to celebrate
Jerusalem	Jerusalem

John 10:23

ULT	UST
and Jesus was walking in the temple on the porch of Solomon.	*Jesus was walking in the temple courtyard in the place called Solomon's Porch.*

ULT Jesus was walking in the temple
UST Jesus was walking in the temple courtyard
(περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ)

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]

Support Reference: Synecdoche

ULT the porch of Solomon
UST the place called Solomon's Porch
(τῇ στοᾷ τοῦ Σολομῶνος)

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]

Support Reference: Possession

ULT porch
UST place called … Porch
(στοᾷ)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	temple courtyard
of Solomon	Solomon's

John 10:24

ULT	UST
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."	*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}."*

ULT **the Jews**
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **are you taking away our life**
UST will you keep us wondering about who you are
(τὴν ψυχὴν ἡμῶν αἴρεις)

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?]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
Christ	Messiah

John 10:25

ULT	UST
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.	*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.*

ULT **The works**
UST The miraculous deeds
(τὰ ἔργα)

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 **works** in 5:36.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the name of my Father**
UST by my Father's authority
(ἐν τῷ ὀνόματι τοῦ Πατρός μου)

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]

Support Reference: Metonymy

ULT **of my Father**
UST my Father's
(τοῦ Πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **these testify concerning me**
UST tell you what you need to know about me
(ταῦτα μαρτυρεῖ περὶ ἐμοῦ)

Jesus speaks 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 plainly. Alternate translation: [these offer proof concerning me]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you do … believe	you still do … believe me
of … Father	Father’s
testify	tell you what you need to know

John 10:26

ULT	UST
But you do not believe, because you are not from my sheep.	*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.*

ULT not from my sheep

UST you do not belong to me. You are like sheep that are not part of my flock

(οὐκ & ἐκ τῶν προβάτων τῶν ἐμῶν)

Jesus uses **sheep** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … believe	still do … believe in me
sheep	you do not belong to me. You are like sheep that are not part of my flock

John 10:27

ULT	UST
My sheep hear my voice, and I know them, and they follow me.	*{Just like sheep obey the voice of their shepherd,} my people respond to what I say. I know them, and they are my disciples.*

ULT My sheep
UST {Just like sheep obey the voice of their shepherd,} my people
(τὰ πρόβατα τὰ ἐμὰ)

See how you translated **My sheep** in the previous verse. Alternate translation: [My followers] or [My disciples]

Support Reference: Metaphor

ULT hear my voice
UST respond to what I say
(τῆς φωνῆς μου ἀκούουσιν)

Here, **hear** means listening to something with the intent to heed it and respond appropriately. See how you translated this word in 10:16. Alternate translation: [heed my voice]

Support Reference: Metaphor

ULT they follow me
UST they are my disciples
(ἀκολουθοῦσίν μοι)

See how you translated a similar phrase in 8:12.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	Just like sheep obey the voice of their shepherd … people
know	know

John 10:28

ULT	UST
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.	*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.*

ULT no one will snatch any of them from my hand
UST {no one can ever} take them away from me
(οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου)

Jesus uses the word **hand** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eternal	to live forever {with God in heaven}
they will … perish	can … destroy them
will snatch	can … take

John 10:29

ULT	UST
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.	*My Father gave them to me. He is greater than anyone, and no one is able to take them away from him.*

> ULT **My Father, who has given them to me**
> UST My Father gave them to me
> (ὁ Πατήρ μου ὃς δέδωκέν μοι)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **no one is able to snatch them from the hand of the Father**
> UST no one is able to take them away from him
> (οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός)

Jesus uses the word **hand** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
to snatch them	to take them
of the Father	him

John 10:30

ULT	UST
I and the Father are one.”	*My father and I are one God.”*

ULT **are one**
UST are one God
(ἕν ἐσμεν)

The word translated as **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.” You could include this information if that would be helpful to your readers. Alternate translation: [are one entity]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST My father
(ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	father

John 10:31

ULT	UST
The Jews took up stones again so that they might stone him.	*The Jewish leaders again picked up stones in order to throw them at him and kill him.*

ULT **The Jews**
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **so that they might stone him**
UST in order to throw them at him and kill him
(ἵνα λιθάσωσιν αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
stones	stones
they might stone	throw them at him and kill

John 10:32

ULT	UST
Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?"	*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?"*

ULT **many good works … of those works**
UST me do many miraculous good deeds … of them
(πολλὰ ἔργα καλὰ & αὐτῶν ἔργον)

See how you translated **works** in 10:25. Alternate translation: [many good miracles … of those miracles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the Father**
UST that my Father told me to do
(ἐκ τοῦ Πατρός)

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]

ULT **the Father**
UST that my Father told me to do
(τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **For which of those works are you stoning me**
UST For which one of them are you going to kill me with stones
(διὰ ποῖον αὐτῶν ἔργον, ἐμὲ λιθάζετε)

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!]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
good	me do … miraculous good deeds
Father	that my Father told me to do
are you stoning	are you going to kill … with stones

John 10:33

ULT	UST
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."	*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!"*

ULT **The Jews answered him**
UST The Jewish leaders replied
(ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι)

See how you translated this phrase in 10:31. Alternate translation: [The Jewish authorities answered him]

Support Reference: Synecdoche

ULT **for blasphemy**
UST {we want to kill you} because you blaspheme God
(περὶ βλασφημίας)

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]

Support Reference: Abstract Nouns

ULT **blasphemy**
UST you blaspheme God
(βλασφημίας)

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 10:30. Here, **blasphemy** does not have a general sense of "insult." See the discussion of this term in the introduction for this chapter. Alternate translation: [committing the crime of blasphemy]

Support Reference: Assumed Knowledge and Implicit Information

ULT **making yourself God**
UST by claiming to be God
(ποιεῖς σεαυτὸν Θεόν)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	The Jewish leaders
We are … stoning	We do … want to kill … with stones
good	you did a good
blasphemy	you blaspheme God
God	by claiming to be God

John 10:34

ULT	UST
Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'?	*Jesus replied to them, "In the Old Testament a prophet wrote that God said, 'I have said that you are gods.'*

ULT Is it not written in your law, 'I said, "You are gods
UST In the Old Testament a prophet wrote … God said, 'I have said that you are gods
(οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν & ἐγὼ εἶπα, θεοί ἐστε)

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.]

Support Reference: Rhetorical Question

ULT Is it not written
UST a prophet wrote … God said
(οὐκ ἔστιν γεγραμμένον)

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]

Support Reference: Active or Passive

ULT Is it not written in your law
UST In the Old Testament a prophet wrote … God said
(οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν)

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 it would be helpful in your language, you could state explicitly that Jesus was quoting from Psalms. Alternate translation: [Has it not been written in the Psalms]

Support Reference: Quotations and Quote Margins

ULT **in your law**
UST In the Old Testament
(ἐν τῷ νόμῳ ὑμῶν)

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]

Support Reference: Synecdoche

ULT **I said, "You are gods**
UST I have said that you are gods
(ἐγὼ εἶπα, θεοί ἐστε)

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]

Support Reference: First, Second or Third Person

ULT **I said, "You are gods**
UST I have said that you are gods
(ἐγὼ εἶπα, θεοί ἐστε)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
law	the Old Testament
gods	gods

John 10:35

ULT	UST
If he called them gods, to whom the word of God came (and the Scripture is not able to be broken),	*Since God called those to whom he spoke 'gods' and no one can prove that the Scripture is false,*

Note:

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.

ULT **If he called them gods**
UST Since God called those … gods
(εἰ ἐκείνους εἶπεν θεοὺς)

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 think that what John is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [Since he called them gods]

Support Reference: Connect — Factual Conditions

ULT **the word of God came**
UST to whom he spoke
(ὁ λόγος τοῦ Θεοῦ ἐγένετο)

Jesus used the term **word** 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]

Support Reference: Metonymy

ULT **the word of God came**
UST to whom he spoke
(ὁ λόγος τοῦ Θεοῦ ἐγένετο)

Jesus speaks of **the word of God** 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 plainly. Alternate translation: [God spoke his word]

Support Reference: Personification

ULT **the Scripture is not able to be broken**
UST no one can prove that the Scripture is false
(οὐ δύναται λυθῆναι ἡ Γραφή)

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]

Support Reference: Active or Passive

ULT **the Scripture is not able to be broken**
UST no one can prove that the Scripture is false
(οὐ δύναται λυθῆναι ἡ Γραφή)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gods	gods
word of God	to whom he spoke
Scripture	no one can prove that the Scripture is false

John 10:36

ULT	UST
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'?	*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.*

ULT **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 why do you say … 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
(ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε & βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι)

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!']

Support Reference: Rhetorical Question

ULT **do you say … You are blaspheming,' because I said, 'I am the Son of God**
UST why do you say … blaspheming God because I said that I am … Son of God? I am the
(ὑμεῖς λέγετε & βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι)

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]

Support Reference: Quotes within Quotes

ULT **to the one the Father sanctified and sent into the world**
UST I am … the … one whom my Father specially selected {to belong to him} and sent into this world
(ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to me whom the Father sanctified and sent into the world]

Support Reference: First, Second or Third Person

ULT **Father**
UST my Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **You are blaspheming**
UST blaspheming God … I … am
(βλασφημεῖς)

Jesus is leaving a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. See how you translated "blasphemy" in 10:33 and also see the discussion of this term in the introduction for this chapter. Alternate translation: [You have committed the crime of blaspheming God] or [You are guilty of blaspheming God]

Support Reference: Ellipsis

ULT **the Son of God**
UST Son of God … the
(Υἱὸς τοῦ Θεοῦ)

This phrase, **the Son of God**, is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
sanctified	specially selected {to belong to him}
world	world
You are blaspheming	blaspheming God … I … am
the Son of God	Son of God … the

John 10:37

ULT	UST
If I am not doing the works of my Father, do not believe me.	*If I am not doing the miraculous works that my Father wants me to do, then you should not trust me.*

ULT **the works of my Father**
UST the miraculous works that my Father wants me to do
(τὰ ἔργα τοῦ Πατρός μου)

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]

Support Reference: Possession

ULT **of … Father**
UST that … Father wants me to do
(τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Father	that … Father wants me to do
do … believe	then you should … trust

John 10:38

ULT	UST
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."	*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."*

ULT **But if I am doing them**
UST However, because I am doing these {miraculous} deeds
(εἰ δὲ ποιῶ)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [But since I am doing them]

Support Reference: Connect — Factual Conditions

ULT **believe in the works**
UST you should trust {what} these deeds {reveal about me}
(τοῖς ἔργοις πιστεύετε)

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. You could include this information if that would be helpful to your readers. Alternate translation: [believe that the works I do are from God] or [believe that the works I do are done with God's power]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father {is} in me, and I in the Father**
UST my Father and I are completely united
(ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν τῷ Πατρί)

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]

Support Reference: Idiom

> ULT **the Father {is} in me, and I in the Father**
> UST my Father and I are completely united
> (ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν τῷ Πατρί)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … believe	you do … trust
believe	you should trust
you might know	learn
might understand	comprehend
Father {is}	my Father and I are completely united
Father	my Father and I are completely united

John 10:39

ULT	UST
Therefore, they were seeking to seize him again, but he went away out of their hand.	*Because {he said these things}, the Jewish leaders tried again to arrest Jesus, but he got away from them.*

ULT he went away out of their hand
UST he got away from them
(ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν)

Here, John used the word **hand** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were seeking	the Jewish leaders tried
to seize	to arrest

John 10:40

ULT	UST
And he went away again beyond the Jordan to the place where John first was baptizing, and he stayed there.	*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.*

ULT **beyond the Jordan**
UST over {on the east side of} the Jordan River
(πέραν τοῦ Ἰορδάνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John**
UST John the Baptizer had
(ἦν Ἰωάννης)

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 **John** in 1:26. Alternate translation: [John the Baptist] or [John the Immerser]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John first was baptizing**
UST John the Baptizer had baptized people at the beginning {of his ministry}
(ἦν Ἰωάννης τὸ πρῶτον βαπτίζων)

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. You could include this information if that would be helpful to your readers. Alternate translation: [John was baptizing during the first days of his ministry]

Support Reference: Assumed Knowledge and Implicit Information

ULT he stayed there
UST Jesus stayed there for a while
(ἔμεινεν ἐκεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jordan	Jordan River
John	John the Baptizer had
was baptizing	baptized people

John 10:41

ULT	UST
And many came to him and were saying, "John indeed did no sign, but all that John said about this one was true."	*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!"*

ULT sign
UST a miraculous sign
(σημεῖον)

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]

ULT this one
UST this man
(τούτου)

Here, **this one** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [this man, Jesus]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
sign	a miraculous sign
John	John

John 10:42

ULT	UST
And many believed in him there.	*Many people trusted in him in that place.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	trusted
in him	in him

John 11

John 11 Chapter Introduction

Structure and Formatting

1. Jesus returns to Judea (11:1–16)
2. Jesus' seventh sign: Jesus makes Lazarus become alive again (11:17–46)
3. The Jewish leaders plan to kill Jesus (11:47–57)

Religious and Cultural 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 11:38–44.

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)

Translation Issues 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

ULT	UST
Now a certain man was sick, Lazarus from Bethany, from the village of Mary and her sister Martha.	*A man named Lazarus became very ill. He lived in the village of Bethany where his sisters Mary and Martha also lived.*

Note:

11:1–2 provide background information about **Lazarus** and his sisters. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **Now a certain man was sick, Lazarus from Bethany**
UST A man named Lazarus became very ill … of Bethany
(ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας)

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]

Support Reference: Introduction of New and Old Participants

ULT **her sister Martha**
UST his sisters … Martha also lived
(Μάρθας τῆς ἀδελφῆς αὐτῆς)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in 11:5 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]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lazarus	named Lazarus
Bethany	Bethany
of Mary	Mary
Martha	Martha also lived

John 11:2

ULT	UST
Now Mary was the one having anointed the Lord with myrrh and having wiped his feet with her hair, whose brother Lazarus was sick.	*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.*

ULT **Now Mary was the one having anointed the Lord with myrrh and having wiped his feet with her hair**

UST 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

(ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς)

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]

Support Reference: Order of Events

ULT **brother Lazarus**

UST her brother Lazarus

(ὁ ἀδελφὸς Λάζαρος)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in 11:5 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]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary	the same Mary
having anointed	who later would pour … on
Lord	Lord
Lazarus	Lazarus

John 11:3

ULT	UST
Therefore, the sisters sent to him, saying, "Sir, behold, he whom you love is sick."	*So the two sisters sent someone to tell Jesus about Lazarus. They said, "Lord, the one whom you love is very ill. {Please come!}"*

ULT **the sisters sent to him, saying**
UST the two sisters sent someone to tell Jesus about Lazarus. They said
(ἀπέστειλαν & αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [the sisters sent to him, and they said]

Support Reference: Quotations and Quote Margins

ULT **sent to him**
UST sent someone to tell Jesus about Lazarus
(ἀπέστειλαν & πρὸς αὐτὸν)

John is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [sent messengers to him] or [sent a message to him]

Support Reference: Ellipsis

ULT **Sir, behold, he whom you love is sick**
UST Lord, the one whom you love is very ill. {Please come … }
(Κύριε, ἴδε, ὃν φιλεῖς ἀσθενεῖ)

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]

Support Reference: Statements — Other Uses

ULT behold
(ἴδε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sir	Lord
you love	the one whom you love

John 11:4

ULT	UST
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."	*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."*

ULT **is not to death**
UST will not end in Lazarus' death
(οὐκ ἔστιν πρὸς θάνατον)

Here, **not to** indicates that what follows is not the result of the **sickness**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [This sickness will not result in death]

Support Reference: Connect — Reason-and-Result Relationship

ULT **but for the glory of God**
UST Rather, the purpose of this illness is to reveal how great God is
(ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for the glory of God**
UST the purpose of this illness is to reveal how great God is
(ὑπὲρ τῆς δόξης τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT so that the Son of God may be glorified by it
UST Lazarus became ill in order that the illness may reveal how great I, the Son of God, am
(ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι’ αὐτῆς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT the Son of God
UST I, the Son of God
(ὁ Υἱὸς τοῦ Θεοῦ)

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.

Support Reference: First, Second or Third Person

ULT Son of God
UST I, the Son of God
(Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
glory	to reveal how great God is
of God	to reveal how great God is
Son of God	I, the Son of God
may be glorified	may reveal how great … am

John 11:5

ULT	UST
(Now Jesus loved Martha and her sister and Lazarus.)	*(Jesus loved Martha, her sister Mary, and Lazarus.)*

Note:

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.

Support Reference: Background Information

ULT **sister**
UST sister Mary
(τὴν ἀδελφὴν)

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in 11:5 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]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
loved	loved
Martha	Martha
Lazarus	Lazarus

John 11:6

ULT	UST
Therefore, when he heard that he was sick, he then indeed stayed two days in the place where he was.	*So when Jesus heard that Lazarus was ill, he deliberately remained where he was for two more days.*

ULT **Therefore**
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days

John 11:7

ULT	UST
Then after this, he says to the disciples, "Let us go to Judea again."	*Then after {those two days} Jesus said to his disciples, "Let us go back to the region of Judea."*

ULT he says
UST Jesus said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the disciples	to his disciples
Judea	the region of Judea

John 11:8

ULT	UST
The disciples say to him, "Rabbi, right now the Jews are seeking to stone you, and you are going back there again?"	*His disciples said, "Teacher, the Jewish leaders {in Judea} currently want to kill you with stones! You surely should not return there again!"*

ULT the Jews
UST the Jewish leaders {in Judea}
(οἱ Ἰουδαῖοι)

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 introduction for this chapter.

Support Reference: Synecdoche

ULT you are going back there again
UST You surely should not return there again
(πάλιν ὑπάγεις ἐκεῖ)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Rabbi	Teacher
Jews	Jewish leaders {in Judea}
are seeking	want
to stone	to kill … with stones

John 11:9

ULT	UST
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.	*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.*

ULT **Are there not 12 hours in the day**
UST You know that there are 12 hours of daylight
(οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας)

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.]

Support Reference: Rhetorical Question

ULT **If someone walks in the daytime, he does not stumble, because he sees by the light of this world**
UST The person who walks during the daytime will walk safely because the light allows him to see where he is going
(ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει)

Jesus speaks 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** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
hours	You know that there are 12 hours of daylight
in the day	You know that there are 12 hours of daylight
daytime	daytime
he does … stumble	will walk safely
of … world	the light

John 11:10

ULT	UST
But if someone walks at night, he stumbles because the light is not in him.”	*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.”*

ULT **But if someone walks at night, he stumbles because the light is not in him**
UST 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
(ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ)

In this verse Jesus expands the metaphor from the previous verse about a person walking outside. In this metaphor Jesus uses **the light** 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]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he stumbles	he will stumble

John 11:11

ULT	UST
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."	*After saying these things, he told them, "Our friend Lazarus is sleeping, but I will go there to wake him up."*

ULT **he says**
UST he told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Our friend Lazarus has fallen asleep**
UST Our friend Lazarus is sleeping
(Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται)

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 11:14, 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.

Support Reference: Euphemism

ULT **but I am going so that I may wake him out of sleep**
UST but I will go there to wake him up
(ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν)

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 plainly.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lazarus	Lazarus

John 11:12

ULT	UST
Therefore, the disciples said to him, "Lord, if he has fallen asleep, he will recover."	*So his disciples told him, "Lord, if he is sleeping, then he will get well."*

ULT if he has fallen asleep
UST if he is sleeping
(εἰ κεκοίμηται)

See how you translated **fallen asleep** in the previous verse.

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	his disciples
Lord	Lord

John 11:13

ULT	UST
(Now Jesus had spoken about his death, but those ones thought that he is speaking about the sleep of slumber.)	*(Jesus was actually speaking about Lazarus' death, but his disciples thought that he was talking about actual sleep.)*

Note:

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.

Support Reference: Background Information

ULT **those ones**
UST his disciples
(ἐκεῖνοι)

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.

Support Reference: Pronouns — When to Use Them

ULT **he is speaking**
UST he was talking
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the sleep of slumber**
UST actual sleep
(τῆς κοιμήσεως τοῦ ὕπνου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 11:14

ULT	UST
Therefore, Jesus then said to them plainly, “Lazarus died.	*So Jesus told them clearly, “Lazarus is dead.*

ULT Jesus then said to them plainly
UST Jesus told them clearly
(τότε & εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ)

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 11:11, he told them the meaning plainly. Alternate translation: [Jesus then said to them in words that they could understand]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Lazarus	Lazarus

John 11:15

ULT	UST
And I am glad for your sakes that I was not there, so that you may believe. But let us go to him."	*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."*

ULT for your sakes
UST {This is} for your benefit
(δι' ὑμᾶς)

Alternate translation: [for your benefit] or [for your good]

ULT so that you may believe
UST {I let this happen} so that you may trust in me
(ἵνα πιστεύσητε)

Jesus is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am glad	I rejoice
you may believe	you may trust in me

John 11:16

ULT	UST
Therefore, Thomas, called Didymus, said to his fellow disciples, “Let us also go, so that we may die with him.”	*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.”*

ULT Didymus
UST The Twin
(Δίδυμος)

Didymus is the name of a man. It is a Greek word that means “twin” and is Thomas’ other name.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thomas, called Didymus	Thomas, whom they called “The Twin
called	whom they called
to … fellow disciples	to the rest of the disciples

John 11:17

ULT	UST
Therefore, having come, Jesus found him having already been in the tomb for four days.	*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.*

ULT Jesus found him having already been in the tomb for four days
UST Jesus … he learned that people had already put Lazarus' dead body in a tomb four days before then
(ὁ Ἰησοῦς εὗρεν αὐτὸν, τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
tomb	tomb
days	days before then

John 11:18

ULT	UST
Now Bethany was near Jerusalem, about 15 stadia away.	*(Jerusalem was only about three kilometers away from the village of Bethany.)*

ULT **Now Bethany was near Jerusalem, about 15 stadia away**
UST Jerusalem was only about three kilometers away from the village of Bethany
(ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε)

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]

Support Reference: Background Information

ULT **15 stadia away**
UST three kilometers away from
(ἀπὸ σταδίων δεκαπέντε)

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]

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethany	the village of Bethany
Jerusalem	Jerusalem

John 11:19

ULT	UST
And many of the Jews had come to Martha and Mary so that they might comfort them about their brother.	*Many Jewish people came to Martha and Mary {in Bethany} in order to console both of them concerning their brother Lazarus' death.*

Note:

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.

Support Reference: Background Information

ULT **the Jews**
UST Jewish people
(τῶν Ἰουδαίων)

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 introduction for this chapter. You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **their brother**
UST their brother Lazarus' death
(τοῦ ἀδελφοῦ)

See how you translated **brother** in 11:2.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish people
Martha	Martha
Mary	Mary {in Bethany}

John 11:20

ULT	UST
Then Martha, when she heard, "Jesus is coming," went to meet him, but Mary was sitting in the house.	*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.*

ULT she heard, "Jesus is coming
UST heard {someone say} … Jesus was coming
(ἤκουσεν & Ἰησοῦς ἔρχεται)

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]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Martha	Martha
Jesus	Jesus
Mary	Mary {did not go with her}
house	house

John 11:21

ULT	UST
Martha then said to Jesus, "Lord, if you were here, my brother would not have died.	*When Martha met Jesus, she said to him, "Lord, if you had only been here sooner, my brother would not be dead!*

ULT **if you were here, my brother would not have died**
UST if you had only been here sooner, my brother would not be dead
(εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **brother**
UST brother
(ὁ ἀδελφός)

See how you translated **brother** in 11:2.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Martha	Martha
Jesus	him
Lord	Lord

John 11:22

ULT	UST
But even now, I know that whatever you would ask from God, God will give to you.”	*However, even now {that he is dead} I am certain that God will do for you whatever you ask him to do.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I am certain
from God	him to do
God	God

John 11:23

ULT	UST
Jesus says to her, “Your brother will rise again.”	*Jesus told her, “Your brother will live again.”*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Your brother will rise again**
UST Your brother will live again
(ἀναστήσεται ὁ ἀδελφός σου)

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]

Support Reference: Idiom

ULT **brother**
UST brother
(ὁ ἀδελφός)

See how you translated **brother** in 11:2.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 11:24

ULT	UST
Martha says to him, “I know that he will rise again in the resurrection on the last day.”	*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}.”*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **he will rise again**
UST my brother will live again
(ἀναστήσεται)

See how you translated **rise again** in the previous verse.

Support Reference: Idiom

ULT **in the resurrection**
UST when God raises all dead people
(ἐν τῇ ἀναστάσει)

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]

Support Reference: Abstract Nouns

ULT **on the last day**
UST on the last day {when he judges everyone}
(ἐν τῇ ἐσχάτῃ ἡμέρᾳ)

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). You could include this information if that would be helpful to your readers. Alternate translation: [on the day when God judges everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Martha	Martha
I know	I am certain
resurrection	when God raises all dead people
last day	last day {when he judges everyone}
day	day {when he judges everyone}

John 11:25

ULT	UST
Jesus said to her, "I am the resurrection and the life; the one believing in me, even if he dies, will live;	*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.*

ULT **the resurrection**
UST the one who causes dead people to live again
(ἡ ἀνάστασις)

Here, **Jesus** calls himself **the resurrection** in order to say that he is the one who causes dead people to come back to life. You could include this information if that would be helpful to your readers. Alternate translation: [the one who resurrects dead people] or [the one who brings dead people back to life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the life**
UST I am the one who gives people eternal life
(ἡ ζωή)

Here, **Jesus** calls himself **the life** in order to say that he is the one who gives people eternal **life**. You could include this information if that would be helpful to your readers. Alternate translation: [the one who makes people live forever] or [the one who causes people to live forever]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even if he dies**
UST even if his body dies
(κἂν ἀποθάνῃ)

Here, **dies** refers to physical death. You could include this information if that would be helpful to your readers. Alternate translation: [even if his body dies]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will live**
> UST will live forever
> (ζήσεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
resurrection	the one who causes dead people to live again
believing	Whoever trusts
in me	in me

John 11:26

ULT	UST
and everyone living and believing in me may certainly not die into eternity. Do you believe this?”	*All those who receive eternal life and trust in me will surely live forever. Do you believe that this is true?”*

ULT **everyone living**
UST All those who receive eternal life
(πᾶς ὁ ζῶν)

Here, **living** refers to having eternal life, as “live” does in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [everyone who has eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **may certainly not die into eternity**
UST will surely live forever
(οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα)

Here, **die** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could express the idea behind this use of **die** explicitly. See how you translated a similar phrase in 6:50. Alternate translation: [may certainly not die spiritually into eternity] or [may certainly not experience spiritual death into eternity]

Support Reference: Assumed Knowledge and Implicit Information

ULT **may certainly not die into eternity**
UST will surely live forever
(οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	trust
in me	in me

ULT	UST
Do you believe	Do you believe

John 11:27

ULT	UST
She says to him, "Yes, Lord, I believe that you are the Christ, the Son of God, coming into the world."	*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."*

ULT **She says**
UST Martha told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Son of God**
UST Son of God
(Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

ULT **coming into the world**
UST {You are} the one whom God promised would come into this world
(ὁ εἰς τὸν κόσμον ἐρχόμενος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
believe	do indeed believe
Christ	Messiah
Son of God	Son of God
world	world

John 11:28

ULT	UST
And having said this, she went away and called her sister Mary privately, having said, "The Teacher is here and is calling you."	*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."*

ULT sister
UST sister
(τὴν ἀδελφὴν)

See how you translated **sister** in 11:5.

Support Reference: Kinship

ULT Teacher
UST Teacher
(διδάσκαλος)

Here, **Teacher** refers to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Teacher, Jesus,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	summoned
Mary	Mary
Teacher	Teacher
is calling	he is summoning

John 11:29

ULT	UST
Now when she heard this, she got up quickly and went to him.	*When Mary heard what her sister said, she rose quickly and went out to meet Jesus.*

(There are no notes for this verse)

John 11:30

ULT	UST
(Now Jesus had not yet come into the village but was still in the place where Martha had met him.)	*(At that time Jesus had not yet entered the village of Bethany. Rather, he was still at the place where Martha had met him.)*

ULT **Now Jesus had not yet come into the village**
UST At that time Jesus had not yet entered the village of Bethany
(οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην)

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]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Martha	Martha

John 11:31

ULT	UST
Then the Jews being 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.	*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.*

ULT **the Jews**
UST The Jewish people
(οἱ & Ἰουδαῖοι)

See how you translated **the Jews** in 11:19.

ULT **being with her in the house and comforting her**
UST who were comforting Mary in her house
(οἱ ὄντες μετ᾽ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν)

This phrase is making a distinction between **the Jews** who were **comfortingMary** 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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish people
house	who were comforting Mary in her house
Mary	her
tomb	tomb {where they had buried Lazarus}

John 11:32

ULT	UST
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 were here, my brother would not have died."	*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!"*

ULT **she fell down at his feet**
UST she threw herself down on the ground in front of his feet
(ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας)

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**. You could include this information if that would be helpful to your readers. Alternate translation: [she prostrated herself at his feet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she fell down at his feet, saying to him**
UST she threw herself down on the ground in front of his feet. She told him
(ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [she fell down at his feet and said to him]

Support Reference: Quotations and Quote Margins

ULT **Lord, if you were here, my brother would not have died**
UST Lord, if you had only been here sooner, my brother would not be dead
(Κύριε, εἰ ἦς ὧδε, οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός)

See how you translated this sentence in 11:21.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary	Mary
Jesus	Jesus
she fell down	she threw herself down on the ground
Lord	Lord

John 11:33

ULT	UST
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.	*When Jesus saw her grieving, and the Jewish people with her also grieving, he became extremely agitated.*

ULT **the Jews**
UST the Jewish people with
(τοὺς & Ἰουδαίους)

See how you translated **the Jews** in 11:19.

ULT **he was deeply disturbed in the spirit and he troubled himself**
UST he became extremely agitated
(ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν)

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]

Support Reference: Doublet

ULT **he was deeply disturbed**
UST he became extremely agitated
(ἐνεβριμήσατο)

The word translated as **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he was deeply disturbed in the spirit**
UST he became extremely agitated
(ἐνεβριμήσατο τῷ πνεύματι)

Here, **spirit** refers to Jesus' **spirit**. It does not refer to the Holy Spirit. You could include this information if that would be helpful to your readers. Alternate translation: [he was deeply disturbed within himself] or [he was deeply disturbed inside]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jews	Jewish people
in the spirit	he became extremely agitated
he troubled	he became extremely agitated

John 11:34

ULT	UST
And he said, “Where have you laid him?” They say to him, “Lord, come and see.”	*He asked, “Where have you buried his body?” They told him, “Lord, come and see {where he is}.”*

ULT Where have you laid him
UST Where have you buried his body
(ποῦ τεθείκατε αὐτόν)

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?]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord

John 11:35

ULT	UST
Jesus wept.	*Jesus started crying.*

ULT Jesus wept
UST Jesus started crying
(ἐδάκρυσεν ὁ Ἰησοῦς)

The word translated as **wept** is different from the word used to describe the weeping of Mary and the Jews with her in 11:31–33. 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 11:36

ULT	UST
Then the Jews said, “Behold how much he loved him!”	*So the Jewish people {who were with Mary} said among themselves, “See how much he loved Lazarus!”*

ULT the Jews
UST the Jewish people {who were with Mary}
(οἱ Ἰουδαῖοι)

See how you translated **the Jews** in 11:19.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish people {who were with Mary}
he loved	he loved

John 11:37

ULT	UST
But some of them said, "Was this one, having opened the eyes of the blind man, not able to act so that this one also would not die?"	*However, others among them said, "He could enable the blind man to see. But maybe he did not have enough power to prevent this man from dying!"*

ULT **Was this one, having opened the eyes of the blind man, not able to act so that this one also would not die**

UST He could enable the blind man to see. But maybe he did not have enough power to prevent this man from dying

(οὐκ ἐδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ)

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. Alternate translation: [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!]

Support Reference: Rhetorical Question

ULT **having opened the eyes of the blind man**

UST He could enable the blind man to see. But maybe he did not have enough power to prevent this man from dying

(ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ)

See how you translated a similar phrase in 9:14. Alternate translation: [who caused the blind man to see]

Support Reference: Metonymy

John 11:38

ULT	UST
Therefore, Jesus again, being deeply disturbed in himself, went to the tomb. Now it was a cave, and a stone lay against it.	*Jesus then was emotionally agitated again when he came to the tomb. (It was a cave, and a large rock was covering its entrance.)*

ULT being deeply disturbed in himself
UST was emotionally agitated
(ἐμβριμώμενος ἐν ἑαυτῷ)

See how you translated the similar phrase in 11:33.

ULT Now it was a cave, and a stone lay against it
UST It was a cave, and a large rock was covering its entrance
(ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ)

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.]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
tomb	tomb

John 11:39

ULT	UST
Jesus says, "Take away the stone." Martha, the sister of the one that had died, says to him, "Lord, he will already stink, for it is four days."	*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."*

ULT **says … says**
UST said … However … told
(λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the sister**
UST Lazarus' sister Martha
(ἡ ἀδελφὴ)

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]

Support Reference: Kinship

ULT **for it is four days**
UST because he died four days ago
(τεταρταῖος γάρ ἐστιν)

This means that it has been **four days** since Lazarus **died**. You could include this information if that would be helpful to your readers. Alternate translation: [for he has been dead for four days] or [for it has been four days since he died]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Martha	Lazarus' sister Martha
Lord	Lord

John 11:40

ULT	UST
Jesus says to her, "Did I not say to you that, if you believe, you will see the glory of God?"	*Jesus told her, "I surely told you that if you trusted me, you would see how great God is!"*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Did I not say to you that, if you believe, you will see the glory of God**
UST I surely told you that if you trusted me, you would see how great God is
(οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψῃ τὴν δόξαν τοῦ Θεοῦ)

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!]

Support Reference: Rhetorical Question

ULT **if you believe**
UST I surely told you that if you trusted me, you would see how great God is
(ἐὰν πιστεύσῃς)

Jesus is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: [if you believe in me] or [if you believe that I am the Messiah]

Support Reference: Ellipsis

> ULT **the glory of God**
> UST I surely told you that if you trusted me, you would see how great God is
> (τὴν δόξαν τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **the glory of God**
> UST I surely told you that if you trusted me, you would see how great God is
> (τὴν δόξαν τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you believe	I surely told you that if you trusted me, you would see how great God is
glory	I surely told you that if you trusted me, you would see how great God is
of God	I surely told you that if you trusted me, you would see how great God is

John 11:41

ULT	UST
Therefore, they took away the stone. Then Jesus lifted up his eyes and said, "Father, I thank you that you heard me.	*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.*

ULT Jesus lifted up his eyes
UST Jesus looked up toward heaven
(ὁ & Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω)

Here, "lifted up his eyes" is an idiom that means to look upward. See how you translated a similar phrase in 4:35.

Support Reference: Idiom

ULT Father
UST Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Father	Father

John 11:42

ULT	UST
Now I have known that you always hear, but because of the crowd that is standing around I spoke, so that they may believe that you sent me."	*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."*

ULT the crowd that is standing around
UST the people standing here
(τὸν ὄχλον τὸν περιεστῶτα)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have known	know
they may believe	they might be confident

John 11:43

ULT	UST
And having said this, he cried out with a loud voice, “Lazarus, come out!”	*After he said that prayer, he shouted loudly, “Lazarus, come out of the tomb!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lazarus	Lazarus

John 11:44

ULT	UST
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."	*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."*

ULT **his feet and hands having been bound with cloths, and his face having been bound with a cloth**

UST The people who prepared … { … for burial} had wrapped his feet and hands with strips of cloth and had wrapped a cloth around his face

(δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο)

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]

Support Reference: Active or Passive

ULT **his feet and hands having been bound with cloths, and his face having been bound with a cloth**

UST The people who prepared … { … for burial} had wrapped his feet and hands with strips of cloth and had wrapped a cloth around his face

(δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο)

Wrapping a dead body in strips of **cloth** was the burial custom in this culture. See the discussion of this in the introduction 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]

Support Reference: Translate Unknowns

> **ULT says**
> **UST** So … told
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been bound	The people who prepared … { … for burial} had wrapped
having been bound	had wrapped … around
Jesus	Jesus

John 11:45

ULT	UST
Therefore, many of the Jews, having come to Mary and having seen what he did, believed in him.	*As a result, many of the Jewish people who had come to comfort Mary and who had witnessed what Jesus had done trusted him.*

ULT the Jews

UST the Jewish people

(τῶν Ἰουδαίων)

See how you translated this phrase in 11:19.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish people
Mary	Mary
believed	trusted
in him	him

John 11:46

ULT	UST
But some of them went away to the Pharisees and told them what Jesus had done.	*Nevertheless, some of the people there went to the Pharisees and reported to them what Jesus had done.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
Jesus	Jesus

John 11:47

ULT	UST
Therefore, the chief priests and the Pharisees gathered the Sanhedrin together and said, "What will we do, for this man does many signs?	*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.*

ULT **the Sanhedrin**
UST the members of the highest Jewish ruling council
(Συνέδριον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Sanhedrin**
UST the members of the highest Jewish ruling council
(Συνέδριον)

Sanhedrin is the name of a governing body.

Support Reference: How to Translate Names

ULT **What will we do**
UST What are we going to do about this man
(τί ποιοῦμεν)

It is implied here that the council members are talking about Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [What are we going to do about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this man**
UST He
(οὗτος ὁ ἄνθρωπος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **signs**
UST miraculous signs
(σημεῖα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
Pharisees	Pharisees
gathered … together	gathered together
the Sanhedrin	the members of the highest Jewish ruling council
signs	miraculous signs

John 11:48

ULT	UST
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."	*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!"*

ULT **all will believe in him**
UST everyone will trust in him {and make him their king}
(πάντες πιστεύσουσιν εἰς αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Romans will come**
UST the Roman army will come
(ἐλεύσονται οἱ Ῥωμαῖοι)

The Jewish leaders use **the Romans** to refer to the Roman army. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [Roman soldiers will come]

Support Reference: Synecdoche

ULT **and will take away both our place**
UST and destroy both our temple
(καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **nation**
> UST our people
> (τὸ ἔθνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will believe	will trust
in him	in him {and make him their king}
Romans	Roman army
nation	our people

John 11:49

ULT	UST
But one certain man among them, Caiaphas, being high priest that year, said to them, "You do not know anything.	*One member of this council was Caiaphas. He was the high priest during that year. He told them, "You people know nothing!*

ULT **one certain man among them, Caiaphas**
UST One member of this council was Caiaphas
(εἷς & τις ἐξ αὐτῶν, Καϊάφας)

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]

Support Reference: Introduction of New and Old Participants

ULT **You do not know anything**
UST You people know nothing
(ὑμεῖς οὐκ οἴδατε οὐδέν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caiaphas	was Caiaphas
high priest	the high priest
year	during … year
do … know	know nothing

John 11:50

ULT	UST
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."	*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."*

> ULT **and the whole nation would not perish**
> UST than let the Romans kill all of the Jewish people
> (καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται)

Caiaphas implies that the Roman army would kill all of the people of the Jewish **nation** if Jesus is allowed to live and cause a rebellion. 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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the whole nation would not perish**
> UST than let the Romans kill all of the Jewish people
> (καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is better	it would be much better
nation	Jewish people
would … perish	let the Romans kill

John 11:51

ULT	UST
(Now this he said not from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation,	*(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.*

Note: (11:51-52)

In 11:51–52 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.

Support Reference: Background Information

ULT **from himself**
UST because he thought of it himself
(ἀφ᾽ ἑαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but being high priest that year**
UST Rather, since he was the high priest that year
(ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου)

This clause indicates the reason why Caiaphas **prophesied** a true prophecy from God. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because he was high priest that year]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to die for the nation**
UST die on behalf of the Jewish people
(ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους)

See how you translated **nation** in the previous verse.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	the high priest
year	year
he prophesied	he was prophesying
Jesus	Jesus
nation	Jewish people

John 11:52

ULT	UST
and not only for the nation, but so that also the children of God having been scattered would be gathered together into one.)	*{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.)*

ULT **the nation**
UST the Jewish people
(τοῦ ἔθνους)

See how you translated **nation** in the previous verse.

Support Reference: Synecdoche

ULT **the children of God**
UST all the children of God
(τὰ τέκνα τοῦ Θεοῦ)

John uses the word **children** 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 introduction 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]

Support Reference: Metaphor

ULT **so that also the children of God having been scattered would be gathered together into one**
UST also in order to gather into one people all the children of God whom God has dispersed throughout the world
(ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ, τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν)

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]

Support Reference: Active or Passive

> ULT **would be gathered together into one**
> UST gather into one people
> (συναγάγῃ εἰς ἕν)

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 it would be helpful in your language, you could supply these words from the context. Alternate translation: [would be gathered into one people]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	Jewish people
of God	of God
would be gathered together	gather

John 11:53

ULT	UST
Therefore, from that day they plotted so that they might put him to death.	*So in the days following the day that Caiaphas prophesied, the Jewish council made plans to kill Jesus.*

ULT Therefore
UST So
(οὖν)

John is telling his readers what the Jewish leaders did as a result of what Caiaphas said in 11:49–50. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [Consequently]

Support Reference: Connect — Reason-and-Result Relationship

ULT they plotted
UST the Jewish council made plans
(ἐβουλεύσαντο)

The word translated as **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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	the day
they plotted	the Jewish council made plans

John 11:54

ULT	UST
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.	*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}.*

ULT **walked openly among the Jews**
UST traveled around publicly among his Jewish opponents
(παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις)

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]

Support Reference: Synecdoche

ULT **walked openly among the Jews**
UST traveled around publicly among his Jewish opponents
(παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις)

John uses **walked openly** 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]

Support Reference: Metaphor

ULT **the country**
UST the region
(τὴν χώραν)

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 **There he stayed with the disciples**
> UST He remained there with his disciples {for a while}
> (κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jews	his Jewish opponents
wilderness	desolate area
called	called
Ephraim	Ephraim
disciples	his disciples

John 11:55

ULT	UST
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.	*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}.*

ULT **went up to Jerusalem**
UST went up to Jerusalem
(ἀνέβησαν & εἰς Ἰεροσόλυμα)

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.

ULT **the country**
UST the region
(τῆς χώρας)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Passover	the Jewish Passover celebration
of the Jews	the Jewish Passover celebration
Jerusalem	Jerusalem
Passover	Passover celebration began
they might purify	to clean … according to the Jewish rules for attending the celebration

John 11:56

ULT	UST
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?"	*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!"*

> **Note:** (11:56-57)

The event in 11:57 occurs before the event in this verse. If this order might confuse your readers, you can combine these verses and put the text of 11:57 before the text of this verse.

Support Reference: Order of Events

> ULT **they were looking for Jesus**
> UST The people {who came to Jerusalem for the Passover celebration} were searching for Jesus
> (ἐζήτουν & τὸν Ἰησοῦν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **in the temple**
> UST in the temple {courtyard}
> (ἐν τῷ ἱερῷ)

The people were standing in the courtyard of **the temple**. See how you translated **temple** in 8:14.

Support Reference: Synecdoche

ULT **What does it seem to you**
UST What do you think
(τί δοκεῖ ὑμῖν)

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]

Support Reference: Idiom

ULT **That he may certainly not come to the festival**
UST He will surely not come to the Passover celebration
(ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν)

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!]

Support Reference: Rhetorical Question

ULT **That he may certainly not come to the festival**
UST He will surely not come to the Passover celebration
(ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν)

The people are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: [Does it seem to you that he will come to the festival?]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were looking for	The people {who came to Jerusalem for the Passover celebration} were searching for
Jesus	Jesus
temple	temple {courtyard}
festival	He will surely not come to the Passover celebration

John 11:57

ULT	UST
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.	*{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.*

ULT **Now the chief priests**
UST the Jewish ruling priests
(δὲ οἱ ἀρχιερεῖς)

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 11:56. Another option would be to clearly state that this verse refers to an earlier event. Alternate translation: [Earlier, the chief priests]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	Jewish ruling priests
Pharisees	Pharisees
might know	found out
he should report it	must report his location to them
they might seize	they could arrest

John 12

John 12 Chapter Introduction

Structure and Formatting

1. Mary pours perfume on Jesus (12:1–11)
2. Jesus enters Jerusalem (12:12–19)
3. Some Greeks come to Jesus (12:20–26)
4. Jesus predicts his death (12:27–36)
5. John explains the Jews' rejection of Jesus (12:37–43)
6. 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.

Religious and Cultural 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.

Translation Issues 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)

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

ULT	UST
Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.	*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.*

ULT Then, six days before the Passover
UST six days before the Jewish Passover celebration began
(οὖν & πρὸ ἓξ ἡμερῶν τοῦ Πάσχα)

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]

Support Reference: Introduction of a New Event

ULT had raised from the dead
UST made alive again after he had died
(ἤγειρεν ἐκ νεκρῶν)

Here, **raised** is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [had caused to live again]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Passover	Jewish Passover celebration began
Jesus	Jesus
Bethany	the village of Bethany
Lazarus	Lazarus
Jesus	Jesus

John 12:2

ULT	UST
So they made him a dinner there, and Martha was serving, but Lazarus was one of the ones reclining to eat with him.	*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.*

ULT the ones reclining to eat

UST was among those who were sitting together and eating

(τῶν ἀνακειμένων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Martha	Martha
was serving	served the food to the guests
Lazarus	Lazarus

John 12:3

ULT	UST
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.	*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.*

ULT **a litra of perfumed oil**
UST a bottle that contained about half a liter of … perfume
(λίτραν μύρου)

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]

Support Reference: Biblical Weight

ULT **of perfumed oil**
UST of … perfume
(μύρου)

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]

Support Reference: Translate Unknowns

ULT **of perfumed oil of very precious pure nard**
UST of very expensive perfume, which was pure oil from nard plants
(μύρου νάρδου πιστικῆς πολυτίμου)

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]

Support Reference: Possession

> ULT **of very precious pure nard**
> UST very expensive … which was pure oil from nard plants
> (νάρδου πιστικῆς πολυτίμου)

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]

Support Reference: Translate Unknowns

> ULT **Now the house was filled with the fragrance of the perfumed oil**
> UST The pleasant scent of the perfume filled the entire house
> (ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary	Mary
anointed	and she poured it out
of Jesus	Jesus
house	entire house

John 12:4

ULT	UST
But Judas Iscariot, one of his disciples, the one going to betray him, says,	*However, Judas Iscariot {objected}. (He was the one among Jesus' disciples who would soon help the Jewish leaders arrest Jesus.) He said,*

ULT says
UST He said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas Iscariot	Judas Iscariot {objected}
of … disciples	among … disciples
to betray	would … help the Jewish leaders arrest

John 12:5

ULT	UST
"For what reason was this perfumed oil not sold for 300 denarii and given to the poor?"	*"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!"*

ULT **For what reason was this perfumed oil not sold for 300 denarii and given to the poor**
UST 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
(διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς)

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!]

Support Reference: Rhetorical Question

ULT **for 300 denarii**
UST We should have sold this perfume for the money that a man can earn in 300 days of work
(τριακοσίων δηναρίων)

The word **denarii** is the plural form of "denarius." It was a denomination of money in the Roman Empire that was equivalent to one days' wages. Alternate translation: [for 300 days' wages]

Support Reference: Biblical Money

ULT **to the poor**
UST to poor people
(πτωχοῖς)

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]

Support Reference: Nominal Adjectives

John 12:6

ULT	UST
(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 the things being put in it.)	*(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.)*

Note:

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.

Support Reference: Background Information

ULT **he said this, not because it was a concern to him about the poor, but because he was a thief**
UST Judas did not say this because he cared about poor people. Rather, {he said this} because he was a thief
(εἶπεν & τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ᾽ ὅτι κλέπτης ἦν)

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]

Support Reference: Information Structure

ULT **the poor**
UST poor people
(τῶν πτωχῶν)

See how you translated **the poor** in the previous verse.

Support Reference: Nominal Adjectives

ULT **but because he was a thief**
UST Rather, {he said this} because he was a thief
(ἀλλ᾽ ὅτι κλέπτης ἦν)

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: [but he said this because he was a thief]

Support Reference: Ellipsis

> ULT **the things being put in it**
> UST the money that people gave him to put in the bag
> (τὰ βαλλόμενα)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a thief	a thief

John 12:7

ULT	UST
Therefore Jesus said, "Leave her alone so that she might have kept it for the day of my burial.	*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.*

ULT **Leave her alone so that she might have kept it for the day of my burial**
UST Leave her alone! She saved the perfume in order to keep it to prepare me for the time when I {die and} am buried
(ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου, τηρήσῃ αὐτό)

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 12:5 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]

Support Reference: Ellipsis

ULT **Leave her alone so that she might have kept it for the day of my burial**
UST Leave her alone! She saved the perfume in order to keep it to prepare me for the time when I {die and} am buried
(ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου, τηρήσῃ αὐτό)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
day	time
of … burial	when … {die and} am buried

John 12:8

ULT	UST
For you always have the poor with you, but you do not always have me.”	*{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.”*

ULT **For you always have the poor with you, but you do not always have me**
UST {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
(τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you always have the poor with you**
UST poor people will always be among you {whom you can help}
(τοὺς πτωχοὺς & πάντοτε ἔχετε μεθ’ ἑαυτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the poor**
UST poor people
(τοὺς πτωχοὺς)

See how you translated **the poor** in the 12:6.

Support Reference: Nominal Adjectives

ULT **you … have … with you … you do … have**
UST will … be among you {whom you can help} … will … be with you
(ἔχετε μεθ’ ἑαυτῶν & ἔχετε)

In this verse every occurrence of **you** is plural and refers to the disciples and those who were with Jesus at the dinner.

Support Reference: Forms of You

> ULT **but you do not always have me**
> UST but I will not be with you much longer
> (ἐμὲ δὲ οὐ πάντοτε ἔχετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

John 12:9

ULT	UST
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.	*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.*

ULT **Then**
(οὖν)

Then is used here to mark a break in the main storyline. This break continues until the end of 12:11. 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.

Support Reference: Background Information

ULT **a large crowd**
UST A large crowd
(ὁ ὄχλος πολὺς)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **the Jews**
UST Jews
(τῶν Ἰουδαίων)

Here, **the Jews** refers to people from Judea. See the introduction for this chapter. Alternate translation: [the Judeans]

Support Reference: Synecdoche

ULT **he is**
UST Jesus was
(ἐστιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **he had raised from the dead**
> UST Jesus made alive again after he had died
> (ἤγειρεν ἐκ νεκρῶν)

See how you translated this phrase in 12:1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews
learned	heard
Jesus	Jesus was there
Lazarus	Lazarus

John 12:10

ULT	UST
But the chief priests plotted so that they might also put Lazarus to death;	*By contrast, the ruling priests made plans to kill Lazarus as well as Jesus.*

ULT plotted
UST made plans
(ἐβουλεύσαντο)

See how you translated **plotted** in 11:53.

ULT they might also put Lazarus to death
UST kill Lazarus as well as Jesus
(καὶ τὸν Λάζαρον ἀποκτείνωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
plotted	made plans
Lazarus	Lazarus

John 12:11

ULT	UST
for because of him many of the Jews went away and believed in Jesus.	*{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.*

ULT **because of him**
UST he was the reason why
(δι᾽ αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Jews**
UST of the Jews
(τῶν Ἰουδαίων)

See how you translated this phrase in 12:9.

ULT **went away**
UST were no longer believing what they were teaching
(ὑπῆγον)

John uses **went away** to refer to the fact that **many of the Jews** stopped believing the teachings of the Jewish religious authorities and starting trusting Jesus instead. You could include this information if that would be helpful to your readers. Alternate translation: [stopped listening to them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jews	of the Jews
believed	were trusting
in Jesus	in Jesus instead
Jesus	Jesus instead

John 12:12

ULT	UST
On the next day the great crowd, the one having come to the festival, having heard that Jesus is coming to Jerusalem,	*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.*

ULT **On the next day**
UST The next day
(τῇ ἐπαύριον)

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,]

Support Reference: Introduction of a New Event

ULT **the great crowd**
UST the large crowd of people
(ὁ ὄχλος πολὺς)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **the festival**
UST {celebrate} the Passover celebration
(τὴν ἑορτήν)

Here, **festival** refers to the Jewish Passover festival. You could include this information if that would be helpful to your readers. Alternate translation: [the Passover festival]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	{celebrate} the Passover celebration
Jesus	Jesus
Jerusalem	there

John 12:13

ULT	UST
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."	*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!"*

ULT **the branches of the palm trees**
UST branches off of palm trees
(τὰ βαΐα τῶν φοινίκων)

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 it would be helpful in your language, you could express this use of **the branches of the palm trees** by stating the meaning explicitly. Alternate translation: [the branches of the palm trees, which represented their hope to be freed from Roman rule]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cried out**
UST They were shouting
(ἐκραύγαζον)

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.

Support Reference: Quotations and Quote Margins

ULT **Hosanna! Blessed {is} the one coming in the name of the Lord, even the King of Israel**
UST Please, save us! May God bless the one who comes with his authority. That one is the King of Israel
(ὡσαννά! εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ ὁ Βασιλεὺς τοῦ Ἰσραήλ)

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.

Support Reference: Quote Markings

ULT **Hosanna**
UST Please, save us
(ὡσαννά)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Save us now!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the name of the Lord**
UST with his authority
(ἐν ὀνόματι Κυρίου)

Here, **name** refers 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the palm trees	off of palm trees
Blessed {is}	May God bless
of the Lord	with his authority
King	King
of Israel	of Israel

John 12:14

ULT	UST
Now Jesus, having found a young donkey, sat on it, just as it is written,	*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:*

Note:

In 12:14–16 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.

Support Reference: Background Information

ULT **Jesus, having found a young donkey, sat on it**
UST When Jesus came near to Jerusalem, he found a young donkey and sat on it {in order to ride it into the city}
(εὑρὼν & ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ᾽ αὐτό)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as it is written**
UST {By doing this,} he fulfilled what some prophets had written in Scripture
(καθώς ἐστιν γεγραμμένον)

This phrase introduces a combination of parts of various quotations from the Old Testament which occur in the next verse. If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

> ULT **just as it is written**
> UST {By doing this,} he fulfilled what some prophets had written in Scripture
> (καθώς ἐστιν γεγραμμένον)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a young donkey	a young donkey

John 12:15

ULT	UST
"Do not fear, daughter of Zion; behold, your King is coming, sitting on a colt of a donkey."	*"Do not be afraid, you who live in Jerusalem. Look! Your King is coming. He is riding on a donkey's colt!"*

Note:

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.

Support Reference: Quote Markings

ULT **daughter of Zion**
UST you who live in Jerusalem
(θυγάτηρ Σιών)

Here, **daughter of Zion** is used 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]

Support Reference: Metonymy

ULT **a colt of a donkey**
UST a donkey's colt
(πῶλον ὄνου)

A **colt** is a young male **donkey**.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … fear	Do … be afraid
of Zion	you who live in Jerusalem
King	King
of a donkey	a donkey's

John 12:16

ULT	UST
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.	*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.*

ULT **these things … these things … these things**
UST that they were a fulfillment of what those prophets had written … what … that people had done those things
(ταῦτα)

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 12:13–14. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [these words from the scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when Jesus was glorified**
UST after God glorified Jesus {by bringing him back to life}
(ὅτε ἐδοξάσθη Ἰησοῦς)

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]

Support Reference: Active or Passive

ULT **was glorified**
UST God glorified … by bringing him back to life
(ἐδοξάσθη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **these things had been written about him**
UST what the prophets had written about him
(ταῦτα ἦν ἐπ᾽ αὐτῷ γεγραμμένα)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
did … understand	did … understand
Jesus	Jesus
was glorified	God glorified … by bringing him back to life

John 12:17

ULT	UST
Then testified the crowd being with him when he called Lazarus out of the tomb and raised him up from the dead.	*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.*

ULT **the crowd**
UST The crowd of people
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **testified the crowd being with him**
UST The crowd of people that was following along with Jesus kept telling others
(ἐμαρτύρει & ὁ ὄχλος ὁ ὢν μετ᾽ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **raised him up from the dead**
UST had seen Jesus make him alive again after he had died
(ἤγειρεν αὐτὸν ἐκ νεκρῶν)

See how you translated this phrase in 12:1.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testified	kept telling others
he called	Jesus summon
Lazarus	Lazarus
tomb	tomb

John 12:18

ULT	UST
Because of this also the crowd went out to meet him: because they heard that he had done this sign.	*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}.*

ULT **the crowd**
UST A different crowd of people
(ὁ ὄχλος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he had done this sign**
UST he had done the miraculous sign of {making Lazarus alive again}
(τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον)

This phrase refers to Jesus raising Lazarus from the dead, an event that was mentioned in the previous verse. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: [he had done this sign, bringing a dead man back to life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sign**
UST he had done the miraculous sign of {making Lazarus alive again}
(τὸ σημεῖον)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sign	he had done the miraculous sign of {making Lazarus alive again}

John 12:19

ULT	UST
Therefore, the Pharisees said among themselves, "You see that you are accomplishing nothing! Behold, the world has gone after him!"	*So the Pharisees said to each other, "See! We are failing to stop him. Look! Everyone is becoming his disciples!"*

ULT **You see that you are accomplishing nothing**
UST See! We are failing to stop him
(θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν)

The Pharisees imply here that it might be impossible to stop Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [It seems like we can do nothing to stop him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold, the world has gone after him**
UST Look! Everyone is becoming his disciples
(ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν)

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]

Support Reference: Hyperbole

ULT **the world**
UST Everyone
(ὁ κόσμος)

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]

Support Reference: Metonymy

> ULT **has gone after him**
> UST is becoming his disciples
> (ὀπίσω αὐτοῦ ἀπῆλθεν)

Here, **gone after** means to follow Jesus and become his disciple. You could include this information if that would be helpful to your readers. Alternate translation: [has become his disciple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
you are accomplishing	We are failing to stop him
world	Everyone

John 12:20

ULT	UST
Now certain Greeks were among the ones going up so that they might worship at the festival.	*Some people who were not Jews were among the people who went up {to Jerusalem} in order to worship God during the Passover celebration.*

ULT Now certain Greeks
UST Some people who were not Jews
(δὲ Ἕλληνές τινες)

This phrase marks the introduction of **certain Greeks** as new characters in the story. Use the natural form in your language for introducing a new character.

Support Reference: Introduction of New and Old Participants

ULT Greeks
UST people who were not Jews
(Ἕλληνές)

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) You could include this information if that would be helpful to your readers. Alternate translation: [Gentiles] or [non-Jews]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ones going up
UST the people who went up {to Jerusalem}
(τῶν ἀναβαινόντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they might worship at the festival**
UST in order to worship God during the Passover celebration
(ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ)

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]

Support Reference: Ellipsis

ULT **the festival**
UST the Passover celebration
(τῇ ἑορτῇ)

This refers to the Jewish Passover **festival**. See how you translated this word in 12:12.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Greeks	people who were not Jews
they might worship	worship God
festival	Passover celebration

John 12:21

ULT	UST
Then these men went to Philip, the one from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus."	*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?"*

ULT **Bethsaida**
UST who was from the city of Bethsaida
(Βηθσαϊδὰ)

See how you translated **Bethsaida** in 1:44.

Support Reference: How to Translate Names

ULT **asked him, saying**
UST They asked him
(ἠρώτων αὐτὸν λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [asked him by saying]

Support Reference: Quotations and Quote Margins

ULT **Sir**
UST Sir
(κύριε)

Speaking to **Philip**, the Greeks called him **Sir** in order to show respect or politeness. (See: lord, Lord, master, sir)

ULT **we want to see Jesus**
UST would you introduce us to
(θέλομεν τὸν Ἰησοῦν ἰδεῖν)

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?]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	to Philip

ULT	UST
in Galilee	which is in the region of Galilee
Sir	Sir
Jesus	would you introduce us to

John 12:22

ULT	UST
Philip goes and speaks to Andrew; Andrew and Philip go and speak to Jesus.	*Then Philip reported this to Andrew, and they both went and told Jesus {about the Greeks}.*

ULT **speaks to Andrew**
UST reported this to Andrew
(λέγει τῷ Ἀνδρέᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **goes and speaks … go and speak**
UST Then … reported this … and … went and told
(ἔρχεται & καὶ λέγει & ἔρχεται & καὶ λέγουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **speak to Jesus**
UST told Jesus {about the Greeks}
(λέγουσιν τῷ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
to Andrew	to Andrew
Andrew	they both
Philip	they both
to Jesus	Jesus {about the Greeks}

John 12:23

ULT	UST
Now Jesus answers them, saying, "The hour has come so that the Son of Man might be glorified.	*Jesus answered Philip and Andrew, "It is now the time for God to show everyone how great I, the Son of Man, am.*

ULT **answers them, saying**
UST answered Philip and Andrew
(ἀποκρίνεται αὐτοῖς λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [answered them by saying]

Support Reference: Quotations and Quote Margins

ULT **The hour has come**
UST It is now the time
(ἐλήλυθεν ἡ ὥρα)

See the discussion of this in the introduction to Chapter 4 and see how you translated this phrase in 4:21.

Support Reference: Metonymy

ULT **so that the Son of Man might be glorified**
UST for God to show everyone how great I, the Son of Man, am
(ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus refers to his upcoming death, resurrection, and return to heaven as the time when he would be **glorified**. You could include this information if that would be helpful to your readers. Alternate translation: [so that the Son of Man might be glorified through his death, resurrection, and ascension]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

> ULT **the Son of Man**
> UST I, the Son of Man
> (ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated **the Son of Man** in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that the Son of Man might be glorified**
> UST for God to show everyone how great I, the Son of Man, am
> (ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
hour	It is now the time
Son of Man	I … Son of Man
might be glorified	God to show everyone how great … am

John 12:24

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **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 {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
(ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει; ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει)

Jesus uses **a grain of wheat** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
a grain	a seed
of wheat	of wheat
earth	ground
it bears	then it will grow and produce

ULT	UST
fruit	wheat

John 12:25

ULT	UST
The one loving his life loses it, but the one hating his life in this world will keep it for eternal life.	*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.*

ULT **The one loving his life loses it**
UST Anyone who wants to keep on living more than {be my disciple} will die … to
(ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολλύει αὐτήν)

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]

Support Reference: Idiom

ULT **the one hating his life in this world will keep it for eternal life**
UST anyone who wants … {be my disciple} more than to keep on living in this sinful world will keep his life forever
(ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν)

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]

Support Reference: Idiom

ULT **for eternal life**
UST forever
(εἰς ζωὴν αἰώνιον)

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 it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [and also gain eternal life]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loving	Anyone who wants to keep on living more than {be my disciple} … to
world	sinful world
eternal	forever

John 12:26

ULT	UST
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.	*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.*

ULT **let him follow me**
UST must be my disciple
(ἐμοὶ ἀκολουθείτω)

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]

Support Reference: Idiom

ULT **where I am, there will my servant also be**
UST My servant will be with me {in heaven}
(ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST My Father
(ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would serve	who wants to serve
servant	servant
serves	who serves
Father	My Father
will honor	will honor

John 12:27

ULT	UST
Now my soul has been troubled, and what might I say? 'Father, save me from this hour'? But because of this I came to this hour.	*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}.*

ULT **what might I say? 'Father, save me from this hour**
UST I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die … }
(τί εἴπω, Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης)

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!']

Support Reference: Rhetorical Question

ULT **Father**
UST I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die … }
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **this hour … this hour**
UST 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}
(τῆς ὥρας ταύτης & τὴν ὥραν ταύτην)

In this verse **this hour** refers to the time when Jesus would suffer and die on the cross. See how you translated **hour** in 12:23.

Support Reference: Metonymy

> ULT **because of this**
> UST because this is the very reason
> (διὰ τοῦτο)

Here, **this reason** refers to Jesus' suffering and death on the cross. You could include this information if that would be helpful to your readers. Alternate translation: [in order to suffer and die,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	I feel greatly distressed
has been troubled	I feel greatly distressed
Father	I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die … }
save	I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die … }
hour	I should surely not say, 'Father, prevent me from experiencing this time {when I will suffer and die … }
hour	have lived up to this time {when I will suffer and die}

John 12:28

ULT	UST
Father, glorify your name.” Then a voice came from heaven, “I have both glorified {it}, and I will glorify {it} again.”	*Father, show how great you are!” Then God spoke from heaven, “I have already shown how great I am; I will do it again!”*

ULT **Father**
UST Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **glorify your name … I have both glorified {it} … I will glorify {it}**
UST show how great you are … I have already shown how great I am; I will do it
(δόξασόν σου τὸ ὄνομα & καὶ ἐδόξασα & δοξάσω)

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]

Support Reference: Metonymy

ULT **a voice came from heaven**
UST Then God spoke from heaven
(ἦλθεν & φωνὴ ἐκ τοῦ οὐρανοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
glorify	show how great you are
heaven	heaven
I have … glorified {it}	I have already shown how great I am
I will glorify {it}	I will do it

John 12:29

ULT	UST
Then the crowd that had stood by, also having heard it, were saying that thunder had occurred. Others were saying, "An angel has spoken to him."	*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.*

ULT **the crowd**

UST The crowd of people

(ὁ & ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An angel	an angel

John 12:30

ULT	UST
Jesus answered and said, "This voice did not come for me, but for you.	*Jesus replied to them, "The voice that you heard was God's voice. {He did not speak} for my benefit, but for yours!*

ULT This voice did not come

UST The voice that you heard was God's voice. {He did not speak}

(οὐ & ἡ φωνὴ αὕτη γέγονεν)

Jesus refers to the sound of God's **voice** as if it were an object that came down from heaven (See: 12:28). If this would confuse your readers, you could express the meaning plainly. Alternate translation: [God did not speak this]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 12:31

ULT	UST
Now is the judgment of this world: Now will the ruler of this world be thrown out.	*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.*

ULT **Now is the judgment of this world**
UST Now is the time for God to judge the people in this world
(νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου)

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]

Support Reference: Abstract Nouns

ULT **of this world**
UST the people in this world
(τοῦ κόσμου τούτου)

Here, **this world** is used to refer to all the people in the **world**. See how you translated **world** in 1:29.

Support Reference: Metonymy

ULT **Now will the ruler of this world be thrown out**
UST Now is the time when he will throw out {Satan, who is} the one who rules this world
(νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω)

Here, **ruler of this world** refers to Satan. You could include this information if that would be helpful to your readers. Alternate translation: [Now Satan will be thrown out]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now will the ruler of this world be thrown out**
UST Now is the time when he will throw out {Satan, who is} the one who rules this world
(νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judgment	Now is the time for God to judge
of … world	the people in … world
ruler	when … {Satan, who is} the one who rules
of … world	world
will … be thrown	he will throw

John 12:32

ULT	UST
And I, if I am lifted up from the earth, will draw everyone to myself."	*As for me, when people raise me high {on a cross}, I will cause all peoples to come to me."*

ULT **I am lifted up from the earth**
UST people raise me high {on a cross}
(ὑψωθῶ ἐκ τῆς γῆς)

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]

Support Reference: Active or Passive

ULT **if I am lifted up from the earth**
UST when people raise me high {on a cross}
(ἐὰν ὑψωθῶ ἐκ τῆς γῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will draw everyone to myself**
UST I will cause all peoples to come to me
(πάντας ἑλκύσω πρὸς ἐμαυτόν)

See how you translated "draws" in 6:44. Alternate translation: [will pull everyone to myself]

> ULT **will draw everyone to myself**
> UST I will cause all peoples to come to me
> (πάντας ἑλκύσω πρὸς ἐμαυτόν)

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 12:20 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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	people raise me high {on a cross}

John 12:33

ULT	UST
Now he was saying this to indicate what kind of death he was about to die.	*(He said this to let the people know the way he would soon die.)*

Note:

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.

Support Reference: Background Information

John 12:34

ULT	UST
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?"	*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?"*

ULT **the crowd**
UST The crowd of people
(ὁ ὄχλος)

See how you translated **crowd** in 5:13.

Support Reference: Collective Nouns

ULT **the law**
UST Scripture
(τοῦ νόμου)

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]

Support Reference: Synecdoche

ULT **it is necessary for the Son of Man to be lifted up**
UST the Son of Man will be lifted up {to die on a cross}
(δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ Ἀνθρώπου)

Here, the phrase **lifted up** means "crucified." You could include this information if that would be helpful to your readers. Alternate translation: [it is necessary for the Son of Man to be crucified]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man … Son of Man**
UST the Son of Man … Son of Man' you are speaking about
(τὸν Υἱὸν τοῦ Ἀνθρώπου & ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated **the Son of Man** in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Who is this Son of Man**
> UST Who is this ‘Son of Man’ you are speaking about
> (τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ Ἀνθρώπου)

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?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	Scripture
Christ	Messiah
Son of Man	Son of Man
Son of Man	Son of Man’ you are speaking about

John 12:35

ULT	UST
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.	*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!*

ULT **The light will be with you … while you have the light**
UST I am the light {that reveals God's truth and goodness}. I will be with you … while I am still here
(τὸ φῶς ἐν ὑμῖν ἐστιν & ὡς τὸ φῶς ἔχετε)

Jesus uses **light** to refer 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]

Support Reference: Metaphor

ULT **The light will be with you … while you have the light**
UST I am the light {that reveals God's truth and goodness}. I will be with you … while I am still here
(τὸ φῶς ἐν ὑμῖν ἐστιν & ὡς τὸ φῶς ἔχετε)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate these phrases in the first person. Alternate translation: [I, the light, will be with you … while you have me]

Support Reference: First, Second or Third Person

ULT **Walk**
UST Live according to my example
(περιπατεῖτε)

Jesus uses **Walk** 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]

Support Reference: Metaphor

ULT **so that darkness might not overtake you**
UST in order to prevent darkness {that is sin and evil} from controlling you
(ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ)

Jesus uses **darkness** as though it were a person who could **overtake** someone. If this might be confusing for your readers, you could express this meaning plainly or with a simile. Alternate translation: [so that you do not act sinfully, as if the darkness of sin had taken control of you]

Support Reference: Personification

ULT **darkness**
UST prevent darkness {that is sin and evil} from controlling you
(σκοτία)

Jesus uses **darkness** to refer to what is false and evil. See how you translated this term in 1:5.

Support Reference: Metaphor

ULT **the one walking in the darkness**
UST Those who live sinfully are like people who wander around in darkness
(ὁ περιπατῶν ἐν τῇ σκοτίᾳ)

Jesus uses this phrase 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
time	only a little longer
might … overtake	prevent darkness {that is sin and evil} from controlling you

ULT	UST
does … know	knowing

John 12:36

ULT	UST
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.	*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.*

ULT **the light … in the light**
UST in me, the light {that reveals God’s truth and goodness} … I
(τὸ φῶς & εἰς τὸ φῶς)

Both occurrences of **the light** here refer to Jesus. See how you translated **light** in the previous verse.

Support Reference: Metaphor

ULT **sons of light**
UST God’s people, {those who know his truth and goodness}
(υἱοὶ φωτὸς)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believe	Trust
Jesus	Jesus

John 12:37

ULT	UST
Although he had done so many signs before them, they were not believing in him	*Even though Jesus had done many miraculous signs in front of the people, most of them did not trust in him.*

Note: (12:37-43)

In 12:37–43 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.

Support Reference: Background Information

ULT **signs**
UST miraculous signs
(σημεῖα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	miraculous signs
they were … believing	most of them did … trust
in him	in him

John 12:38

ULT	UST
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?"	*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!"*

ULT so that the word of Isaiah the prophet might be fulfilled
UST Their unbelief happened in order to make come true what Isaiah the prophet had written {long ago}
(ἵνα ὁ λόγος Ἠσαΐου τοῦ προφήτου πληρωθῇ)

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]

Support Reference: Active or Passive

ULT the word of Isaiah the prophet
UST what Isaiah the prophet had written {long ago}
(ὁ λόγος Ἠσαΐου τοῦ προφήτου)

Here, **word** refers to the specific prophecy written down by Isaiah that is quoted in the second half of this verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [this prophecy of Isaiah the prophet]

Support Reference: Metonymy

ULT in which he said
(ὃν εἶπεν)

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 it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **Lord, who has believed our report, and to whom has the arm of the Lord been revealed**
UST { … Lord, no one has believed what we said! It seems like} no one has seen the power that the Lord has revealed
(Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν? καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη)

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.

Support Reference: Quote Markings

ULT **Lord, who has believed our report, and to whom has the arm of the Lord been revealed**
UST { … Lord, no one has believed what we said! It seems like} no one has seen the power that the Lord has revealed
(Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν? καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη)

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!]

Support Reference: Rhetorical Question

ULT **to whom has the arm of the Lord been revealed**
UST {It seems like} no one has seen the power that the Lord has revealed
(ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη)

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]

Support Reference: Active or Passive

ULT **the arm of the Lord**
UST {It seems like} no one has seen the power that the Lord has revealed
(ὁ βραχίων Κυρίου)

John quotes **Isaiah** using **arm** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Isaiah	Isaiah
prophet	prophet
might be fulfilled	to make come true
Lord	Lord, no one has believed what we said
has believed	Lord, no one has believed what we said
report	Lord, no one has believed what we said
of the Lord	{It seems like} no one has seen the power that the Lord has revealed

John 12:39

ULT	UST
Because of this they were not able to believe, for Isaiah had again said,	*They could not trust in Jesus for this reason: Isaiah had also written,*

ULT **this**
UST this reason
(τοῦτο)

Here, **this** 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.

ULT **for Isaiah had again said**
UST Isaiah had also written
(ὅτι πάλιν εἶπεν Ἡσαΐας)

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 it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to believe	trust in Jesus
Isaiah	Isaiah

John 12:40

ULT	UST
“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.”	*“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.”*

ULT **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 { … 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
(τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ, καὶ στραφῶσιν καὶ ἰάσομαι αὐτούς)

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.

Support Reference: Quote Markings

ULT **He has blinded their eyes**
UST The Lord has made them unable to perceive what they see
(τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς)

John quotes Isaiah using **blinded their eyes** 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]

Support Reference: Metaphor

ULT **he has hardened their heart**
UST he has made them stubborn
(ἐπώρωσεν αὐτῶν τὴν καρδίαν)

John quotes Isaiah using the phrase **hardened their heart** 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]

Support Reference: Metaphor

ULT **their heart … with their heart**
UST he has made them stubborn … would not truly understand
(αὐτῶν τὴν καρδίαν & τῇ καρδίᾳ)

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]

Support Reference: Collective Nouns

ULT **they might not see with their eyes**
UST they would not perceive what they see
(μὴ ἴδωσιν τοῖς ὀφθαλμοῖς)

John quotes Isaiah using the phrase **see with their eyes** 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]

Support Reference: Metaphor

ULT **might understand with their heart**
UST would not truly understand
(νοήσωσιν τῇ καρδίᾳ)

John quotes Isaiah using the phrase **understand with their heart** 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]

Support Reference: Metaphor

> ULT **and might turn**
> UST and would not turn away from sin to God
> (καὶ στραφῶσιν)

John quotes Isaiah using **turn** 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]

Support Reference: Metaphor

> ULT **and I will heal them**
> UST and I would not forgive them
> (καὶ ἰάσομαι αὐτούς)

John quotes Isaiah using **heal** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he has hardened	he has made them stubborn
might understand	would not truly understand

John 12:41

ULT	UST
Isaiah said these things because he saw his glory and spoke about him.	*Isaiah wrote that {long ago}, because he saw how great Jesus is and spoke concerning him.*

ULT his glory
UST how great Jesus is
(τὴν δόξαν αὐτοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
glory	how great Jesus is

John 12:42

ULT	UST
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.	*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.*

ULT **the rulers**
UST members of the highest Jewish governing council
(τῶν ἀρχόντων)

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 **rulers** in 3:1. Alternate translation: [the members of the Jewish ruling council]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they would not be put out of the synagogue**
UST would ban them from entering the Jewish meeting place
(ἵνα μὴ ἀποσυνάγωγοι γένωνται)

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]

Support Reference: Active or Passive

ULT **they would not be put out of the synagogue**
UST would ban them from entering the Jewish meeting place
(μὴ ἀποσυνάγωγοι γένωνται)

John uses **put out of the synagogue** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers	members of the highest Jewish governing council
believed	trusted
in him	in Jesus
of the Pharisees	the Pharisees
they were … confessing {it}	they did … tell others {that they trusted in Jesus}

John 12:43

ULT	UST
For they loved the glory of men more than the glory of God.	*{They feared this} because they preferred that other people honor them rather than that God would honor them.*

ULT **they loved the glory of men more than the glory of God**
UST they preferred that other people honor them rather than that God would honor them
(ἠγάπησαν & τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ)

Here, **loved** refers to preferring one thing over something else. You could include this information if that would be helpful to your readers. Alternate translation: [they preferred the glory of men more than the glory of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the glory of men**
UST that other people honor them
(τὴν δόξαν τῶν ἀνθρώπων)

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]

Support Reference: Possession

ULT **the glory of men**
UST that other people honor them
(τὴν δόξαν τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **the glory of God**
UST that God would honor them
(τὴν δόξαν τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they loved	they preferred
glory	that other people honor them
glory	that God would honor them
of God	that God would honor them

John 12:44

ULT	UST
Now Jesus cried out and said, "The one believing in me believes not only in me but also in the one having sent me,	*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.*

ULT Now
(δὲ)

Now here introduces a new event that happened at some time after the events in 12:20–36. 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]

Support Reference: Introduction of a New Event

ULT Jesus cried out and said
UST Jesus spoke loudly {to a crowd of people}
(Ἰησοῦς & ἔκραξεν καὶ εἶπεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the one having sent me
UST { … my Father}, who sent me
(τὸν πέμψαντά με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
cried out	spoke loudly {to a crowd of people}
believing	Those who trust
in me	me
believes	are … only trusting
in me	me

John 12:45

ULT	UST
and the one seeing me sees the one having sent me.	*Those who see me are also seeing my Father, who sent me.*

> ULT **the one having sent me**
> UST my Father, who sent me
> (τὸν πέμψαντά με)

Here, **the one having sent me** refers to God. See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

John 12:46

ULT	UST
I have come {as} a light to the world, so that everyone believing in me might not remain in the darkness.	*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}.*

ULT **I have come {as} a light to the world**
UST I came into this world as the light {that reveals God's truth and goodness} to everyone in the world
(ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα)

Jesus uses **light** 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]

Support Reference: Metaphor

ULT **to the world**
UST to everyone in the world
(εἰς τὸν κόσμον)

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]

Support Reference: Metonymy

ULT **might not remain in the darkness**
UST will not stay in the darkness {that is sin and evil}
(ἐν τῇ σκοτίᾳ μὴ μείνῃ)

Jesus uses **darkness** to refer to what is false and evil. See how you translated **darkness** in 12:35 and also see the discussion of **light** and **darkness** in the introduction for Chapter 1. Alternate translation: [might not remain in sin and evil]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	everyone in the world
believing	who trusts
in me	in me

John 12:47

ULT	UST
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.	*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}.*

ULT **my words**
UST to my teachings
(μου & τῶν ῥημάτων)

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]

Support Reference: Metonymy

ULT **but does not keep {them}**
UST but refuses to obey them
(καὶ μὴ φυλάξῃ)

Here, **keep** means to obey. You could include this information if that would be helpful to your readers. Alternate translation: [but does not obey them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I do not judge him … so that I might judge the world**
UST I do not condemn … in order to condemn the people in the world
(ἐγὼ οὐ κρίνω αὐτόν & ἵνα κρίνω τὸν κόσμον)

In this verse, the word **judge** implies condemnation. Jesus did not come to condemn people to be eternally punished in hell. You could include this information if that would be helpful to your readers. Alternate translation: [I do not condemn him … so that I might condemn the world]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the world … the world**
> UST the people in the world … them
> (τὸν κόσμον)

See how you translated **the world** in the previous verse.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … judge	do … condemn
I might judge	to condemn
world	people in the world
I might save	to save … from being punished for their sins
world	them

John 12:48

ULT	UST
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.	*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.*

ULT **my words**
UST my teachings
(τὰ ῥήματά μου)

See how you translated **my words** in the previous verse.

ULT **one judging … will judge**
UST will be condemned according to the very teachings I have spoken … God will judge
(τὸν κρίνοντα & κρινεῖ)

See how you translated this **judge** in the previous verse.

ULT **one judging him. The word which I have spoken, this will judge him**
UST will be condemned according to the very teachings I have spoken … God will judge that person on the basis of my teachings
(τὸν κρίνοντα αὐτόν; ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν)

Jesus refers to his **word** 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 plainly. 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]

Support Reference: Personification

ULT **on the last day**
UST On the last day {when God judges everyone … }
(ἐν τῇ ἐσχάτῃ ἡμέρᾳ)

See how you translated this phrase in 6:39.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rejecting	Anyone who rejects
receiving	does … accept {and obey}
judging	will be condemned according to the very teachings I have spoken
word	will be condemned according to the very teachings I have spoken
will judge	God will judge
last day	last day {when God judges everyone … }
day	day {when God judges everyone … }

John 12:49

ULT	UST
For I did not speak from myself, but the Father himself, having sent me, has given me a command, what I should say and what I should speak.	*{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.*

ULT **from myself**
UST on my own authority
(ἐξ ἐμαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST my Father … who sent
(ὁ & Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **what I should say and what I should speak**
UST regarding what I should say and how I should say it
(τί εἴπω, καὶ τί λαλήσω)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father

John 12:50

ULT	UST
And I know that his command is eternal life. Therefore, what I say, just as the Father has spoken to me, thus I speak."	*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."*

ULT **I know that his command**
UST I am certain that what my Father has commanded me to say
(οἶδα, ὅτι ἡ ἐντολὴ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his command is eternal life**
UST what my Father has commanded me to say is what people must believe in order to live forever {in heaven}
(ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I am certain
eternal	what people must believe in order to live forever {in heaven}
Father	So I say exactly what my Father has told me to say

John 13

John 13 Chapter Introduction

Structure and Formatting

1. The Passover meal begins: Jesus washes his disciples' feet (13:1–20)
2. Jesus predicts that Judas will betray him (13:21–30)
3. Jesus commands his disciples to love each other (13:31–35)
4. 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)

Religious and Cultural 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, Yah).

Translation Issues 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

ULT	UST
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 in the world, he loved them to the end.	*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.*

> **Note:** (13:1-4)

It is not yet **Passover**, and **Jesus** is with his disciples for the evening meal. 13:1–4 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.

Support Reference: Background Information

> ULT **his hour had come**
> UST it was the time for him
> (ἦλθεν αὐτοῦ ἡ ὥρα)

Here, the word **hour** is used 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]

Support Reference: Metonymy

> ULT **Father**
> UST Father
> (Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **his own in the world**
> UST his disciples who were with him in this world
> (τοὺς ἰδίους & ἐν τῷ κόσμῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he loved them to the end**
> UST and he loved them to the uttermost
> (εἰς τέλος ἠγάπησεν αὐτούς)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Festival	the Passover celebration would begin
of the Passover	the Passover celebration would begin
Jesus	Jesus
knew	knew
hour	the time
world	world
Father	Father
Having loved	He always loved
world	world
he loved	and he loved

John 13:2

ULT	UST
And supper happening, the devil having already put into the heart of Judas, {son} of Simon Iscariot, so that he might betray him,	*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.*

ULT **the devil having already put into the heart of Judas, {son} of Simon Iscariot, so that he might betray him**

UST the devil had already caused Judas, Simon Iscariot's son, to think that he should help the Jewish leaders arrest Jesus

(τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν, ἵνα παραδοῖ αὐτὸν Ἰούδας, Σίμωνος Ἰσκαριώτης)

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]

Support Reference: Idiom

ULT **of Judas, {son} of Simon Iscariot**

UST Judas, Simon Iscariot's son

(Ἰούδας, Σίμωνος Ἰσκαριώτης)

See how you translated this phrase in 6:71.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devil	devil
of Judas, {son} of Simon Iscariot	Judas, Simon Iscariot's son
he might betray	he should help the Jewish leaders arrest

John 13:3

ULT	UST
knowing that the Father had given all things to him, into his hands, and that he had come from God and was going back to God,	*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.*

ULT **knowing**
UST Jesus knew
(εἰδὼς)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Father**
UST his Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **into his hands**
UST complete power and authority
(εἰς τὰς χεῖρας)

John uses **hands** to refer to power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [into his power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	Jesus knew
Father	his Father
God	God
God	God

John 13:4

ULT	UST
he gets up from supper and takes off his outer clothing. And having taken a towel, he wrapped {it} around himself.	*{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.*

ULT he gets up … takes off
UST {Because he knew those things,} Jesus got up … took off
(ἐγείρεται & τίθησιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT he gets up from supper
UST {Because he knew those things,} Jesus got up from the table where they were eating the evening meal
(ἐγείρεται ἐκ τοῦ δείπνου)

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. You could include this information if that would be helpful to your readers. Alternate translation: [he gets up from the table where he was eating supper]

Support Reference: Assumed Knowledge and Implicit Information

ULT takes off his outer clothing
UST took off his outer clothing
(τίθησιν τὰ ἱμάτια)

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.

> ULT **having taken a towel**
> UST a towel
> (λαβὼν λέντιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he wrapped {it} around	wrapped … around

John 13:5

ULT	UST
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.	*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.*

ULT he pours
UST He poured
(βάλλει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT that was tied around himself
UST that he had wrapped around his waist
(ᾧ ἦν διεζωσμένος)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the disciples	his disciples
tied around himself	he had wrapped around his waist

John 13:6

ULT	UST
Then he comes to Simon Peter. He says to him, "Lord, do you wash my feet?"	*When he came to Simon Peter {to wash his feet}, Peter told him, "Lord, you should not wash my feet!"*

ULT he comes … He says
UST When he came … Peter told
(ἔρχεται & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT Lord, do you wash my feet
UST Lord, you should not wash my feet
(Κύριε, σύ μου νίπτεις τοὺς πόδας)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter {to wash his feet}
Lord	Lord

John 13:7

ULT	UST
Jesus answered and said to him, "What I do you do not understand now, but you will understand after these things."	*Jesus replied to him, "Right now you do not understand what I am doing, but later you will understand."*

ULT after these things
UST later
(μετὰ ταῦτα)

Here, **these things** refers to Jesus' crucifixion and resurrection. You could include this information if that would be helpful to your readers. Alternate translation: [after the events that are about to take place]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do … understand	do … understand
you will understand	you will understand

John 13:8

ULT	UST
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."	*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."*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **If I do not wash you, you have no share with me**
UST If I do not wash you, then you will not inherit God's blessings with me
(ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ)

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]

Support Reference: Double Negatives

ULT **If I do not wash you, you have no share with me**
UST If I do not wash you, then you will not inherit God's blessings with me
(ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Jesus	Jesus

John 13:9

ULT	UST
Simon Peter says to him, "Lord, not only my feet, but also my hands and my head."	*Simon Peter told him, "Lord, do not wash my feet only! Wash my hands and my head also!"*

ULT says
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT not only my feet
UST do not wash my feet only
(μὴ τοὺς πόδας μου μόνον)

Peter is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [wash not only my feet]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
Lord	Lord

John 13:10

ULT	UST
Jesus says to him, "The one that has been washed has no need, except to wash his feet, but he is completely clean, and you are clean, but not all."	*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}."*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **The one that has been washed has no need, except to wash his feet**
UST Anyone whom someone has washed only needs to wash his feet
(ὁ λελουμένος οὐκ ἔχει χρείαν, εἰ μὴ τοὺς πόδας νίψασθαι)

In this verse, Jesus uses **washed** to refer to God forgiving a person for their sins. He also uses **feet** 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]

Support Reference: Metaphor

ULT **The one that has been washed**
UST Anyone whom someone has washed
(ὁ λελουμένος)

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 has washed]

Support Reference: Active or Passive

> ULT **but he is completely clean, and you are clean**
> UST The rest of his body is clean. You disciples are clean
> (ἀλλ᾽ ἔστιν καθαρὸς ὅλος; καὶ ὑμεῖς καθαροί ἐστε)

In this verse, Jesus uses **clean** 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]

Support Reference: Metaphor

> ULT **you**
> UST You disciples
> (ὑμεῖς)

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**.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 13:11

ULT	UST
(For he knew the one betraying him; because of this he said, “Not all are clean.”)	*({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.”)*

Note:

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.

Support Reference: Background Information

ULT Not all are clean
UST Not all of you are clean
(οὐχὶ πάντες καθαροί ἐστε)

See how you translated **clean** in the previous verse. Alternate translation: [Not all of you have received God’s forgiveness]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he knew	he knew
betraying	who was going to help the Jewish leaders arrest

John 13:12

ULT	UST
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?	*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!*

ULT Do you understand what I have done for you
UST You must understand what I have just done for you
(γινώσκετε τί πεποίηκα ὑμῖν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you understand	You must understand

John 13:13

ULT	UST
You call me ‘The Teacher’ and ‘The Lord,’ and you are speaking correctly, because I am.	*You rightly call me ‘Teacher’ and ‘Lord,’ because that is what I am.*

ULT You call me ‘The Teacher’ and ‘The Lord
UST You … call me ‘Teacher’ and ‘Lord
(ὑμεῖς φωνεῖτέ με ὁ Διδάσκαλος καὶ, ὁ Κύριος)

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.’]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
call	call
Teacher	Teacher
Lord	Lord

John 13:14

ULT	UST
If I then, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.	*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.*

ULT If I then, the Lord and the Teacher, have washed your feet

UST Since I, your teacher and Lord, have {humbly served you by} washing your feet

(εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ Διδάσκαλος)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [If I then, the Lord and the Teacher, have washed your feet, and I have]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	your teacher
Teacher	Lord

John 13:15

ULT	UST
For I have given you an example so that you also would do just as I did to you.	*{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.*

ULT you also would do just as I did to you

UST you should {humbly serve each other} as I have {humbly} served you
(καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε)

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]

Support Reference: Statements — Other Uses

John 13:16

ULT	UST
Truly, truly, I say to you, a slave is not greater than his master, nor {is} a messenger greater than the one having sent him.	*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}.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **a slave is not greater than his master, nor {is} a messenger greater than the one having sent him**
UST 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}
(οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν)

Here, **greater** means to be more important or deserving of more respect than another person. You could include this information if that would be helpful to your readers. Alternate translation: [a slave is not respected more than his master, nor is a messenger respected more than the one who sent him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a slave is not greater than his master, nor {is} a messenger greater than the one having sent him**
UST 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}
(οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν)

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]

Support Reference: Doublet

ULT **a slave is not greater than his master**
UST Just as a servant is not more important than his master
(οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ)

Jesus uses the words **slave** and **master** 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 plainly. Alternate translation: [you are not greater than me]

Support Reference: Metaphor

ULT **nor {is} a messenger greater than the one having sent him**
UST nor is a messenger more important than the person who has sent him, {you are not more important than me}
(οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν)

Jesus uses **messenger** and **the one who sent him** 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 plainly. Alternate translation: [and you are not greater than me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
a slave	Just as a servant
master	master
a messenger	a messenger

John 13:17

ULT	UST
If you know these things, you are blessed if you do them.	*Since you now know {that you should humbly serve each other}, God will bless you if you do so.*

ULT If you know these things
UST Since you now know {that you should humbly serve each other}
(εἰ ταῦτα οἴδατε)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [If you know these things, which you do,]

Support Reference: Connect — Factual Conditions

ULT you are blessed
UST God will bless you
(μακάριοί ἐστε)

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.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	you now know
blessed	God will bless you

John 13:18

ULT	UST
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.'	*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.'*

ULT **I am not speaking about all of you**
UST I am not saying that all of you will be blessed
(οὐ περὶ πάντων ὑμῶν λέγω)

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. You could include this information if that would be helpful to your readers. Alternate translation: [I am not speaking this about all of you] or [I am not saying that God will bless all of you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I know whom I have chosen**
UST I know well the people whom I have chosen {to be my disciples}
(ἐγὼ οἶδα τίνας ἐξελεξάμην)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but so that the scripture might be fulfilled**
> UST However, what is about to happen must take place in order that what a prophet wrote in scripture can come true
> (ἀλλ᾽ ἵνα ἡ Γραφὴ πληρωθῇ)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

> ULT **so that the scripture might be fulfilled**
> UST what is about to happen must take place in order that what a prophet wrote in scripture can come true
> (ἵνα ἡ Γραφὴ πληρωθῇ)

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]

Support Reference: Active or Passive

> ULT **so that the scripture might be fulfilled**
> UST what is about to happen must take place in order that what a prophet wrote in scripture can come true
> (ἵνα ἡ Γραφὴ πληρωθῇ)

Jesus uses **that the scripture might be fulfilled** to introduce a quotation from an Old Testament book (Psalm 41:9). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

> ULT **The one eating bread with me lifted up his heel against me**
> UST The one who shared a meal with me as a friend has opposed me
> (ὁ τρώγων μετ᾽ ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ᾽ ἐμὲ τὴν πτέρναν αὐτοῦ)

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.

Support Reference: Quote Markings

ULT **The one eating bread with me lifted up his heel against me**
UST The one who shared a meal with me as a friend has opposed me
(ὁ τρώγων μετ’ ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ)

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]

Support Reference: Idiom

ULT **lifted up his heel against me**
UST has opposed me
(ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know well
I have chosen	people whom I have chosen {to be my disciples}
scripture	what a prophet wrote in scripture
might be fulfilled	can come true
bread	one who shared a meal with me as a friend

John 13:19

ULT	UST
From this moment I tell you, before it happens, so that when it happens, you may believe that I am.	*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}.*

ULT **From this moment I tell you**
UST From now on I am telling you what will happen
(ἀπ᾽ ἄρτι λέγω ὑμῖν)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context, as modeled by the UST.

Support Reference: Ellipsis

ULT **I am**
UST I am {God}
(ἐγώ εἰμι)

See how you translated **I am** in 8:24, and also see the discussion of this phrase in the introduction for Chapter 8.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you may believe	you may trust

John 13:20

ULT	UST
Truly, truly, I say to you, the one receiving whomever I might send receives me, and the one receiving me receives the one having sent me.”	*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.”*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **the one receiving … receives … receiving … receives**
UST Whoever accepts … also accepts … accepts … also accepts
(ὁ λαμβάνων & λαμβάνει & λαμβάνων, λαμβάνει)

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.

Support Reference: Doublet

ULT **the one having sent me**
UST my Father who sent me
(τὸν πέμψαντά με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
receiving	Whoever accepts
receives	also accepts
receiving	accepts
receives	also accepts

John 13:21

ULT	UST
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."	*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}."*

ULT **was troubled in spirit**
UST he felt disturbed
(ἐταράχθη τῷ πνεύματι)

See how you translated a similar phrase in 11:33.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
was troubled	he felt disturbed
in spirit	he felt disturbed
he testified	He solemnly declared
Truly	the truth
truly	the truth
will betray	is going to give … up {to my opponents}

John 13:22

ULT	UST
The disciples began looking at each other, wondering about whom he was speaking.	*His disciples kept looking at one another and wondering who among them he was talking about.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	His disciples

John 13:23

ULT	UST
Now one of his disciples, whom Jesus loved, was reclining to eat against the chest of Jesus.	*One of his disciples, {John} whom Jesus loved, was sitting at the table beside Jesus.*

ULT one of his disciples, whom Jesus loved
UST One of his disciples, {John} whom Jesus loved
(εἷς ἐκ τῶν μαθητῶν αὐτοῦ & ὃν ἠγάπα ὁ Ἰησοῦς)

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 introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT reclining to eat
UST sitting at the table
(ἀνακείμενος)

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]

Support Reference: Translate Unknowns

ULT against the chest of Jesus
UST beside Jesus
(ἐν τῷ κόλπῳ τοῦ Ἰησοῦ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [closely beside Jesus as a close friend]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Jesus	Jesus

ULT	UST
loved	loved
of Jesus	Jesus

John 13:24

ULT	UST
Therefore, Simon Peter motioned to this one to ask, "Who is it about whom he is speaking?"	*Simon Peter made a gesture to him to indicate that he should ask Jesus which disciple he was talking about.*

ULT to this one
UST to him
(τούτῳ)

Here, **this one** refers to John, who calls himself the disciple "whom Jesus loved" in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [to the disciple whom Jesus loved] or [to me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter

John 13:25

ULT	UST
So having thus leaned back against the chest of Jesus, that one says to him, "Lord, who is it?"	*So John leaned back against Jesus and {quietly} asked him, "Lord, who is the one who will betray you?"*

ULT **that one says**
UST John … and … asked
(ἐκεῖνος & λέγει)

Here, **that one** refers to John, who calls himself the disciple "whom Jesus loved" in 13:23. You could include this information if that would be helpful to your readers. Alternate translation: [that disciple whom Jesus loved says] or [I say]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST and … asked
(λέγει)

13:28 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST and … asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus	against Jesus … quietly
Lord	Lord

John 13:26

ULT	UST
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.	*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.*

> ULT **to Judas, {son} of Simon Iscariot**
> UST to Judas, Simon Iscariot’s son
> (Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ)

See how you translated this phrase in 6:71.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to Judas, {son} of Simon Iscariot	to Judas, Simon Iscariot’s son

John 13:27

ULT	UST
And after the bread, Satan then entered into him. Therefore, Jesus says to him, "What you are doing, do quickly."	*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."*

ULT And after the bread
UST As soon as Judas took the piece of bread from Jesus
(καὶ μετὰ τὸ ψωμίον)

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [And after Judas took the bread]

Support Reference: Ellipsis

ULT Satan then entered into him
UST Satan took control of him
(τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς)

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]

Support Reference: Idiom

ULT says
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Satan	Satan
Jesus	Jesus

John 13:28

ULT	UST
(Now none of the ones reclining to eat knew why he said this to him.	*(No one else among those sitting at the table knew why Jesus had said that to Judas.*

Note:

In 13:28–29 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.

Support Reference: Background Information

ULT **of the ones reclining to eat**
UST among those sitting at the table
(τῶν ἀνακειμένων)

See how you translated **reclining to eat** in 13:23.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knew	knew

John 13:29

ULT	UST
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.)	*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.)*

ULT says
UST was telling
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT festival
UST Passover
(ἑορτήν)

Here, **festival** refers to the Jewish Passover festival. See how you translated this word in 12:12.

Support Reference: Assumed Knowledge and Implicit Information

ULT so that he might give something to the poor
UST to give some … to … poor … the … money
(τοῖς πτωχοῖς ἵνα τι δῷ)

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [Give something to the poor]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
Jesus	Jesus
festival	Passover

John 13:30

ULT	UST
Therefore, having received the bread, he went out immediately. Now it was night.	*So after Judas took the bread from Jesus, he immediately went out. (It was night.)*

> ULT **Now it was night**
> UST It was night
> (ἦν δὲ νύξ)

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.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	after Judas took … from Jesus

John 13:31

ULT	UST
Therefore, when he had gone out, Jesus says, "Now the Son of Man has been glorified, and God has been glorified in him.	*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.*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Now the Son of Man has been glorified, and God has been glorified in him**
UST Now God has shown people how great I, the Son of Man, am. I have also shown people how great God is
(νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ Ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ)

In this verse, Jesus twice uses the past tense **has been glorified** 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]

Support Reference: Predictive Past

ULT **Now the Son of Man has been glorified**
UST Now God has shown people how great I, the Son of Man, am
(νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Active or Passive

ULT **the Son of Man has been glorified**
UST God has shown people how great I, the Son of Man, am
(ἐδοξάσθη ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, have been glorified]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated **the Son of Man** in 1:51.

Support Reference: Assumed Knowledge and Implicit Information

ULT **God has been glorified in him**
UST I have … shown people how great God is
(ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Son of Man	I … Son of Man
has been glorified	God has shown people how great … am
God	God
has been glorified	have … shown people how great … is

John 13:32

ULT	UST
And God will glorify him in himself, and he will glorify him immediately.	*God himself will show {people} how great I, the Son of Man, am, and he will do this right away.*

Note:

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.

Support Reference: Textual Variants

ULT **him … him**
UST I, the Son of Man … he will do this
(αὐτὸν & αὐτόν)

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: [the Son of Man … the Son]

Support Reference: Pronouns — When to Use Them

ULT **God will glorify him in himself**
UST God himself will show {people} how great I, the Son of Man, am
(ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
will glorify	will show {people} how great … am
he will glorify	he will do this

John 13:33

ULT	UST
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.	*{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.*

ULT **Little children**
UST {You whom I love as though you were my} children
(τεκνία)

Jesus is using the phrase **Little children** 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 plainly or use a simile. Alternate translation: [You dear disciples who are like children to me]

Support Reference: Metaphor

ULT **to the Jews**
UST the Jewish leaders
(τοῖς Ἰουδαίοις)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **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 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
(καὶ καθὼς εἶπον τοῖς Ἰουδαίοις & ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι)

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]

Support Reference: Information Structure

ULT **Where I go, you are not able to come**
UST am … You will not be able to come to the place where I … going
(ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν)

See how you translated this sentence in 8:21.

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will seek	Then you will look for
to the Jews	the Jewish leaders

John 13:34

ULT	UST
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.	*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.*

ULT just as I have loved you, so also you would love one another
UST You must love each other in the same way that I have loved you
(καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you would love	you might love
I have loved	I have loved
would love	must love

John 13:35

ULT	UST
By this everyone will know that you are my disciples, if you have love one for another.”	*If you love each other, everyone {who sees that love} will know that you are my disciples.”*

ULT everyone
UST everyone {who sees that love}
(πάντες)

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.

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will know	will know
disciples	disciples
love	you love

John 13:36

ULT	UST
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.”	*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.”*

> ULT **says**
> UST said
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
Lord	Lord
Jesus	Jesus

John 13:37

ULT	UST
Peter says to him, "Lord, why am I not able to follow you now? I will lay down my life for you."	*Peter told him, "Lord, why can I not go with you now? I am willing to die for you!"*

ULT says
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT I will lay down my life
UST I am willing to die for you
(τὴν ψυχήν μου & θήσω)

See how you translated a similar phrase in 10:11.

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Lord	Lord

John 13:38

ULT	UST
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."	*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}!"*

ULT **Will you lay down your life for me**
UST You are not really willing to die for me
(τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις)

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!]

Support Reference: Rhetorical Question

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω σοι)

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

Support Reference: Doublet

ULT **the rooster may certainly not crow before which you will deny me three times**
UST You will surely say three times that you do not know me before the rooster crows {in the morning}
(οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀρνήσῃ με τρίς)

If it would be helpful in your language, you could express this negative statement as a positive statement. Alternate translation: [you will surely deny me three times before the rooster crows]

ULT **the rooster may certainly not crow before which**
UST You will surely say three times that you do not know me before the rooster crows {in the morning}
(οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ)

Jesus is referring 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]

Support Reference: Metonymy

ULT **the rooster**
UST You will surely say three times that you do not know me before the rooster crows {in the morning}
(ἀλέκτωρ)

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]

Support Reference: Translate Unknowns

ULT **the rooster**
UST You will surely say three times that you do not know me before the rooster crows {in the morning}
(ἀλέκτωρ)

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: [the roosters] or [the birds]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	the truth
truly	the truth

John 14

John 14 Chapter Introduction

Structure and Formatting

1. Jesus says he is the way to the Father (14:1–14)
2. Jesus promises that the Holy Spirit will come (14:15–31)

Religious and Cultural 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

ULT	UST
“Do not let your heart be troubled. Believe in God; believe also in me.	*“Do not be distressed. Trust God. Trust me as well.*

Note:

In 14:1–7 the word “you” is always plural and refers to Jesus’ disciples.

Support Reference: Forms of You

ULT **Do not let your heart be troubled**
UST Do not be distressed
(μὴ ταρασσέσθω ὑμῶν ἡ καρδία)

Jesus uses **heart** 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]

Support Reference: Metaphor

ULT **Believe in God; believe also in me**
UST Trust God. Trust me as well
(πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … let … be troubled	Do … be distressed
Believe	Trust
God	God
believe	Trust
in me	me

John 14:2

ULT	UST
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.	*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.*

ULT **In the house of my Father**
UST where my Father dwells
(ἐν τῇ οἰκίᾳ τοῦ Πατρός μου)

Jesus uses **house** 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]

Support Reference: Metaphor

ULT **of … Father**
UST Father
(τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **But if not, I would have told you, for I am going to prepare a place for you**
UST If that were not true, I would have told you so, because I will go there to prepare a place for you to dwell
(εἰ δὲ μή, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν)

The word translated as **for** could also be translated as "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?]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	where … dwells
of … Father	Father

John 14:3

ULT	UST
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.	*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.*

ULT if I go
UST after I go there
(ἐὰν πορευθῶ)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [when I go]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receive	take

John 14:4

ULT	UST
And you know the way where I am going.”	*You know how to go to the place where I am going.”*

ULT **the way**
UST how to go to
(τὴν ὁδόν)

Jesus uses **the way**. 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 14:6. (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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	You know

John 14:5

ULT	UST
Thomas says to him, "Lord, we do not know where you are going. How are we able to know the way?"	*Thomas said to him, "Lord, we have no idea where you are going! We cannot possibly know how to go there!"*

ULT says
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT How are we able to know the way
UST We cannot possibly know how to go there
(πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thomas	Thomas
Lord	Lord
we do … know	we have … idea
to know	We cannot possibly know how to go there

John 14:6

ULT	UST
Jesus says to him, "I am the way and the truth and the life; no one comes to the Father except through me.	*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.*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the way**
UST how people can go there
(ἡ ὁδὸς)

Jesus uses **the way** 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]

Support Reference: Metaphor

ULT **the truth**
UST I am the one who reveals what is true about God
(ἡ ἀλήθεια)

Jesus uses **the truth** 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]

Support Reference: Metaphor

ULT **the life**
UST the one who gives eternal life to people
(ἡ ζωή)

Jesus uses **the life** 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]

Support Reference: Metaphor

ULT **no one comes to the Father except through me**
UST The only way people can come to my Father is by trusting me
(οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι’ ἐμοῦ)

Here, **through me** means that a person can come to God only by trusting Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [no one comes to the Father except by believing in me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST The only way people can come to my Father is by trusting me
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Father	The only way people can come to my Father is by trusting me

John 14:7

ULT	UST
If you have known me, you will know my Father also. And from now on you know him and have seen him."	*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."*

ULT **If you have known me**
UST Since you know who I am
(εἰ ἐγνώκατε με)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [If you have known me, and you have known me]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you have known	you know
you will know	you know
Father	Father
you know	you know

John 14:8

ULT	UST
Philip says to him, "Lord, show us the Father, and that will be enough for us."	*Philip said to Jesus, "Lord, let us see the Father and that will satisfy us!"*

> ULT **says**
> UST said
> (λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **Lord, show us the Father**
> UST Lord, let us see the Father
> (Κύριε, δεῖξον ἡμῖν τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
Lord	Lord
Father	Father

John 14:9

ULT	UST
Jesus says to him, "So long a time I am with you, and you do not know me, Philip? The one that has seen me has seen the Father. How do you say, 'Show us the Father'?	*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'!*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **So long a time I am with you, and you do not know me, Philip**
UST I have been with you all for such a long time. Surely you know me, Philip
(τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε)

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!]

Support Reference: Rhetorical Question

ULT **you … you do … know**
UST you all … Surely you know me
(ὑμῶν & ἔγνωκάς)

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.

Support Reference: Forms of You

ULT **the Father**
UST my Father
(τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **How do you say, ‘Show us the Father**
> UST So you have no reason to say ‘Let us see the Father
> (πῶς σὺ λέγεις, δεῖξον ἡμῖν τὸν Πατέρα)

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!’]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a time	time
you do … know	Surely you know me
Philip	Philip
Father	Father
Father	So you have no reason to say ‘Let us see the Father

John 14:10

ULT	UST
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.	*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.*

ULT **Do you not believe that I am in the Father, and the Father is in me**
UST You surely must believe that I and my Father are completely united
(οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστιν)

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.]

Support Reference: Rhetorical Question

ULT **I am in the Father, and the Father is in me**
UST You surely must believe that I and my Father are completely united
(ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστιν)

See how you translated this expression in 10:38.

Support Reference: Idiom

ULT **Father … the Father … Father**
UST You surely must believe that I and my Father are completely united … my Father
(Πατρὶ & ὁ Πατὴρ & Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **The words that I say to you**
UST all that I have spoken to you
(τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν)

Here, **you** is plural. Jesus shifts from speaking to Philip to speaking to all of his disciples.

Support Reference: Forms of You

> ULT **The words**
> UST all
> (τὰ ῥήματα)

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]

Support Reference: Metonymy

> ULT **from myself**
> UST on my own
> (ἀπ᾽ ἐμαυτοῦ)

See how you translated **from myself** in 5:30. Alternate translation: [on my own authority]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **work**
> UST is working his own miraculous works through me
> (τὰ ἔργα)

See how you translated **work** in 7:3.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … believe	You surely must believe that I and my Father are completely united
Father	You surely must believe that I and my Father are completely united
Father	You surely must believe that I and my Father are completely united
Father	my Father

John 14:11

ULT	UST
Believe me that I {am} in the Father, and the Father {is} in me. But if not, believe because of the works themselves.	*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}.*

ULT **I {am} in the Father, and the Father {is} in me**
UST I and my Father are completely united
(ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί)

See how you translated this phrase in the previous verse.

Support Reference: Idiom

ULT **the works**
UST all the miraculous works {that you have seen me do}
(τὰ ἔργα)

See how you translated **work** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Believe	Trust
Father	I and my Father are completely united
Father	I and my Father are completely united
believe	trust me

John 14:12

ULT	UST
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.	*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.*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **the one believing in me, the works that I do, he also will do**
UST Whoever trusts in me will also do the miraculous works that I do
(ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει)

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]

Support Reference: Information Structure

ULT **the works**
UST the miraculous works
(τὰ ἔργα)

See how you translated **works** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he will do greater than these**
UST He will do even greater works than those I do
(καὶ μείζονα τούτων ποιήσει)

Jesus is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the previous clause. Alternate translation: [and he will do greater works than these]

Support Reference: Ellipsis

> ULT **Father**
> UST my Father
> (Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
believing	Whoever trusts
in me	in me
Father	my Father

John 14:13

ULT	UST
And whatever you ask in my name, this I will do so that the Father may be glorified in the Son.	*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.*

ULT **whatever you ask**
UST anything that you request … my
(ὅ τι ἂν αἰτήσητε)

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: [whatever you might ask God]

Support Reference: Ellipsis

ULT **whatever you ask in my name**
UST anything that you request as my representative
(ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου)

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]

Support Reference: Idiom

ULT **so that the Father may be glorified in the Son**
UST in order that I, his Son, might show how great my Father is
(ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ)

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]

Support Reference: Active or Passive

> ULT **the Father … Son**
> UST I, his Son … my Father
> (ὁ Πατὴρ & Υἱῷ)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

> ULT **in the Son**
> UST I, his Son
> (ἐν τῷ Υἱῷ)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this phrase in the first person. Alternate translation: [in me, the Son]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
may be glorified	might show how great … is
Son	I, his Son

John 14:14

ULT	UST
If you ask me anything in my name, I will do it.	*I will do anything that you request from me as my representative.*

ULT **If you ask me anything in my name**
UST anything that you request from me as my representative
(ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου)

See how you translated **in my name** in the previous verse.

Support Reference: Idiom

John 14:15

ULT	UST
If you love me, you will keep my commandments,	*If you really love me, you will obey everything that I have commanded you.*

ULT **you will keep my commandments**
UST you will obey everything that I have commanded you
(τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε)

Here, **keep** means to obey. You could include this information if that would be helpful to your readers. Alternate translation: [you will obey my commandments]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you love	you really love

John 14:16

ULT	UST
and I will ask the Father, and he will give you another Helper so that he may be with you into eternity—	*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.*

ULT Helper
UST one to help you
(Παράκλητον)

Helper here refers to the Holy Spirit. See the discussion of this term in the introduction for this chapter. You could include this information if that would be helpful to your readers. Alternate translation: [one who helps, the Holy Spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will ask	will request from
Father	my Father

John 14:17

ULT	UST
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.	*{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.*

ULT **the Spirit of Truth**
UST {He is} the Holy Spirit who declares what is true about God
(τὸ Πνεῦμα τῆς ἀληθείας)

The **Spirit of Truth** refers to the Holy Spirit. See the discussion of this term in the introduction for this chapter. You could include this information if that would be helpful to your readers. Alternate translation: [the Holy Spirit of Truth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Spirit of Truth**
UST {He is} the Holy Spirit who declares what is true about God
(τὸ Πνεῦμα τῆς ἀληθείας)

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]

Support Reference: Possession

ULT **whom the world is not able to receive**
UST The unbelieving people in the world cannot accept him
(ὃ ὁ κόσμος οὐ δύναται λαβεῖν)

Jesus uses **world** 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]

Support Reference: Metonymy

> ULT **will be in you**
> UST he will later dwell in you
> (ἐν ὑμῖν ἔσται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit of Truth	Holy Spirit who declares what is true about God
world	unbelieving people in the world
to receive	cannot accept him
know him	know him
know	know

John 14:18

ULT	UST
I will not leave you as orphans; I am coming to you.	*I will not leave you without anyone to take care of you. I will soon return to you.*

ULT **I will not leave you as orphans**
UST I will not leave you without anyone to take care of you
(οὐκ ἀφήσω ὑμᾶς ὀρφανούς)

Jesus uses **orphans** 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]

Support Reference: Metaphor

ULT **I am coming**
UST I will soon return
(ἔρχομαι)

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]

Support Reference: Predictive Past

John 14:19

ULT	UST
Yet a short time and the world no longer sees me, but you see me. Because I live, you will also live.	*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.*

ULT **the world**
UST the unbelievers in the world
(ὁ κόσμος)

See how you translated **the world** in 14:17.

Support Reference: Metonymy

ULT **Because I live, you will also live**
UST Because I will soon live again, you too will live again
(ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε)

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 life forever after they die and are resurrected. You could include this information if that would be helpful to your readers. Alternate translation: [Because I live forever, you will also life forever]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Because I live**
UST Because I will soon live again
(ὅτι ἐγὼ ζῶ)

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]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	the unbelievers in the world

John 14:20

ULT	UST
In that day you will know that I am in my Father, and you {are} in me, and I {am} in you.	*When you see me again, you will know that I am united with my Father and that you and I are completely united.*

ULT **In that day**
UST When you see me again
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

On that day here refers to the time that Jesus' disciples would see him again after his resurrection. You could include this information if that would be helpful to your readers. Alternate translation: [When you see me again]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am in my Father, and you {are} in me, and I {am} in you**
UST I am united with my Father and that you and I are completely united
(ἐγὼ ἐν τῷ Πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν)

In this verse Jesus uses **in** to indicate being united with someone. You could include this information if that would be helpful to your readers. Alternate translation: [I am united with my Father, and you are united with me, and I am united with you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my Father**
UST am united with my Father
(τῷ Πατρί μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **you {are} in me, and I {am} in you**
UST that you and I are completely united
(ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	When you see me again
will know	will know
Father	am united with my Father

John 14:21

ULT	UST
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."	*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."*

ULT **The one having my commandments**
UST Whoever knows … what I command
(ὁ ἔχων τὰς ἐντολάς μου)

Jesus speaks 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 plainly. Alternate translation: [The one knowing my commandments]

Support Reference: Metaphor

ULT **keeping them**
UST obeys
(τηρῶν αὐτὰς)

Here, **keeping** means obeying. See how you translated this word in 14:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the one loving me will be loved by my Father**
UST And my Father loves whoever loves me
(ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου)

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]

Support Reference: Active or Passive

ULT **my Father**
UST my Father
(τοῦ Πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **I will show myself to him**
UST I will reveal myself to that person
(ἐμφανίσω αὐτῷ ἐμαυτόν)

This could mean: (1) Jesus will reveal himself to his disciples after his resurrection, as also stated in 14:19. 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 14:23. 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loving	truly loves
loving	And … whoever loves
will be loved	loves
Father	my Father
will love	I will love

John 14:22

ULT	UST
Judas (not Iscariot) says to him, "Lord, what has happened that you are about to show yourself to us and not to the world?"	*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?"*

ULT **Judas (not Iscariot**
UST Judas (not Judas Iscariot, {but a different disciple with the same name}
(Ἰούδας, οὐχ ὁ Ἰσκαριώτης)

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.

Support Reference: How to Translate Names

ULT **says**
UST spoke
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **what has happened that you are about to show yourself to us**
UST what has changed to cause you to reveal yourself just to us
(τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [what is causing you to only show yourself to us]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to us**
> UST just to us
> (ἡμῖν)

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.

Support Reference: Exclusive and Inclusive 'We'

> ULT **to the world**
> UST to all the people in the world
> (τῷ κόσμῳ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
Iscariot	Judas Iscariot, {but a different disciple with the same name}
Lord	{He said,} "Lord
to the world	to all the people in the world

John 14:23

ULT	UST
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.	*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.*

ULT **he will keep my word**
UST obeys my teaching
(τὸν λόγον μου τηρήσει)

See how you translated a similar phrase in 8:51.

Support Reference: Metonymy

ULT **my Father**
UST My Father
(ὁ Πατήρ μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **we will come to him, and we will make a dwelling place with him**
UST He and I will come to that person and dwell inside that person
(πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιησόμεθα)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **and we will make a dwelling place with him**
UST and dwell inside that person
(καὶ μονὴν παρ' αὐτῷ ποιησόμεθα)

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. You could include this information if that would be helpful to your readers. Alternate translation: [and we will live within him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
loves	loves
word	teaching
Father	Father
will love	will love

John 14:24

ULT	UST
The one not loving me does not keep my words. And the word that you hear is not mine, but of the Father having sent me.	*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.*

ULT **does not keep my words**
UST does not obey my teachings
(τοὺς λόγους μου οὐ τηρεῖ)

See how you translated a similar phrase in 8:51.

Support Reference: Metonymy

ULT **the word**
UST What you have just heard me say
(ὁ λόγος)

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]

Support Reference: Metonymy

ULT **is not mine**
UST I did not say on my own
(οὐκ ἔστιν ἐμὸς)

Here, **mine** refers to the source of what Jesus has said. What Jesus has said did not come from himself, but from God. You could include this information if that would be helpful to your readers. Alternate translation: [does not come from me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Father having sent me**
UST from my Father, who has sent me
(τοῦ πέμψαντός με Πατρός)

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]

Support Reference: Possession

> ULT **of the Father having sent me**
> UST from my Father, who has sent me
> (τοῦ πέμψαντός με Πατρός)

Here this phrase refers to God. See how you translated this phrase3 in 5:23.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the Father**
> UST from my Father, who has sent
> (τοῦ & Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loving	Whoever does not love
words	my teachings
word	What you have just heard me say
of the Father	from my Father, who has sent

John 14:25

ULT	UST
I have said these things to you, remaining with you.	*I have said these things to you while I am still with you.*

(There are no notes for this verse)

John 14:26

ULT	UST
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.	*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.*

ULT **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 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
(ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν)

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.]

Support Reference: Information Structure

ULT **the Helper**
UST He is the one who will help you
(ὁ & Παράκλητος)

See how you translated **the Helper** in 14:16.

ULT **Father**
UST my Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **in my name**
> UST in my place
> (ἐν τῷ ὀνόματί μου)

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]

Support Reference: Idiom

> ULT **everything**
> UST all {of God's truth that you need to know}
> (πάντα)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy	Holy
Father	my Father
the Holy Spirit	the Holy Spirit

John 14:27

ULT	UST
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.	*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.*

ULT **I leave you peace; I give you my peace**
UST As I leave you I give you a peaceful feeling. It is my peaceful feeling that I am giving to you
(εἰρήνην ἀφίημι ὑμῖν; εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν)

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]

Support Reference: Abstract Nouns

ULT **I leave you peace**
UST As I leave you I give you a peaceful feeling
(εἰρήνην ἀφίημι ὑμῖν)

Jesus speaks of **peace** 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]

Support Reference: Metaphor

ULT **I do not give to you as the world gives**
UST I give to you {a peaceful feeling} in a different manner than the people in the world give it
(οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: [I do not give to you peace as the world gives peace]

Support Reference: Ellipsis

ULT **I do not give to you as the world gives**
UST I give to you {a peaceful feeling} in a different manner than the people in the world give it
(οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν)

Here, **as the world gives** could mean: (1) the manner in which **the world givespeace**. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **world**
UST the people in the world
(κόσμος)

See how you translated the **world** in 14:17.

Support Reference: Metonymy

ULT **Do not let your heart be troubled**
UST Do not be distressed
(μὴ ταρασσέσθω ὑμῶν ἡ καρδία)

See how you translated this clause in 14:1.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	a peaceful feeling
peace	It is
world	the people in the world
Do … let … be troubled	Do … be distressed
let it be afraid	afraid

John 14:28

ULT	UST
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.	*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.*

ULT **I said to you, 'I am going away, and I will come to you**
UST me tell you … I am going away and will later return to you
(ἐγὼ εἶπον ὑμῖν, ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς)

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]

Support Reference: Quotes within Quotes

ULT **If you loved me, you would be glad**
UST If you really loved me, you would rejoice
(εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν)

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 do not 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 do not, you would be glad, but your are not]

Support Reference: Connect — Contrary to Fact Conditions

ULT **I am going to the Father**
UST I am returning to my Father {in heaven}
(πορεύομαι πρὸς τὸν Πατέρα)

Jesus implies that he will return to his **Father**. Alternate translation: [I am going back to the Father]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father is greater than I am**
UST he is superior to me
(ὁ Πατὴρ μείζων μού ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father … the Father**
UST my Father {in heaven} … he
(τὸν Πατέρα & ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you loved	you really loved
you would be glad	you would rejoice
Father	my Father {in heaven}
Father	he

John 14:29

ULT	UST
And now I have told you before it happens so that, when it may happen, you will believe.	*I have told you these things now before they happen so that you will continue to trust me when they do happen.*

ULT I have told you

UST I have told you these things

(εἴρηκα ὑμῖν)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [I have told you this] or [I have told you what will happen]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will believe	you will continue to trust me

John 14:30

ULT	UST
I will no longer speak many things with you, for the ruler of the world is coming. And he has nothing in me,	*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.*

ULT **the ruler of the world**
UST {Satan,} the one who rules this world
(ὁ τοῦ κόσμου ἄρχων)

Here, **the ruler of this world** refers to Satan. See how you translated this phrase in 12:31.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has nothing in me**
UST he has no control over me
(ἐν ἐμοὶ οὐκ ἔχει οὐδέν)

Here, **has nothing in me** means that Satan has no control over Jesus and cannot make him do anything. You could include this information if that would be helpful to your readers. Alternate translation: [he is not able to control me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ruler	Satan … one who rules
of the world	this world

John 14:31

ULT	UST
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."	*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."*

ULT **but so that the world might know that I love the Father, and just as the Father commanded me, thus I do**
UST 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
(ἀλλ᾽ ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ Πατὴρ, οὕτως ποιῶ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the world**
UST the people in the world
(ὁ κόσμος)

See how you translated **the world** in 14:17.

Support Reference: Metonymy

ULT **the Father … the Father**
UST my Father … my Father
(τὸν Πατέρα & ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	the people in the world

ULT	UST
might know	to know
I love	love … I
Father	my … Father
Father	Father … my

John 15

John 15 Chapter Introduction

Structure and Formatting

1. Jesus says he is the vine (15:1–8)
2. Jesus commands his disciples to love each other (15:9–17)
3. Jesus promises that his disciples will be persecuted (15:18–16:4)

Religious and Cultural 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

ULT	UST
“I am the true vine, and my Father is the farmer.	*“I am like a genuine vine {that grows fruit}. My Father is like a gardener {who takes care of it}.*

ULT **I am the true vine**
UST I am like a genuine vine {that grows fruit}
(ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή)

Jesus uses the **true vine** 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 plain explanation in the text of your translation. Alternate translation: [I am like a true vine]

Support Reference: Metaphor

ULT **true**
UST genuine
(ἡ ἀληθινή)

The word translated as **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]

Support Reference: Translate Unknowns

ULT **my Father**
UST My Father
(ὁ Πατήρ μου)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **my Father is the farmer**
> UST My Father is like a gardener {who takes care of it}
> (ὁ Πατήρ μου ὁ γεωργός ἐστιν)

Jesus uses **farmer** 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]

Support Reference: Metaphor

> ULT **the farmer**
> UST a gardener {who takes care of it}
> (ὁ γεωργός)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vine	vine {that grows fruit}
Father	Father

John 15:2

ULT	UST
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.	*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.*

ULT **Every branch in me not bearing fruit … and every one that bears fruit … so that it might bear more fruit**

UST 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

(πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν & καὶ πᾶν τὸ καρπὸν φέρον & ἵνα καρπὸν πλείονα φέρῃ)

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** to refer to both true and false disciples. He also uses **bearing fruit**, **bears fruit**, and **bear more fruit** 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **he takes it away**

UST My Father cuts off and removes

(αἴρει αὐτό)

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]

> ULT **he prunes it**
> UST he cleans it by pruning it
> (καθαίρει αὐτὸ)

The word translated as **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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruit	fruit
fruit	fruit
it might bear	it may produce
fruit	fruit

John 15:3

ULT	UST
You are already clean through the word that I have spoken to you.	*You are like branches that have already been cleaned by pruning because of the teaching that I have told you before.*

ULT You are already clean
UST You are like branches that have already been cleaned by pruning
(ἤδη ὑμεῖς καθαροί ἐστε)

The word translated as **clean** is related to the word translated as "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]

Support Reference: Metaphor

ULT the word
UST the teaching
(τὸν λόγον)

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

ULT You … to you
UST You are like branches that … you
(ὑμεῖς & ὑμῖν)

The words **You** and **you** in this verse are plural and refer to the disciples of Jesus.

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	teaching

John 15:4

ULT	UST
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.	*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.*

ULT **Remain in me, and I in you … you remain in me**

UST Stay united with me, and I will stay united with you … you stay united with me

(μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν & ἐν ἐμοὶ μένητε)

See how you translated a similar phrase in 6:56. See also the discussion of **Remain in me** in the introduction for this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bear	produce
fruit	any fruit
vine	vine

John 15:5

ULT	UST
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.	*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.*

ULT **I am the vine; you {are} the branches**
UST I am like the vine; you are like the branches
(ἐγώ εἰμι ἡ ἄμπελος; ὑμεῖς τὰ κλήματα)

See how you translated **vine** in 15:1 and "branch" in 15:2.

Support Reference: Metaphor

ULT **The one remaining in me and I in him**
UST If you stay united with me and I stay united with you
(ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ)

See how you translated this similar expression in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he bears much fruit**
UST you will produce a lot of fruit
(οὗτος φέρει καρπὸν πολύν)

See how you translated **bears fruit** in 15:2.

Support Reference: Metaphor

ULT **do nothing**
UST you cannot do anything
(οὐ & ποιεῖν οὐδέν)

Jesus uses **do nothing** to refer to doing **nothing** that pleases God. It does not refer to doing **nothing** at all. You could include this information if that would be helpful to your readers. Alternate translation: [do nothing that pleases God] or [do nothing acceptable to God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vine	vine
bears	will produce

ULT	UST
fruit	fruit

John 15:6

ULT	UST
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.	*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.*

ULT **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 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
(ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται)

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]

ULT **does … remain in me**
UST As for anyone who does not stay united with me
(μένῃ ἐν ἐμοί)

See how you translated **remain in me** in the previous two verses.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is thrown outside like a branch and is dried up**
UST that person is like a branch that the gardener cuts off and throws away. After such branches dry up
(ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη)

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]

Support Reference: Active or Passive

ULT **a branch**
UST a branch
(τὸ κλῆμα)

Jesus uses **branch** to refer to someone who claims to be Jesus' disciple, but is not. See how you translated the similar use of **branch** in 15:2.

Support Reference: Metaphor

ULT **and they gather them and throw {them} into the fire, and they are burned up**
UST the gardener's workers pick them up and throw them into a fire and burn them up
(καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται)

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]

Support Reference: Pronouns — When to Use Them

ULT **they are burned up**
UST burn them up
(καίεται)

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]

Support Reference: Active or Passive

John 15:7

ULT	UST
If you remain in me, and my words remain in you, ask whatever you desire, and it will be done for you.	*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.*

ULT **you remain in me**
UST you stay united with me
(μείνητε ἐν ἐμοὶ)

See how you translated **remain in me** in the previous three verses.

Support Reference: Assumed Knowledge and Implicit Information

ULT **my words remain in you**
UST obey what I have taught you
(τὰ ῥήματά μου ἐν ὑμῖν μείνῃ)

This is an idiom that means to obey Jesus. See how you translated a similar expression in 8:31

Support Reference: Idiom

ULT **ask whatever you desire**
UST you can request anything from God that you want
(ὃ ἐὰν θέλητε, αἰτήσασθε)

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: [ask God whatever you desire]

Support Reference: Ellipsis

ULT **it will be done for you**
UST he will grant your request
(γενήσεται ὑμῖν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
words	obey what I have taught you

John 15:8

ULT	UST
My Father was glorified in this, that you would bear much fruit and you would be my disciples.	*You show people how great my Father is by producing a lot of fruit and being my disciples.*

ULT My Father was glorified in this
UST You show people how great my Father is by
(ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου)

Jesus is 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]

Support Reference: Predictive Past

ULT My Father was glorified in this
UST You show people how great my Father is by
(ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου)

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]

Support Reference: Active or Passive

ULT My Father
UST my Father
(ὁ Πατήρ μου)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT you would bear much fruit
UST producing a lot of fruit
(καρπὸν πολὺν φέρητε)

See how you translated a similar expression in 15:5.

Support Reference: Metaphor

> ULT **you would be my disciples**
> UST being my disciples
> (γένησθε ἐμοὶ μαθηταί)

Alternate translation: [show that you are my disciples] or [demonstrate that you are my disciples]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
was glorified	You show people how great … is
you would bear	producing
fruit	fruit
disciples	disciples

John 15:9

ULT	UST
Just as the Father has loved me, I have also loved you. Remain in my love.	*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.*

ULT the Father
UST my Father
(ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT Remain in my love
UST Now keep living in a way that is appropriate for those whom I love
(μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ)

Jesus uses **Remain in** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
has loved	has loved
have … loved	have loved
love	Now keep living in a way that is appropriate for those whom I love

John 15:10

ULT	UST
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.	*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.*

ULT **you keep … have kept**
UST you obey … have obeyed
(τηρήσητε & τετήρηκα)

Here, **keep** and **kept** refer to obeying. See how you translated this word in 14:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **you will remain in my love … remain in his love**
UST 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
(μενεῖτε ἐν τῇ ἀγάπῃ μου & μένω αὐτοῦ ἐν τῇ ἀγάπῃ)

See how you translated the similar clause in the previous verse.

Support Reference: Metaphor

ULT **of the Father**
UST my Father
(τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	you will be acting in a way that is appropriate for those whom I love
of the Father	my Father
love	I act in a way that is appropriate for someone whom he loves

John 15:11

ULT	UST
I have spoken these things to you so that my joy might be in you and your joy might be complete.	*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.*

ULT I have spoken these things to you so that my joy might be in you
UST I told you these things in order that you may be as joyful as I am
(ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ)

Alternate translation: [I have told you these things so that you will have the same kind of joy that I have]

ULT and your joy might be complete
UST and {in order that} you may be joyful to the greatest degree
(καὶ ἡ χαρὰ ὑμῶν πληρωθῇ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	you may be as joyful as I am
joy	you may be joyful

John 15:12

ULT	UST
This is my commandment, that you would love one another just as I have loved you.	*This is what I am commanding you to do: Love each other in the way that I have loved you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you would love	Love
I have loved	I have loved

John 15:13

ULT	UST
No one has greater love than this—that he would lay down his life for his friends.	*No one has greater love than a person who is willing to die for his friends.*

ULT No one has greater love than this—that he would lay down his life for his friends
UST No one has greater love than a person who is willing to die for his friends
(μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ)

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]

ULT life
UST is willing to die
(τὴν ψυχὴν)

Here, **life** refers to physical **life**. It does not refer to eternal life. You could include this information if that would be helpful to your readers. Alternate translation: [physical life]

Support Reference: Assumed Knowledge and Implicit Information

ULT would lay down his life
UST is willing to die
(τὴν ψυχὴν αὐτοῦ θῇ)

See how you translated the similar phrase in 10:11.

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	love

John 15:14

ULT	UST
You are my friends if you do what I command you.	*You are really my friends if you keep doing what I have commanded you to do.*

(There are no notes for this verse)

John 15:15

ULT	UST
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.	*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.*

ULT **my Father**
UST my Father
(τοῦ Πατρός μου)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do I call	I am … going to call
servants	my servants
servant	a servant
does … know	does … understand
master	master
I have called	I … call
Father	Father
I have made known	I have made … understand

John 15:16

ULT	UST
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.	*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.*

ULT **would bear fruit**
UST produce spiritual fruit
(καρπὸν φέρητε)

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 15:2–8. Alternate translation: [would do what pleases God]

Support Reference: Metaphor

ULT **and your fruit would remain**
UST and {in order that} the fruit you produce should last forever
(καὶ ὁ καρπὸς ὑμῶν μένῃ)

Here, **remain** means to last forever. You could include this information if that would be helpful to your readers. Alternate translation: [and your fruit should last forever]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that whatever you would ask**
UST {I also chose you} in order that … everything that you request from
(ἵνα ὅ τι ἂν αἰτήσητε)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **of the Father**
> UST my Father … him
> (τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **in my name**
> UST as my representatives
> (ἐν τῷ ὀνόματί μου)

See how you translated **in my name** in 14:13.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … choose	did … choose {to be my disciples}
chose	chose … to be my disciples
appointed	assigned … to this role
would bear	produce
fruit	spiritual fruit
fruit	the fruit
of the Father	my Father … him

John 15:17

ULT	UST
These things I command you so that you would love one another.	*I command you to do these things in order that you would love one another.*

ULT **These things**
UST these things
(ταῦτα)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you would love	you would love

John 15:18

ULT	UST
If the world hates you, know that it has hated me before you.	*Since the people who oppose God in the world detest you, you must realize that they detested me first.*

ULT If the world hates you
UST Since the people who oppose God in the world detest you
(εἰ ὁ κόσμος ὑμᾶς μισεῖ)

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [If the world hates you, and it does hate you]

Support Reference: Connect — Factual Conditions

ULT the world
UST the people who oppose God in the world
(ὁ κόσμος)

Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in 14:17.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	world
know	you must realize

John 15:19

ULT	UST
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.	*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.*

ULT **If you were from the world**
UST If you were part of the people who oppose God in the world
(εἰ ἐκ τοῦ κόσμου ἦτε)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **the world, the world … the world … the world … the world**
UST part of the people who oppose God in the world, those unbelievers … among them. The people who oppose God in the world … part of them
(τοῦ κόσμου & ὁ κόσμος & τοῦ κόσμου & τοῦ κόσμου & ὁ κόσμος)

See how you translated **the world** in the previous verse.

Support Reference: Metonymy

ULT **But because you are not from the world, but I chose you from the world, on account of this the world hates you**
UST 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
(ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	part of the people who oppose God in the world

ULT	UST
world	those unbelievers
would love	would love
world	them … part of
chose	chose
world	among … them
world	The people who oppose God in the world

John 15:20

ULT	UST
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.	*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.*

ULT **Remember the word that I said to you**
UST Remember that I told you
(μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν)

Jesus uses **word** 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]

Support Reference: Metonymy

ULT **A slave is not greater than his master**
UST that a servant is not more important than his master
(οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ)

See how you translated this phrase in 13:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **if they kept my word, they will … keep**
UST If any of them have obeyed my teaching, they will … obey
(εἰ τὸν λόγον μου ἐτήρησαν & τηρήσουσιν)

See how you translated a similar phrase in 8:51.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	that I told
A slave	that a servant
master	master
they persecuted	they have caused … to suffer
they will … persecute	they will certainly cause … to suffer
word	teaching

John 15:21

ULT	UST
But they will do all these things to you because of my name, because they do not know the one having sent me.	*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.*

ULT **they will do all these things to you**
UST the unbelievers in this world will do all these hateful things to you
(ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς)

Here, **all these things** refers to the bad things Jesus told his disciples that the unbelievers in the world would do to them in 15:18–20. If this use of **these things** might confuse your readers, you could express the meaning plainly. Alternate translation: [they will hate and persecute you]

Support Reference: Metonymy

ULT **because of my name**
UST because you represent me
(διὰ τὸ ὄνομά μου)

Here, Jesus uses **my name** 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]

Support Reference: Metonymy

ULT **the one having sent me**
UST my Father who has sent me here
(τὸν πέμψαντά με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … know	they do … know

John 15:22

ULT	UST
If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.	*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.*

ULT **If I had not come and spoken to them**
UST If I had not come and taught them {God's truth}
(εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **they would not have sin**
UST they would not have been guilty {of rejecting me and my message}
(ἁμαρτίαν οὐκ εἴχοσαν)

Jesus speaks of **sin** as if it were an object that a person could possess. See how you translated a similar phrase in 9:41.

Support Reference: Metaphor

ULT **sin … sin**
UST guilty {of rejecting me and my message} … sin
(ἁμαρτίαν & τῆς ἁμαρτίας)

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**. You could include this information if that would be helpful to your readers. Alternate translation: [the sin of rejecting me and my teachings … sin of rejecting me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	guilty {of rejecting me and my message}

ULT	UST
sin	sin

John 15:23

ULT	UST
The one hating me also hates my Father.	*Whoever detests me also detests my Father.*

ULT **Father**
UST Father
(τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father

John 15:24

ULT	UST
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.	*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.*

ULT **If I had not done the works that no one else did among them, they would have no sin, but**
UST If I had not performed miraculous works among them that no one else has ever done, they would not be guilty of sin. Yet
(εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν & δὲ)

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]

Support Reference: Double Negatives

ULT **If I had not done the works that no one else did among them, they would have no sin**
UST If I had not performed miraculous works among them that no one else has ever done, they would not be guilty of sin
(εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **they would have no sin**
UST they would not be guilty of sin
(ἁμαρτίαν οὐκ εἴχοσαν)

See how you translated this phrase in 15:22.

Support Reference: Metaphor

> ULT **they have both seen**
> UST they have seen these works
> (καὶ ἑωράκασιν)

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]

Support Reference: Ellipsis

> ULT **my Father**
> UST my Father
> (τὸν Πατέρα μου)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	sin
Father	Father

John 15:25

ULT	UST
But this is so that the word that is written in their law might be fulfilled, ‘They hated me without a cause.’	*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.’*

ULT **the word**
UST these words
(ὁ λόγος)

Jesus uses **word** 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]

Support Reference: Metonymy

ULT **the word that is written in their law**
UST these words that a prophet wrote in their scriptures
(ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος)

Jesus uses **the word that is written** to introduce a quotation from an Old Testament book (Psalm 35:19 or 69:4). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **the word that is written in their law might be fulfilled**
UST these words that a prophet wrote in their scriptures would come true
(πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος)

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]

Support Reference: Active or Passive

ULT **law**
UST in … scriptures
(τῷ νόμῳ)

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.

Support Reference: Synecdoche

ULT **They hated me without a cause**
UST They hated me for no reason
(ἐμίσησάν με δωρεάν)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	these words
law	in … scriptures
might be fulfilled	would come true

John 15:26

ULT	UST
When the Helper comes, whom I will send to you from the Father—the Spirit of Truth who goes out from the Father—he will testify about me.	*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.*

ULT **the Helper**
UST the one who will help you
(ὁ Παράκλητος)

See how you translated **Helper** in 14:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father … Father**
UST my Father … my Father
(Πατρός & Πατρὸς)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **the Spirit of Truth**
UST He is the Holy Spirit, who declares what is true about God
(τὸ Πνεῦμα τῆς ἀληθείας)

See how you translated **the Spirit of Truth** in 14:17.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
Spirit of Truth	Holy Spirit, who declares what is true about God
Father	my Father
will testify	will tell people

John 15:27

ULT	UST
But you also testify because you are with me from the beginning.”	*You also must tell everyone about me, because you have been with me since the very first days when I began my work.”*

ULT the beginning
UST the very first days when I began my work
(ἀρχῆς)

Jesus uses **beginning** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testify	must tell everyone about me

John 16

John 16 Chapter Introduction

Structure and Formatting

1. Jesus promises that his disciples will be persecuted (15:18–16:4)
2. Jesus describes the work of the Holy Spirit (16:5–15)
3. Jesus says that he will return to his Father (16:16–28)
4. Jesus says that his disciples will soon abandon him (16:29–33)

Religious and Cultural 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, prophesy, seer, prophetess)

Translation Issues 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

ULT	UST
“I have spoken these things to you so that you might not fall away.	*I told you about these things that will happen so that you would continue trusting in me {when they do happen}.*

ULT **these things**
UST about these things that will happen
(ταῦτα)

Here, **these things** refers to what Jesus has just said in 15:18–25 about the coming persecution of his disciples. You could include this information if that would be helpful to your readers. Alternate translation: [the warnings that you will be hated by everyone]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you might not fall away**
UST you would continue trusting in me {when they do happen}
(μὴ σκανδαλισθῆτε)

Jesus uses **fall away** to refer to no longer trusting in him or no longer being his disciple. You could include this information if that would be helpful to your readers. Alternate translation: [you might not stop trusting me] or [you might not stop being my disciple]

Support Reference: Assumed Knowledge and Implicit Information

John 16:2

ULT	UST
They will cause you to be put out of the synagogues. But an hour is coming for everyone having killed you to think he offers a service to God.	*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.*

ULT **put out of the synagogues**
UST The Jews who oppose me will ban … from entering the Jewish meeting places
(ἀποσυναγώγους)

See how you translated a similar phrase in 9:22.

Support Reference: Metaphor

ULT **an hour is coming**
UST The time is coming
(ἔρχεται ὥρα)

See how you translated this phrase in 4:21 and see the discussion of this phrase in the introduction to Chapter 4.

Support Reference: Metonymy

ULT **for everyone having killed you**
UST when all the people who will kill you
(ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	The time
a service	that they are pleasing
to God	God by doing so

John 16:3

ULT	UST
And they will do these things because they have not known the Father, nor me.	*They will do such things because they have never known who I really am, nor who my Father is.*

ULT Father
UST who my Father is
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they have … known	they have … known
Father	who my Father is

John 16:4

ULT	UST
But I have spoken these things to you so that when their hour comes, 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.	*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.*

ULT **I have spoken these things to you**
UST I have told you about these things that will happen
(ταῦτα λελάληκα ὑμῖν)

Here, **these things** refers to what Jesus has just said in 16:2–3 regarding what the Jews will do to his disciples. You could include this information if that would be helpful to your readers. Alternate translation: [I have told you that the Jews will persecute you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when their hour comes**
UST when they happen, you
(ὅταν ἔλθῃ ἡ ὥρα αὐτῶν)

See how you translated **hour** in 16:2.

Support Reference: Metonymy

ULT **in the beginning**
UST in the very first days when I began my work
(ἐξ ἀρχῆς)

See how you translated **beginning** in 15:27.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	they happen, you

John 16:5

ULT	UST
But now I go to the one having sent me, and none of you asks me, 'Where are you going?'	*"Now I am going back to my Father who sent me. Yet now none of you is asking me where I am going!*

ULT **the one having sent me**
UST my Father who sent me
(τὸν πέμψαντά με)

Here, **the one having sent me** refers to God. See how you translated this phrase in 4:34.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and none of you asks**
UST Yet now none of you is asking
(καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **asks me, 'Where are you going**
UST is asking me where I am going
(ἐρωτᾷ με, ποῦ ὑπάγεις)

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]

Support Reference: Quotes within Quotes

John 16:6

ULT	UST
But because I have said these things to you, sadness has filled your heart.	*You are very sad because I have told you these things.*

> ULT **sadness has filled your heart**
> UST You are very sad
> (ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν)

Jesus speaks of **sadness** 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]

Support Reference: Metaphor

> ULT **sadness has filled your heart**
> UST You are very sad
> (ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν)

See how you translated **heart** in 14:1.

Support Reference: Metaphor

John 16:7

ULT	UST
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.	*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.*

ULT **if I do not go away, the Helper will not come to you**
UST if I do not leave, then the one who will help you will not come to you
(ἐὰν & μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς)

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]

Support Reference: Double Negatives

ULT **Helper**
UST one who will help you
(Παράκλητος)

See how you translated **Helper** in 14:26.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is better	It is better

John 16:8

ULT	UST
And having come, that one will reprove the world about sin and about righteousness and about judgment—	*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.*

ULT **that one**
UST that one who will help
(ἐκεῖνος)

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]

Support Reference: Pronouns — When to Use Them

ULT **world**
UST people in the world
(κόσμον)

See how you translated **world** in 1:29.

Support Reference: Metonymy

ULT **about sin and about righteousness and about judgment**
UST of the sins {they have committed}. {He will convict them} of not being righteous, and {he will convict} them that God will judge them
(περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως)

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]

Support Reference: Abstract Nouns

ULT **about righteousness**
UST {He will convict them} of not being righteous
(περὶ δικαιοσύνης)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	people in the world
sin	the sins {they have committed}
righteousness	{He will convict them} of not being righteous
judgment	{he will convict} them that God will judge them

John 16:9

ULT	UST
about sin, because they do not believe in me;	*{He will convict people} of their sin, because they have sinned by not trusting in me.*

ULT **about sin, because they do not believe in me**

UST {He will convict people} of their sin, because they have sinned by not trusting in me

(περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ)

Alternate translation: [about their sinfulness, because they are guilty of sin by not believing in me]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	sin
they do … believe	they have sinned by … trusting
in me	in me

John 16:10

ULT	UST
and about righteousness, because I go to the Father, and you will no longer see me;	*{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}.*

ULT **about righteousness**
UST {He will convict people} of not being righteous
(περὶ δικαιοσύνης)

See how you translated the phrase **about righteousness** in 16:8.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST Father
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **you will no longer see me**
UST you will no longer see me {as the example of how to be righteous}
(οὐκέτι θεωρεῖτέ με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	not being righteous
Father	Father

John 16:11

ULT	UST
and about judgment, because the ruler of this world has been judged.	*{He will convict people} that God will judge them, because he has condemned {Satan, who is} the one who rules this world.*

ULT about judgment
UST {He will convict people} that God will judge them
(περὶ & κρίσεως)

See how you translated the phrase **about judgment** in 16:8.

Support Reference: Assumed Knowledge and Implicit Information

ULT the ruler of this world
UST {Satan, who is} the one who rules this world
(ὁ ἄρχων τοῦ κόσμου τούτου)

Here, **the ruler of this world** refers to Satan. See how you translated this in 12:31.

Support Reference: Assumed Knowledge and Implicit Information

ULT the ruler of this world has been judged
UST he has condemned {Satan, who is} the one who rules this world
(ὁ ἄρχων τοῦ κόσμου τούτου κέκριται)

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]

Support Reference: Active or Passive

ULT has been judged
UST he has condemned
(κέκριται)

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]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	God will judge them

ULT	UST
ruler	{Satan, who is} the one who rules
of … world	world
has been judged	he has condemned

John 16:12

ULT	UST
I have many more things to say to you, but you are not able to bear {them} now.	*I want to tell you many more things. However, if I tell you now, you will not be able to accept them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bear {them}	to accept them

John 16:13

ULT	UST
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 the things coming.	*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.*

ULT **the Spirit of Truth**
UST the Holy Spirit, who declares what is true about God
(τὸ Πνεῦμα τῆς ἀληθείας)

See how you translated the phrase **the Spirit of Truth** in 14:17.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will guide you into the whole truth**
UST he will enable you to understand all the truth {you need to know}
(ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ)

Here, **truth** refers to true information about Jesus and God. You could include this information if that would be helpful to your readers. Alternate translation: [he will guide you into all truth about me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from himself**
UST from his own authority
(ἀφ’ ἑαυτοῦ)

See how you translated this phrase in 5:19. Alternate translation: [on his own authority]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will say whatever he will hear**
UST he will say whatever he hears from God
(ὅσα ἀκούσει, λαλήσει)

Jesus implies that God the Father will speak to the Spirit. You could include this information if that would be helpful to your readers. Alternate translation: [he will say whatever God tells him to say]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the things coming**
> UST will … about things that will happen
> (τὰ ἐρχόμενα)

Alternate translation: [things that are about to happen] or [things that will soon take place]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit of Truth	Holy Spirit, who declares what is true about God
he will announce	he … tell … ahead of time

John 16:14

ULT	UST
That one will glorify me, because he will take from the things of mine, and he will announce {it} to you.	*The Holy Spirit will show how great I am by telling you what he has heard from me.*

ULT **That one**
UST The Holy Spirit
(ἐκεῖνος)

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]

Support Reference: Pronouns — When to Use Them

ULT **from the things of mine**
UST he has heard from me
(ἐκ τοῦ ἐμοῦ)

Here, **the things of mine** could refer to: (1) what Jesus has said. Alternate translation: [from the things I have said]; (2) who Jesus is and what he has said and done. Alternate translation: [from my true identity and the things I have done]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will glorify	will show how great … am
he will announce {it}	by telling

John 16:15

ULT	UST
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.	*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.*

ULT **Father**
UST my Father
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **from the things of mine**
UST what he has heard from me
(ἐκ τοῦ ἐμοῦ)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
he will announce {it}	the Holy Spirit will tell

John 16:16

ULT	UST
And in a little {while} you no longer see me, and again a little {while} and you will see me."	*After a short time you will not see me, and after a short time, you will see me again."*

> ULT **you no longer see me**
> UST you will not see me
> (οὐκέτι θεωρεῖτέ με)

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]

Support Reference: Predictive Past

John 16:17

ULT	UST
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'?"	*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'?"*

ULT **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 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
(τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, μικρὸν καὶ οὐ θεωρεῖτέ με; καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί ὅτι ὑπάγω πρὸς τὸν Πατέρα)

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]

Support Reference: Quotes within Quotes

ULT **What is this that he says to us**
UST What does Jesus mean when he says to us
(τί ἐστιν τοῦτο ὃ λέγει ἡμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **A little {while} and you do not see me, and again a little {while} and you will see me**
UST After a short time you will not see me, and after a short time, you will see me again
(μικρὸν καὶ οὐ θεωρεῖτέ με; καὶ πάλιν μικρὸν καὶ ὄψεσθέ με)

See how you translated the similar statement in the previous verse.

> ULT **Because I go to the Father**
> UST Because I am going back to my Father
> (ὅτι ὑπάγω πρὸς τὸν Πατέρα)

See how you translated this statement in 16:10.

> ULT **the Father**
> UST my Father
> (τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Father	Father

John 16:18

ULT	UST
Therefore they were saying, “What is this ‘A little {while}’? We do not know what he is saying.”	*So they kept asking, “What does ‘after a short time’ mean? We do not understand what he is saying.”*

ULT A little {while}
UST after a short time
(τὸ μικρόν)

See how you translated this phrase in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We do … know	We do … understand

John 16:19

ULT	UST
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'?	*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.'*

ULT **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 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
(περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, μικρὸν καὶ οὐ θεωρεῖτέ με; καὶ πάλιν μικρὸν καὶ ὄψεσθέ με)

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.']

Support Reference: Rhetorical Question

ULT **that I said**
UST You are asking each other what I meant when I said
(ὅτι εἶπον)

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,]

Support Reference: Connecting Words and Phrases

ULT **A little {while} and you do not see me, and again a little {while} and you will see me**
UST After a short time you will not see me, and after a short time, you will see me again
(μικρὸν καὶ οὐ θεωρεῖτέ με; καὶ πάλιν μικρὸν καὶ ὄψεσθέ με)

See how you translated this statement in 16:16.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
knew	recognized

John 16:20

ULT	UST
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.	*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.*

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

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

Support Reference: Doublet

ULT but the world will be glad
UST but the people who oppose God in the world will rejoice
(ὁ δὲ κόσμος χαρήσεται)

Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world**14:17.

Support Reference: Metonymy

ULT You will be grieved
UST You will be very sad
(ὑμεῖς λυπηθήσεσθε)

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]

Support Reference: Active or Passive

ULT your sorrow will become joy
UST you will change from being sad to being joyful
(ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth
lament	mourn
world	people who oppose God in the world
will be glad	will rejoice
joy	you will change from being sad to being joyful

John 16:21

ULT	UST
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.	*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.*

ULT **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 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

(ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς; ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον)

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]

Support Reference: Generic Noun Phrases

ULT **her hour**

UST it is the time for her to give birth

(ἡ ὥρα αὐτῆς)

Here, **her hour** refers to the time when the **woman gives birth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the time for her to give birth]

Support Reference: Metonymy

> ULT **she no longer remembers her suffering**
> UST she forgets that she suffered
> (οὐκέτι μνημονεύει τῆς θλίψεως)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	it is the time for her to give birth
suffering	that she suffered
joy	she is joyful
world	world

John 16:22

ULT	UST
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.	*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.*

ULT **your heart will be glad**
UST you will rejoice
(χαρήσεται ὑμῶν ἡ καρδία)

See how you translated **heart** in 14:1.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be glad	you will rejoice
joy	no one will stop you from rejoicing

John 16:23

ULT	UST
And in that day you will ask me nothing. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give {it} to you.	*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.*

ULT **in that day**
UST When you see me again
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω ὑμῖν)

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

Support Reference: Doublet

ULT **of the Father**
UST My Father
(τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **in my name**
UST as my representatives
(ἐν τῷ ὀνόματί μου)

See how you translated the phrase **in my name** in 14:13.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	When you see me again
Truly	the truth

ULT	UST
truly	the truth
of … Father	My Father

John 16:24

ULT	UST
Until now you have asked nothing in my name. Ask, and you will receive so that your joy may be fulfilled.	*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.*

ULT **in my name**
UST as my representatives
(ἐν τῷ ὀνόματί μου)

See how you translated this phrase in the previous verse.

Support Reference: Idiom

ULT **your joy may be fulfilled**
UST you may be joyful to the greatest degree
(ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη)

See how you translated a similar phrase in 15:11.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will receive	you will receive {whatever you request} … it
joy	you may be joyful

John 16:25

ULT	UST
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.	*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.*

ULT **figures of speech … figures of speech**
UST using figurative language … that kind of language
(παροιμίαις)

See how you translated this phrase in 10:6.

Support Reference: Parables

ULT **an hour is coming**
UST but there will soon be a time
(ἔρχεται ὥρα)

See how you translated this phrase in 4:21 and see the discussion of this phrase in the introduction to Chapter 4.

Support Reference: Metonymy

ULT **I will tell you plainly about the Father**
UST I will tell you about my Father using language that you can easily understand
(παρρησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν)

Alternate translation: [I will tell you about the Father in a way that you will clearly understand.]

ULT **Father**
UST my Father
(Πατρὸς)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	a time
I will tell	I will tell

ULT	UST
Father	my Father

John 16:26

ULT	UST
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,	*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,*

ULT **In that day**
UST When you see me again
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

See how you translated this phrase in 14:20.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in my name**
UST as my representatives
(ἐν τῷ ὀνόματί μου)

See how you translated this phrase in 14:13.

Support Reference: Idiom

ULT **I do not say to you that I will ask the Father**
UST I will not have to ask my Father
(οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα)

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. You could include this information if that would be helpful to your readers. Alternate translation: [I do not say to you that I will need to ask the Father]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST my Father
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	When you see me again

ULT	UST
Father	my Father

John 16:27

ULT	UST
for the Father himself loves you, because you have loved me and have believed that I came from God.	*because my Father himself loves you because you love me and trust that I came here from God.*

> ULT **the Father**
> UST my Father
> (ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
loves	loves
have loved	love
have believed	trust
God	God

John 16:28

ULT	UST
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.”	*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.”*

ULT **the Father … the Father**
UST my Father … my Father
(τοῦ Πατρὸς & τὸν Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **into the world … I am leaving the world**
UST this world … I will leave this world
(εἰς τὸν κόσμον & ἀφίημι τὸν κόσμον)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
world	this world
world	this world
Father	my Father

John 16:29

ULT	UST
His disciples say, “See, now you are speaking plainly, and you are not speaking in figures of speech.	*His disciples responded, “Finally! Now you are using language that we can easily understand and not using figurative language.*

ULT **say**
UST responded
(λέγουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **in figures of speech**
UST not using figurative language
(παροιμίαν)

See how you translated this word in 16:25.

Support Reference: Parables

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples

John 16:30

ULT	UST
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."	*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."*

ULT **you do not have need that anyone would question you**

UST There is no need for anyone to ask you questions {because you already know what that person will ask}

(οὐ χρείαν ἔχεις, ἵνα τίς σε ἐρωτᾷ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [so, now you finally place your trust in me!]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we understand
you know	you know
we believe	we trust
God	God

John 16:31

ULT	UST
Jesus answered them, "Just now do you believe?	*Jesus replied to them, "Now you finally trust me!*

ULT Just now do you believe
UST Now you finally trust me
(ἄρτι πιστεύετε)

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?]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do you believe	you … trust me

John 16:32

ULT	UST
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.	*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.*

ULT **an hour is coming**
UST There will soon be a time
(ἔρχεται ὥρα)

See how you translated this phrase in 16:25.

Support Reference: Metonymy

ULT **and has come**
UST and that time will be very soon
(καὶ ἐλήλυθεν)

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]

Support Reference: Predictive Past

ULT **you might be scattered**
UST others will scatter you everywhere
(σκορπισθῆτε)

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]

Support Reference: Active or Passive

ULT **to his own**
UST will go to his own home
(εἰς τὰ ἴδια)

Alternate translation: [each of you to his own place] or [every one of you to his own place]

> ULT **the Father**
> UST my Father
> (ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	There will soon be a time
Father	my Father

John 16:33

ULT	UST
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."	*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!"*

ULT **so that you might have peace in me**
UST in order that you may feel peaceful {because you are united} with me
(ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you might have peace … you have troubles**
UST you may feel peaceful … you will be afflicted
(εἰρήνην ἔχητε & θλῖψιν ἔχετε)

Jesus speaks 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]

Support Reference: Metaphor

ULT **in me**
UST {because you are united} with me
(ἐν ἐμοὶ)

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]

Support Reference: Idiom

ULT **I have conquered the world**
UST I have defeated the people who oppose God in the world
(ἐγὼ νενίκηκα τὸν κόσμον)

Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in 14:17.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	you may feel peaceful
world	world
troubles	you will be afflicted
have courage	be brave
world	people who oppose God in the world

John 17

John 17 Chapter Introduction

Structure and Formatting

This chapter is one long prayer that can be divided into three parts according to the topics of Jesus' prayer requests:

1. Jesus prays for himself (17:1–5)
2. Jesus prays for his disciples (17:6–19)
3. Jesus prays for all Christians (17:20–26)

Religious and Cultural 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.

Translation Issues 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

ULT	UST
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,	*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.*

ULT **said these things**
UST After … told his disciples about these things that would happen
(ταῦτα ἐλάλησεν)

Here, **these things** refers to everything that Jesus told his disciples in chapters 13–16. You could include this information if that would be helpful to your readers. Alternate translation: [described what would happen to him and his disciples]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having lifted up his eyes**
UST he looked up
(ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ)

See how you translated this idiom in 6:5.

Support Reference: Idiom

ULT **to the heaven**
UST toward heaven
(εἰς τὸν οὐρανὸν)

Here, **heaven** refers to the sky. The Jews believed that **heaven**, the place where God dwells, was located above the sky. You could include this information if that would be helpful to your readers. Alternate translation: [beyond the sky toward God in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father … Son**
UST Father … I … Son
(Πάτερ & τὸν Υἱόν)

Father and **Son** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **the hour has come**
UST it is now time {for me to suffer and die}
(ἐλήλυθεν ἡ ὥρα)

Jesus uses **hour** 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]

Support Reference: Metonymy

ULT **Glorify**
UST Show everyone how great … am … show
(δόξασόν)

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]

Support Reference: Imperatives — Other Uses

ULT **your Son … the Son**
UST I, your Son … I
(σου τὸν Υἱόν & ὁ Υἱὸς)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
heaven	heaven
Father	Father
hour	it is now time {for me to suffer and die}
Glorify	Show everyone how great … am … show
Son	I … Son
Son	I
might glorify	may … everyone how great … are

John 17:2

ULT	UST
since you gave him authority {over} all flesh so that everyone whom you have given him, he would give to them eternal life.	*{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}.*

ULT **since you gave him authority {over} all flesh**
UST {Please do this} because you gave me authority over all people
(καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός)

Here, **since** indicates that this clause is the reason for the request given in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because you gave him authority over all flesh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **him … him, he would give**
UST me … I might enable … to me
(αὐτῷ & αὐτῷ, δώσῃ)

Throughout this verse Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

ULT **all flesh**
UST over all people
(πάσης σαρκός)

Jesus is describing people 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority {over}	authority
eternal	forever {with me in heaven}

John 17:3

ULT	UST
Now this is eternal life, that they would know you, the only true God, and the one you sent, Jesus Christ.	*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.*

ULT Now this is eternal life
UST This is what it means to live forever
(αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ)

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]

ULT the one you sent, Jesus Christ
UST me, Jesus the Messiah, the one whom you have sent into the world
(ὃν ἀπέστειλας, Ἰησοῦν Χριστόν)

Jesus uses **the one you sent** and **Jesus Christ** to refer to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eternal	to live forever
they would know	know
God	God
Jesus	me, Jesus
Christ	the Messiah

John 17:4

ULT	UST
I glorified you on the earth, having completed the work that you have given me so that I might do it.	*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.*

ULT **the work that you have given me**
UST the work that you assigned me
(τὸ ἔργον & ὃ δέδωκάς μοι)

Jesus uses **work** 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glorified	have shown everyone how great … are
earth	earth
having completed	{I did this} by finishing

John 17:5

ULT	UST
And now, Father, glorify me along with yourself with the glory that I had with you before the world was made.	*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.*

ULT **Father, glorify me along with yourself with the glory that I had with you**
UST Father … show how great I am in your presence with the same greatness that I had in your presence
(δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον & παρὰ σοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **glorify**
UST Father … show how great … am
(δόξασόν & σύ)

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]

Support Reference: Imperatives — Other Uses

> ULT **with the glory**
> UST with the same greatness
> (τῇ δόξῃ)

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]

Support Reference: Abstract Nouns

> ULT **before the world was made**
> UST before the time we created the world
> (πρὸ τοῦ τὸν κόσμον, εἶναι)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	Father
glorify	Father … show how great … am
with the glory	with the same greatness
world	before the time we created the world

John 17:6

ULT	UST
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.	*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.*

ULT **I revealed your name**
UST I have who you really are
(ἐφανέρωσά σου τὸ ὄνομα)

Jesus uses **name** to refer to God himself. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [I revealed you]

Support Reference: Metonymy

ULT **from the world**
UST from among the people in the world
(ἐκ τοῦ κόσμου)

See how you translated **world** in 1:29.

Support Reference: Metonymy

ULT **they have kept your word**
UST They have obeyed your teaching
(τὸν λόγον σου τετήρηκαν)

See how you translated a similar phrase in 8:51.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	the people in the world
word	teaching

John 17:7

ULT	UST
Now they know that everything that you have given me is from you,	*At this time they know that everything you have given me has come from you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they know	they know

John 17:8

ULT	UST
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.	*{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.*

ULT **the words**

UST the teachings

(τὰ ῥήματα)

See how you translated **words** in 5:47.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
received {them}	They … accepted those teachings
knew	they are certain
they believed	they believe

John 17:9

ULT	UST
I ask on behalf of them. I do not ask on behalf of the world, but on behalf of whom you have given me, for they are yours.	*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.*

ULT **the world**
UST the people who oppose you in the world
(τοῦ κόσμου)

Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in 14:17.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	the people who oppose you in the world

John 17:10

ULT	UST
And all my things are yours, and your things {are} mine, and I am glorified in them.	*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.*

ULT I am glorified in them
UST They show everyone how great I am
(δεδόξασμαι ἐν αὐτοῖς)

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]

Support Reference: Active or Passive

ULT in them
UST They
(ἐν αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am glorified	show everyone how great I am

John 17:11

ULT	UST
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.	*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.*

ULT **I am no longer … am coming to you**
UST I will not stay … any longer … will soon return to you
(οὐκέτι εἰμὶ & πρὸς σὲ ἔρχομαι)

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]

Support Reference: Predictive Past

ULT **in the world, but they are in the world**
UST in this sinful world … However, my disciples are staying in it
(ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν)

Jesus uses **world** 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]

Support Reference: Metonymy

ULT **Father**
UST My Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **keep**
UST keep … safe
(τήρησον)

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]

Support Reference: Imperatives — Other Uses

ULT **keep them in your name**
UST keep them safe by your same power
(τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου)

Here, **name** could refer to: (1) God’s power. Alternate translation: [keep them by your power]; (2) God himself, as in 17:6. In this case, Jesus would be requesting that God keep his disciples united with God. Alternate translation: [keep them in unity with you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	sinful world
world	it
Holy	who is set apart
Holy Father	My Father, who is set apart

John 17:12

ULT	UST
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.	*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.*

ULT **I kept them in your name**
UST I have kept them safe by your same power
(ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου)

See how you translated a similar phrase in the previous verse.

Support Reference: Metonymy

ULT **not one of them perished, except for the son of destruction**
UST only one of them will be eternally ruined. {He is} the one whom you had destined to be eternally ruined
(οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας)

Jesus uses **perished** and **destruction** 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]

Support Reference: Metaphor

ULT **not one of them perished, except for the son of destruction**
UST only one of them will be eternally ruined. {He is} the one whom you had destined to be eternally ruined
(οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας)

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]

Support Reference: Predictive Past

ULT **the son of destruction**
UST {He is} the one whom you had destined to be eternally ruined
(ὁ υἱὸς τῆς ἀπωλείας)

Here, **son of destruction** refers to Judas, the disciple who betrayed Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Judas, the son of destruction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the son of destruction**
UST {He is} the one whom you had destined to be eternally ruined
(ὁ υἱὸς τῆς ἀπωλείας)

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]

Support Reference: Idiom

ULT **the son of destruction**
UST {He is} the one whom you had destined to be eternally ruined
(ὁ υἱὸς τῆς ἀπωλείας)

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]

Support Reference: Abstract Nouns

ULT **so that the scripture would be fulfilled**
UST in order that the scriptures would come true
(ἵνα ἡ Γραφὴ πληρωθῇ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kept	have kept … safe
perished	only one of them will be eternally ruined

ULT	UST
scripture	scriptures
would be fulfilled	would come true

John 17:13

ULT	UST
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.	*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.*

ULT **the world**
UST this sinful world
(τῷ κόσμῳ)

See how you translated **the world** in 17:11.

Support Reference: Metonymy

ULT **so that they would have my joy fulfilled in themselves**
UST in order that I may give them my complete joy
(ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν, πεπληρωμένην ἐν ἑαυτοῖς)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	this sinful world
joy	joy
fulfilled	complete

John 17:14

ULT	UST
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.	*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.*

ULT **your word**
UST your teaching
(τὸν λόγον σου)

See how you translated **your word** in 17:6.

Support Reference: Metonymy

ULT **the world … from the world … I am not from the world**
UST { … the people who oppose you in} the world … like me … belong to those who oppose you
(ὁ κόσμος & ἐκ τοῦ κόσμου & ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου)

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]

Support Reference: Metonymy

ULT **they are not from the world, just as I am not from the world**
UST like me, they do not belong to those who oppose you
(οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	teaching
world	{ … people who oppose you in} the world
world	belong to those who oppose you

ULT	UST
world	like me

John 17:15

ULT	UST
I do not ask that you would take them away from the world, but that you would keep them from the evil one.	*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.*

ULT **the world**
UST this sinful world
(τοῦ κόσμου)

Here Jesus uses **world** 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 17:11.

Support Reference: Metonymy

ULT **you would keep them from the evil one**
UST you keep them safe from being harmed by Satan, the evil one
(τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ)

Here, **the evil one** refers to Satan. You could include this information if that would be helpful to your readers. Alternate translation: [you would keep them from Satan, the evil one]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	this sinful world
you would keep	you keep … safe
the evil one	being harmed by Satan, the evil one
evil one	being harmed by Satan … evil one

John 17:16

ULT	UST
They are not from the world, just as I am not from the world.	*Like me, they do not belong to the people who oppose you in the world.*

ULT **They are not from the world, just as I am not from the world**
UST Like me, they do not belong to the people who oppose you in the world
(ἐκ τοῦ κόσμου οὐκ εἰσὶν, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου)

See how you translated **from the world** in 17:14.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	people who oppose you in the world
world	Like me

John 17:17

ULT	UST
Sanctify them by the truth; your word is truth.	*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.*

ULT **Sanctify**
UST Set … apart to serve you
(ἁγίασον)

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]

Support Reference: Imperatives — Other Uses

ULT **Sanctify them by the truth**
UST Set my disciples apart to serve you by {enabling them to know and live according to} what is true
(ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ)

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. See the discussion of John's use of double meaning in Part 3 of the Introduction to this book. Alternate translation: [Sanctify them by means of and in the truth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your word**
UST Your teaching
(ὁ λόγος ὁ σὸς)

See how you translated **your word** in 17:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanctify	Set … apart to serve you
word	teaching

John 17:18

ULT	UST
Just as you sent me into the world, I also have sent them into the world.	*I am sending them among the people in the world in the same way that you sent me among them.*

ULT **into the world … into the world**
UST among the people in the world … among them
(εἰς τὸν κόσμον)

Here, **the world** refers to the people who live in the world. See how you translated **the world** in 1:29.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	them
world	people in the world

John 17:19

ULT	UST
And for their sakes I have sanctified myself, so that they themselves may also be sanctified in truth.	*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."*

ULT **for their sakes I have sanctified myself**
UST I set myself apart as a sacrifice on their behalf
(ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν)

Jesus uses the phrases **for their sakes** and **sanctified** together to refer to his sacrificial death on the cross. You could include this information if that would be helpful to your readers. Alternate translation: [for their sakes I have sanctified myself to die as a sacrifice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they themselves may also be sanctified in truth**
UST in order that they also may set themselves apart to serve you by {knowing and living according to} what is true
(ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ)

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]

Support Reference: Active or Passive

ULT **sanctified in truth**
UST they … set … apart to serve you by {knowing and living according to} what is true
(ἡγιασμένοι ἐν ἀληθείᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have sanctified	set … apart
sanctified	they … set … apart to serve you

John 17:20

ULT	UST
But I ask not only on behalf of these, but also on behalf of the ones believing in me through their word,	*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.*

ULT through their word
UST by means of what my disciples say
(διὰ τοῦ λόγου αὐτῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	those people who will trust
in me	in me

John 17:21

ULT	UST
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.	*{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.*

ULT **that … that**
UST {I pray} that … {I pray} that
(ἵνα & ἵνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you, Father, {are} in me, and I in you**
UST you, my Father, and I are completely united
(σύ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοί)

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]

Support Reference: Doublet

ULT **Father**
UST my Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **so that the world would believe that you have sent me**
UST in order that the people in the world might know that you sent me here
(ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας)

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]

ULT **the world**
UST the people in the world
(ὁ κόσμος)

Here, **the world** is used to refer to all the people in **the world**. See how you translated **the world** in 1:29.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father
world	people in the world
would believe	might know

John 17:22

ULT	UST
The glory that you gave to me, I also have given to them so that they would be one, just as we are one:	*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.*

ULT **The glory that you gave to me, I also have given to them**
UST I have honored the people who trust in me just like you honored me
(κἀγὼ τὴν, δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	just like you honored me

John 17:23

ULT	UST
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.	*{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.*

ULT **I in them**

UST {This means that} I am united with them
(ἐγὼ ἐν αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they may be made complete as one**

UST {I have done this} in order that they may be completely united together
(ἵνα ὦσιν τετελειωμένοι εἰς ἕν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that the world may know that you sent me**
UST in order that the people in the world may know that you sent me here
(ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the world**
UST the people in the world
(ὁ κόσμος)

See how you translated **the world** in 17:21.

Support Reference: Metonymy

ULT **you loved them**
UST you love the people who trust in me
(ἠγάπησας αὐτοὺς)

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 17:20–26. You could include this information if that would be helpful to your readers. Alternate translation: [you loved those who believe in me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
made complete	may be completely united together
world	people in the world
may know	may know
you loved	you love
you loved	you love

John 17:24

ULT	UST
Father, the one 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.	*"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.*

ULT **Father**
UST My Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **where I am**
UST where I will be in heaven
(ὅπου εἰμὶ ἐγὼ)

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]

Support Reference: Predictive Past

ULT **where I am**
UST where I will be in heaven
(ὅπου εἰμὶ ἐγὼ)

Jesus uses **where I am** to refer to heaven. You could include this information if that would be helpful to your readers. Alternate translation: [where I am in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before the foundation of the world**
UST from before the time when we created the universe
(πρὸ καταβολῆς κόσμου)

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]

Support Reference: Abstract Nouns

> ULT **of the world**
> UST the universe
> (κόσμου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	My Father
glory	how glorious I am
you loved	you have loved
the foundation	the time when we created
the foundation of the world	the time when we created the universe
of the world	the universe

John 17:25

ULT	UST
Righteous Father, even the world did not know you, but I know you; and these know that you sent me.	*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.*

ULT **Father**
UST My Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **the world did not know you**
UST the people who oppose you in the world do not know who you are
(ὁ κόσμος σε οὐκ ἔγνω)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Righteous	who always does what is right
Father	My Father
world	people who oppose you in the world
did … know	do … know
know	know
know	know

John 17:26

ULT	UST
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."	*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."*

ULT **name**
UST who you are
(τὸ ὄνομά)

Here, **name** refers to God himself. See how you translated this word in 17:6.

Support Reference: Metonymy

ULT **the love with which you have loved me may be in them**
UST they may love others like you love me
(ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ)

Jesus speaks of God's **love** 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]

Support Reference: Metaphor

ULT **and I in them**
UST and in order that I may be united with them
(κἀγὼ ἐν αὐτοῖς)

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.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I made … known	I have made … know
I will make {it} known	I will continue to do so
love	they may love others like you love me
you have loved	they may love others like you love me

John 18

John 18 Chapter Introduction

Structure and Formatting

1. Soldiers and guards arrest Jesus (18:1–11)
2. The priests question Jesus, and Peter denies Jesus (18:12–27)
3. Pilate questions Jesus (18:28–40)

Religious and Cultural 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

ULT	UST
Having spoken these things, Jesus went out with his disciples across the brook of the Kidron, where there was a garden into which he and his disciples entered.	*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}.*

Note: (18:1-2)

18:1–2 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.

Support Reference: Background Information

ULT **Having spoken these things, Jesus**
UST After Jesus finished praying
(ταῦτα εἰπὼν, Ἰησοῦς)

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]

Support Reference: Introduction of a New Event

ULT **the brook of the Kidron**
UST the Kidron Valley
(τοῦ χειμάρρου τοῦ Κεδρὼν)

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”]

Support Reference: Possession

ULT **the brook of the Kidron**
UST the Kidron Valley
(τοῦ χειμάρρου τοῦ Κεδρὼν)

Kidron is a valley in Jerusalem that is between the Temple Mount and the Mount of Olives.

Support Reference: How to Translate Names

> ULT **where there was a garden**
> UST On the other side of the valley … a grove {of olive trees}
> (ὅπου ἦν κῆπος)

The word translated as **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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples
brook of the Kidron	Kidron Valley
disciples	they

John 18:2

ULT	UST
Now Judas, the one betraying him, also knew the place, for Jesus often gathered there with his disciples.	*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.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
betraying	is the one who was about to help Jesus' opponents arrest
knew	He knew
Jesus	Jesus
gathered	went
disciples	disciples

John 18:3

ULT	UST
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.	*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.*

ULT **officers**
UST some temple guards
(ὑπηρέτας)

See how you translated **officers** in 7:32.

ULT **comes**
(ἔρχεται)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
chief priests	ruling priests
Pharisees	Pharisees

John 18:4

ULT	UST
Then Jesus, knowing all the things happening to him, having gone out, asked them, "Whom do you seek?"	*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?"*

ULT knowing all the things happening to him
UST Because … knew what was going to happen to him
(εἰδὼς πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτὸν)

Here, **knowing** introduces a clause that indicates the reason why Jesus went out to meet the soldiers and guards. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [since he knew all things happening to him]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing	Because … knew
do you seek	are you looking for

John 18:5

ULT	UST
They answered him, “Jesus the Nazarene.” He says to them, “I am.” (Now Judas, the one betraying him, was also standing with them.)	*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.)*

ULT **Jesus the Nazarene**
UST Jesus from Nazareth
(Ἰησοῦν τὸν Ναζωραῖον)

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]

Support Reference: How to Translate Names

ULT **He says**
UST Jesus told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **I am**
UST I am {that person}
(ἐγώ εἰμι)

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]

Support Reference: Ellipsis

> ULT **Now Judas, the one betraying him, was also standing with them**
> UST Judas was standing with them. He was the one who was helping Jesus' opponents arrest him
> (ἵστήκει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν)

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]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus the Nazarene	Jesus from Nazareth
Nazarene	from Nazareth
Judas	Judas
betraying	He was the one who was helping Jesus' opponents arrest

John 18:6

ULT	UST
So when he said to them, “I am,” they went backward and fell to the ground.	*When Jesus told them, “I am {that person},” they stepped back and involuntarily fell down to the ground.*

ULT I am
UST I am {that person}
(ἐγώ εἰμι)

See how you translated **I am** in the previous verse.

Support Reference: Ellipsis

ULT fell to the ground
UST involuntarily fell down to the ground
(ἔπεσαν χαμαί)

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]

Support Reference: Assumed Knowledge and Implicit Information

John 18:7

ULT	UST
Then again he asked them, "Whom do you seek?" And they said, "Jesus the Nazarene."	*Jesus then asked them again, "Who are you looking for?" They answered, "Jesus from Nazareth."*

> ULT **Jesus the Nazarene**
> UST Jesus from Nazareth
> (Ἰησοῦν τὸν Ναζωραῖον)

See how you translated **Jesus the Nazarene** in 18:5.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you seek	are you looking for
Jesus	Jesus
Nazarene	from Nazareth

John 18:8

ULT	UST
Jesus answered, “I told you that I am. So if you are seeking me, allow these to go away.”	*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.”*

ULT I am

UST I am {that person}

(ἐγώ εἰμι)

See how you translated **I am** in 18:5.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you are seeking	am the one whom you are looking for

John 18:9

ULT	UST
({This was} so that would be fulfilled the word that he said: "Of those you have given me, I lost none from among them.")	*(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.")*

Note:

In this verse John provides some background information about Jesus fulfilling Scripture. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **{This was} so that would be fulfilled the word that he said**
UST This happened in order that these words that he had said to his Father would come true
(ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν)

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]

Support Reference: Active or Passive

ULT **the word that he said**
UST these words that he had said to his Father
(ὁ λόγος ὃν εἶπεν)

Here, **the word** refers to what Jesus said while praying to God the Father in 17:12. If it would be helpful in your language, you could express this plainly. Alternate translation: [what he had said when he was praying to his Father]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would be fulfilled	would come true
word	these words

John 18:10

ULT	UST
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.	*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.*

ULT **Simon Peter**
UST Simon Peter
(Σίμων & Πέτρος)

See how you translated **Simon Peter** in 1:40.

Support Reference: How to Translate Names

ULT **a sword**
UST a short sword
(μάχαιραν)

The word translated as **sword** here refers to a small sword that is similar to a dagger or long knife. You could include this information if that would be helpful to your readers. Alternate translation: [a dagger]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Malchus**
UST Malchus
(Μάλχος)

Malchus is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sword	a short sword
servant	servant with it
of the high priest	high priest's
of the servant	that servant's
Then Simon Peter	Simon Peter

John 18:11

ULT	UST
Then Jesus said to Peter, "Put the sword into the sheath. The cup which the Father has given me, should I certainly not drink it?"	*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}!"*

ULT **The cup which the Father has given me, should I certainly not drink it**
UST I must surely suffer in the way that my Father has planned for me {to suffer}
(τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό)

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!]

Support Reference: Rhetorical Question

ULT **The cup which the Father has given me, should I certainly not drink it**
UST I must surely suffer in the way that my Father has planned for me {to suffer}
(τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό)

Here Jesus uses **cup** 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]

Support Reference: Metaphor

ULT **Father**
UST I must surely suffer in the way that my Father has planned for me {to suffer}
(Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to Peter	Peter
sword	your short sword

ULT	UST
Father	I must surely suffer in the way that my Father has planned for me {to suffer}

John 18:12

ULT	UST
Then the cohort of soldiers and the commander and the officers of the Jews seized Jesus and tied him up.	*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.*

ULT of the Jews
UST from the Jewish leaders
(τῶν Ἰουδαίων)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT tied him up
UST tied his hands
(ἔδησαν αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commander	their leader
of the Jews	from the Jewish leaders
seized	seized
Jesus	Jesus
tied … up	tied

John 18:13

ULT	UST
And they led him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.	*Then they took him to Annas first, because he was Caiaphas's father-in-law, and Caiaphas was the high priest that year.*

ULT **first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year**
UST to Annas first, because he was Caiaphas's father-in-law, and Caiaphas was the high priest that year
(πρὸς Ἄνναν πρῶτον, ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Annas	Annas
of Caiaphas	Caiaphas's
high priest	the high priest

John 18:14

ULT	UST
(Now Caiaphas was the one having advised the Jews that it would be better for one man to die on behalf of the people.)	*(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}.)*

Note:

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.

Support Reference: Background Information

ULT **the Jews**
UST the other Jewish leaders
(τοῖς Ἰουδαίοις)

See how you translated **to the Jews** in 18:12.

Support Reference: Synecdoche

ULT **it would be better for one man to die on behalf of the people**
UST it would be much better to have one man die on behalf of the people {than to let the Romans kill them}
(συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ)

See how you translated the similar clause in 11:50.

ULT **it would be better for one man to die on behalf of the people**
UST it would be much better to have one man die on behalf of the people {than to let the Romans kill them}
(συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ)

Caiaphas is leaving out a clause that a sentence would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caiaphas	Caiaphas
having advised	who had advised
Jews	other Jewish leaders
it would be better for	it would be much better

John 18:15

ULT	UST
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.	*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.*

ULT **another disciple followed Jesus. Now that disciple was known to the high priest, and he entered**
UST followed Jesus … so did one other disciple. Annas the high priest knew the other disciple, so he was allowed to enter
(ἠκολούθει & τῷ Ἰησοῦ & ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now that disciple was known to the high priest**
UST Annas the high priest knew the other disciple
(ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ)

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]

Support Reference: Active or Passive

ULT **to the high priest … of the high priest**
UST Annas the high priest knew … the high priest's
(τῷ ἀρχιερεῖ & τοῦ ἀρχιερέως)

In verses 15–23, **the high priest** refers to Annas, which is indicated in 18:13. It does not refer to Caiaphas. You could include this information if that would be helpful to your readers. Alternate translation: [to the high priest Annas … of Annas]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
disciple	disciple
Jesus	Jesus
disciple	the … disciple
to the high priest	Annas the high priest knew
with Jesus	{when the soldiers and guards took} Jesus there
of the high priest	the high priest’s

John 18:16

ULT	UST
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.	*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}.*

ULT **the other disciple**
UST that disciple
(ὁ μαθητὴς ὁ ἄλλος)

See how you translated **the other disciple** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **who was known to the high priest**
UST who knew the high priest
(ὃς ἦν γνωστὸς τοῦ ἀρχιερέως)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
disciple	disciple
known	who knew the high priest
to the high priest	who knew the high priest
to the female doorkeeper	to the servant girl who was watching the door
Peter	Peter

John 18:17

ULT	UST
Then the female servant, the doorkeeper, says to Peter, "Are you not also from the disciples of this man?" He says, "I am not."	*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!"*

ULT **says … says**
UST told … replied
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Are you not also from the disciples of this man**
UST You are surely one of the disciples of the man {whom they have arrested}
(μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
female servant	That servant girl who was watching the door
doorkeeper	That servant girl who was watching the door
to Peter	Peter
disciples	You are surely one of the disciples of the man {whom they have arrested}

John 18:18

ULT	UST
(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.)	*(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.)*

Note:

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.

Support Reference: Background Information

ULT **Now the servants and the officers were standing there, having made a charcoal fire, for it was cold, and they were warming themselves**
UST It was cold, so the high priest's servants and the temple guards made a fire and were standing and warming themselves around it
(ἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται, ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο)

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]

Support Reference: Information Structure

ULT **the servants**
UST the high priest's servants
(οἱ δοῦλοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	high priest's servants
Peter	Peter

John 18:19

ULT	UST
Then the high priest asked Jesus about his disciples and about his teaching.	*The high priest then questioned Jesus about his disciples and what he had been teaching them.*

ULT **the high priest**
UST The high priest
(ὁ & ἀρχιερεὺς)

According to 18:13 the **high priest** here is Annas. He would later send Jesus to Caiaphas in 18:24. You could include this information if that would be helpful to your readers. Alternate translation: [Annas, the high priest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest
Jesus	Jesus
disciples	disciples

John 18:20

ULT	UST
Jesus answered him, "I have spoken openly to the world. I was always teaching in a synagogue and in the temple where all the Jews come together, and I said nothing in secret.	*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.*

ULT **to the world**
UST to everyone {who would listen}
(τῷ κόσμῳ)

Jesus uses **the world** 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]

Support Reference: Metonymy

ULT **I have spoken openly to the world**
UST I have spoken in public to everyone {who would listen}
(ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ)

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]

Support Reference: Hyperbole

ULT **in a synagogue**
UST in the Jewish meeting places
(ἐν συναγωγῇ)

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]

Support Reference: Generic Noun Phrases

ULT **where all the Jews come together**
UST {I have taught in the places} where many Jews gather
(ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται)

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]

Support Reference: Hyperbole

ULT **the Jews**
UST many Jews
(οἱ Ἰουδαῖοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to the world	to everyone {who would listen}
a synagogue	the Jewish meeting places
temple	temple
Jews	many Jews
come together	gather

John 18:21

ULT	UST
Why do you ask me? Ask the ones having heard what I said to them. Behold, these {people} know what I said."	*You should not ask me! Ask the people who heard what I taught them. They certainly know what I said."*

ULT Why do you ask me
UST You should not ask me
(τί με ἐρωτᾷς)

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!]

Support Reference: Rhetorical Question

ULT Behold
UST certainly
(ἴδε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know

John 18:22

ULT	UST
Now he having said these things, one of the officers standing there gave Jesus a slap, saying, "Do you answer the high priest in this manner?"	*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!"*

ULT gave Jesus a slap, saying
UST slapped him. He said
(ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [gave Jesus a slap and said]

Support Reference: Quotations and Quote Margins

ULT Do you answer the high priest in this manner
UST You should not answer the high priest like that
(οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	him
high priest	You should not answer the high priest like that

John 18:23

ULT	UST
Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you strike me?"	*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."*

ULT **testify about the wrong**
UST tell me what it was
(μαρτύρησον περὶ τοῦ κακοῦ)

Alternate translation: [tell me what I said that was wrong]

ULT **but if rightly, why do you strike me**
UST However, if what I said was right, you should not slap me
(εἰ δὲ καλῶς, τί με δέρεις)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
testify	tell me

John 18:24

ULT	UST
Then Annas sent him, tied up, to Caiaphas the high priest.	*Then Annas sent Jesus to Caiaphas, the other high priest, while his hands were still tied.*

ULT Annas … to Caiaphas the high priest
UST Annas … to Caiaphas, the other high priest
(ὁ Ἄννας & πρὸς Καϊάφαν τὸν ἀρχιερέα)

For political reasons both **Annas** and **Caiaphas** were high priests at this time. See how you translated these names in 18:13.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Annas	Annas
Caiaphas	Caiaphas
high priest	other high priest

John 18:25

ULT	UST
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."	*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!"*

ULT **Now**
UST Meanwhile
(δὲ)

Now here indicates that John is changing topics to return to the story about Peter in the high priest's courtyard. 18:25–27 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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **Are you not also from among his disciples**
UST You are surely also one of the disciples of this man whom they have arrested
(μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
disciples	You are surely also one of the disciples of this man whom they have arrested

John 18:26

ULT	UST
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?"	*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!"*

ULT **Did I not see you in the garden with him**
UST Surely I saw you in the {olive tree} grove with the man whom they have arrested
(οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ)

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!]

Support Reference: Rhetorical Question

ULT **says**
UST He said to Peter
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the garden**
UST the {olive tree} grove
(τῷ κήπῳ)

See how you translated **garden** in 18:1.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	servants
of the high priest	high priest's
a relative	a relative
Peter	Peter

John 18:27

ULT	UST
Peter then denied {it} again, and immediately a rooster crowed.	*Peter then again denied {that he had been with Jesus}. A rooster crowed immediately {after he did that}.*

ULT Peter then denied {it} again
UST Peter then again denied {that he had been with Jesus}
(πάλιν οὖν ἠρνήσατο Πέτρος)

Here, **it** refers to **Peter** knowing and being with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Peter then denied again that he knew Jesus or had been with him]

Support Reference: Assumed Knowledge and Implicit Information

ULT a rooster
UST A rooster
(ἀλέκτωρ)

See how you translated **rooster** in 13:38.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

John 18:28

ULT	UST
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.)	*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.)*

Note:

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.

ULT **they led**
UST The Jewish leaders … brought
(ἄγουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **Then they led Jesus from Caiaphas**
UST The Jewish leaders then brought Jesus from Caiaphas' house
(ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the governor's palace**
UST to the headquarters of Pilate, the Roman governor
(εἰς τὸ πραιτώριον)

The **governor's palace** refers to the headquarters of the Roman governor. The next verse indicates that the Roman governor's name was Pilate. You could include this information if that would be helpful to your readers. Alternate translation: [to the house of the Roman governor, Pilate]

Support Reference: Assumed Knowledge and Implicit Information

ULT **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 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 meal
(ἦν δὲ πρωΐ. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν τὸ Πάσχα)

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.

Support Reference: Background Information

ULT **they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover**
UST 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 meal
(αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν τὸ Πάσχα)

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]

Support Reference: Double Negatives

ULT **they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover**
UST 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 meal
(αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν τὸ Πάσχα)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Passover**
UST the Passover meal
(τὸ Πάσχα)

John is using the name of this part of the festival, **Passover**, to refer 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Caiaphas	Caiaphas' house
governor's palace	headquarters of Pilate, the Roman governor
governor's palace	Pilate's headquarters {because Pilate was not a Jew … }
they would … be defiled	{ … If they entered a non-Jew's home, they thought} they would defile themselves and be unable
Passover	Passover meal

John 18:29

ULT	UST
Therefore, Pilate went out to them and says, "What accusation do you bring against this man?"	*So Pilate came out to talk to them. He asked them, "What are you accusing this man of doing?"*

ULT **What accusation do you bring against this man**
UST What are you accusing this man of doing
(τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate

John 18:30

ULT	UST
They answered and said to him, "If this one were not an evildoer, we would not have handed him over to you."	*The Jewish leaders replied, "If this man were not a criminal, we would not have brought him to you!"*

ULT **this one**
UST this man
(οὗτος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **If this one were not an evildoer, we would not have handed him over to you**
UST If this man were not a criminal, we would not have brought him to you
(εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **If this one were not an evildoer, we would not have handed him over to you**
UST If this man were not a criminal, we would not have brought him to you
(εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an evildoer	a criminal

John 18:31

ULT	UST
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."	*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."*

ULT **The Jews said to him**
UST The Jewish leaders replied
(εἶπον αὐτῷ οἱ Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **It is not lawful for us to put anyone to death**
UST We want to execute him, but your Roman law prevents us from doing that
(ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
judge	judge
law	law
Jews	Jewish leaders
It is … lawful	We want to execute him, but your Roman law prevents us from doing that

John 18:32

ULT	UST
(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.)	*(This happened in order that what Jesus had said about how he would soon die would come true.)*

Note:

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.

Support Reference: Background Information

ULT **This was so that the word of Jesus would be fulfilled**
UST This happened in order that what Jesus … would come true
(ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ)

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]

Support Reference: Active or Passive

ULT **to indicate by what kind of death he was about to die**
UST about how he would soon die
(σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν)

Here, **kind of death** refers to the manner in which Jesus would die. You could include this information if that would be helpful to your readers. Alternate translation: [to indicate in what manner he was about to die]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of Jesus	what Jesus
of Jesus	Jesus
would be fulfilled	would come true

John 18:33

ULT	UST
Then Pilate entered into the governor's palace again and summoned Jesus and said to him, "Are you the King of the Jews?"	*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?"*

ULT summoned Jesus
UST He commanded soldiers to bring Jesus to him
(ἐφώνησεν τὸν Ἰησοῦν)

Here, **summoned** implies that **Pilate** ordered some of his soldiers to bring Jesus to him inside his headquarters. You could include this information if that would be helpful to your readers. Alternate translation: [ordered his soldiers to bring Jesus inside to him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
governor's palace	his headquarters
summoned	He commanded soldiers to bring … to him
Jesus	Jesus
King	King
King of the Jews	King of the Jews
of the Jews	of the Jews

John 18:34

ULT	UST
Jesus answered, “Do you speak this from yourself, or did others speak to you about me?”	*Jesus replied, “Are you asking me this question because you thought of it yourself, or did others tell you this concerning me?”*

ULT from yourself
UST because you thought of it yourself
(ἀπὸ σεαυτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 18:35

ULT	UST
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?"	*Pilate replied, "I am not a Jew! Your own countrymen and the ruling priests brought you to me. What wrong have you done?"*

ULT I am not a Jew, am I
UST I am not a Jew
(μήτι ἐγὼ Ἰουδαῖός εἰμι)

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!]

Support Reference: Rhetorical Question

ULT Your own nation
UST Your own countrymen
(τὸ ἔθνος τὸ σὸν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
a Jew	I am not a Jew
nation	countrymen
chief priests	ruling priests

John 18:36

ULT	UST
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."	*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."*

ULT **from this world … from this world**
UST belong to this sinful world … it did
(ἐκ τοῦ κόσμου τούτου)

See how you translated **from this world** in 8:23.

Support Reference: Assumed Knowledge and Implicit Information

ULT **this world … this world … from here**
UST belong to this sinful world … it did … belong to this sinful world
(τοῦ κόσμου τούτου & τοῦ κόσμου τούτου & ἐντεῦθεν)

In this verse, Jesus uses **this world** and **here** 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.

Support Reference: Metonymy

ULT **If my kingdom were from this world, my servants would fight so that I would not be handed over to the Jews**
UST If it did, my servants would have fought in order to prevent the Jewish leaders from arresting me
(εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις)

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]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **so that I would not be handed over to the Jews**
> UST in order to prevent the Jewish leaders from arresting me
> (ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις)

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]

Support Reference: Active or Passive

> ULT **to the Jews**
> UST the Jewish leaders
> (τοῖς Ἰουδαίοις)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
kingdom	The kingdom
world	belong to … sinful world
kingdom	it did
world	it did
servants	servants
to the Jews	the Jewish leaders
kingdom	the kingdom

John 18:37

ULT	UST
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 being from the truth hears my voice."	*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."*

ULT **You say that … am a king**
UST You yourself say so
(σὺ λέγεις ὅτι βασιλεύς εἰμι)

Here Jesus is probably answering Pilate's question in the affirmative. However, since he does not clearly say, 'Yes, I am a king,' you do not need to explain the meaning further here.

Support Reference: When to Keep Information Implicit

ULT **I … For this I have been born, and for this I have come into the world**
UST This is why I was born into this world
(ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον)

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]

Support Reference: Parallelism

ULT **the world**
UST This is why I was born into this world
(τὸν κόσμον)

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 it would be helpful in your language, you could state this explicitly. Alternate translation: [the universe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the truth**
UST what is true about God
(τῇ ἀληθείᾳ)

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]

Support Reference: Abstract Nouns

ULT **Everyone being from the truth**
UST Everyone who believes what is true about God
(πᾶς ὁ ὢν ἐκ τῆς ἀληθείας)

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: [Everyone who believes the truth]

Support Reference: Idiom

ULT **hears**
UST accepts and obeys
(ἀκούει)

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]

Support Reference: Metaphor

ULT **my voice**
UST what I say
(μου τῆς φωνῆς)

Jesus uses **voice** 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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
a king	a king
Jesus	Jesus
a king	so

ULT	UST
world	This is why I was born into this world
I would bear witness	tell people

John 18:38

ULT	UST
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.	*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.*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **What is truth**
UST Nobody knows what is really true
(τί ἐστιν ἀλήθεια)

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!]

Support Reference: Rhetorical Question

ULT **truth**
UST Nobody knows what is really true
(ἀλήθεια)

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]

Support Reference: Abstract Nouns

ULT **the Jews**
UST the Jewish leaders
(τοὺς Ἰουδαίους)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **I find no guilt in him**
UST I have found no evidence that this man has broken a law
(ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ)

Pilate speaks 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 plainly. Alternate translation: [I find no evidence that he is guilty of any crime]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
Jews	Jewish leaders
guilt	have found no evidence that this man has broken a law

John 18:39

ULT	UST
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?"	*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?"*

ULT **I would release one {person} to you**
UST you ask me, and I release to you someone who is in prison
(ἕνα ἀπολύσω ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the Passover**
UST Every year during the Passover celebration
(ἐν τῷ Πάσχα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Passover	Passover celebration
King	your king
King of the Jews	your king
of the Jews	your king

John 18:40

ULT	UST
Then they cried out again, saying, "Not this one, but Barabbas." (Now Barabbas was a robber.)	*The Jewish leaders then shouted again, "No, do not release this man, but release Barabbas!" (Barabbas was a revolutionary.)*

ULT **they cried out again, saying**
UST The Jewish leaders … shouted again
(ἐκραύγασαν & πάλιν λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [they cried out again and said]

Support Reference: Quotations and Quote Margins

ULT **Not this one, but Barabbas**
UST No, do not release this man, but release Barabbas
(μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν)

The Jewish leaders are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: [Do not release this one, but release Barabbas]

Support Reference: Ellipsis

ULT **this one**
UST this man
(τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Now Barabbas was a robber**
> UST Barabbas was a revolutionary
> (ἦν δὲ ὁ Βαραββᾶς λῃστής)

In this sentence John provides background information about **Barabbas**. Use the natural form in your language for expressing background information.

Support Reference: Background Information

> ULT **a robber**
> UST a revolutionary
> (λῃστής)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they cried out	The Jewish leaders … shouted
Barabbas	Barabbas
Barabbas	Barabbas
a robber	a revolutionary

John 19

John 19 Chapter Introduction

Structure and Formatting

1. Soldiers beat and mock Jesus (19:1–3)
2. The Jewish leaders convince Pilate to crucify Jesus (19:4–16)
3. Soldiers crucify Jesus (19:17–27)
4. Jesus dies on the cross (19:28–37)
5. 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.

Religious and Cultural 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 19:39–42.

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.

Translation Issues 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)

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

ULT	UST
Therefore, Pilate then took Jesus and whipped {him}.	*So at that time Pilate {ordered his soldiers to} take Jesus and beat him with whips.*

> ULT **Therefore, Pilate then took Jesus and whipped {him}**
> UST So at that time Pilate {ordered his soldiers to} take Jesus and beat him with whips
> (τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
Jesus	Jesus

John 19:2

ULT	UST
And the soldiers twisted together a crown from thorns. They put {it} on his head and put a purple garment on him.	*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}.*

ULT **twisted together a crown from thorns**
UST took some branches with thorns on them and wound them together to make something like a crown
(πλέξαντες στέφανον ἐξ ἀκανθῶν)

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]

Support Reference: Synecdoche

ULT **They put {it} on his head and put a purple garment on him**
UST Then they put it on Jesus' head and put a purple robe on him {in order to mock him}
(ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν)

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 introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers
a crown	something like a crown
thorns	took some branches with thorns on them
purple	purple
a … garment	a … robe

John 19:3

ULT	UST
And they were coming to him and were saying, "Hail, King of the Jews!" and they were giving him slaps.	*They kept approaching him and jeering at him, saying, "We salute you, King of the Jews!" and kept slapping his face.*

ULT and were saying, "Hail, King of the Jews
UST and jeering at him, saying, "We salute you, King of the Jews
(καὶ ἔλεγον, χαῖρε, ὁ Βασιλεὺς τῶν Ἰουδαίων)

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]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
King of the Jews	King of the Jews
of the Jews	of the Jews

John 19:4

ULT	UST
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."	*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."*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **to them**
UST to the Jewish leaders
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **I find no guilt in him**
UST I have found no evidence that this man has broken a law
(αἰτίαν ἐν αὐτῷ οὐχ εὑρίσκω)

See how you translated a similar clause in 18:38.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
you might know	you can know
guilt	I have found no evidence that this man has broken a law

John 19:5

ULT	UST
Then Jesus went out, wearing the crown of thorns and the purple garment. And he says to them, "Behold the man!"	*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!"*

ULT **went**
UST came
(ἐξῆλθεν)

Your language may state "came" rather than **went** in contexts such as this. Use whichever is more natural in your language.

Support Reference: Go and Come

ULT **the crown of thorns and the purple garment**
UST the crown made of branches with thorns and the purple robe
(τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον)

See how you translated **crown**, **thorns**, and **purple garment** in 19:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he says**
UST Pilate said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
crown	crown
of thorns	made of branches with thorns
purple	purple
garment	robe

John 19:6

ULT	UST
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."	*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."*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **they cried out, saying**
UST they shouted
(ἐκραύγασαν λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [they cried out and said]

Support Reference: Quotations and Quote Margins

ULT **I find no guilt in him**
UST I have found no evidence that this man has broken a law
(ἐγὼ & οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν)

See how you translated a similar clause in 19:4 and 18:38.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
they cried out	they shouted
Crucify him	Crucify him
crucify him	Crucify him
Pilate	Pilate
crucify him	crucify him

ULT	UST
guilt	have found no evidence that this man has broken a law

John 19:7

ULT	UST
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."	*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."*

ULT The Jews answered him
UST The Jewish leaders replied to Pilate
(ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι)

Here, **The Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT he made himself to be the Son of God
UST he claimed to be the Son of God
(Υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν)

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]

Support Reference: Idiom

ULT the Son of God
UST the Son of God
(Υἱὸν Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	The Jewish leaders
a law	a certain law
to the law	that says
the Son of God	the Son of God

John 19:8

ULT	UST
Therefore, when Pilate heard this word, he became even more afraid,	*When Pilate heard that, he was more afraid {than before of what would happen to himself if he condemned Jesus to die}.*

ULT **this word**
UST that
(τοῦτον τὸν λόγον)

Here, **word** refers to what the Jewish leaders said in the previous verse. If it would be helpful in your language, you could express this plainly. Alternate translation: [what they said about Jesus claiming to be the Son of God]

Support Reference: Metonymy

ULT **he became even more afraid**
UST he was more afraid {than before of what would happen to himself if he condemned Jesus to die}
(μᾶλλον ἐφοβήθη)

John is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, 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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
he became … afraid	he was … afraid {than before of what would happen to himself if he condemned Jesus to die}

John 19:9

ULT	UST
and he entered into the governor's palace again and says to Jesus, "Where are you from?" But Jesus gave him no answer.	*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.*

ULT **he entered into the governor's palace again and says to Jesus**
UST He entered his headquarters once more {and commanded the soldiers to bring Jesus back inside. Then} he asked Jesus
(εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST he asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
governor's palace	his headquarters
to Jesus	Jesus
Jesus	Jesus

John 19:10

ULT	UST
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?"	*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!"*

ULT **Are you not speaking to me**
UST You should answer me
(ἐμοὶ οὐ λαλεῖς)

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!]

Support Reference: Rhetorical Question

ULT **Do you not know that I have authority to release you, and I have authority to crucify you**
UST You surely know that I have the power to release you, and I also have the power to crucify you
(οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε, καὶ ἐξουσίαν ἔχω σταυρῶσαί σε)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
Do you … know	You surely know that I have the power to release you, and I also have the power to crucify you
authority	You surely know that I have the power to release you, and I also have the power to crucify you
authority	

ULT	UST
	You surely know that I have the power to release you, and I also have the power to crucify you
to crucify	You surely know that I have the power to release you, and I also have the power to crucify you

John 19:11

ULT	UST
Jesus answered him, "You do not have any authority over me, except for what has been given to you from above. Therefore, the one having handed me over to you has a greater sin."	*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."*

ULT **You do not have any authority over me, except for what has been given to you from above**

UST The only power you have over me is the power that God has given you
(οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν)

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]

Support Reference: Double Negatives

ULT **except for what has been given to you from above**

UST The only power you have over me is the power that God has given you
(εἰ μὴ ἦν δεδομένον σοι ἄνωθεν)

Here, **above** is used 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]

Support Reference: Metaphor

ULT **except for what has been given to you from above**

UST The only power you have over me is the power that God has given you
(εἰ μὴ ἦν δεδομένον σοι ἄνωθεν)

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]

Support Reference: Active or Passive

> ULT **has a greater sin**
> UST has committed a worse sin than you are committing
> (μείζονα ἁμαρτίαν ἔχει)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [has a greater sin than your sin]

Support Reference: Ellipsis

> ULT **has a greater sin**
> UST has committed a worse sin than you are committing
> (μείζονα ἁμαρτίαν ἔχει)

Jesus speaks 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
authority	The only power you have over me is the power that God has given you
a … sin	a … sin than you are committing

John 19:12

ULT	UST
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 making himself a king speaks against Caesar."	*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."*

ULT **At this**
UST From that moment on
(ἐκ τούτου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Jews**
UST However, the Jewish leaders
(οἱ & Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **this one**
UST this man
(τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cried out, saying**
UST cried out
(ἐκραύγασαν λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [cried out and said]

Support Reference: Quotations and Quote Margins

ULT you are not a friend of Caesar
UST you are not loyal to Caesar
(οὐκ εἶ φίλος τοῦ Καίσαρος)

Alternate translation: [you do not support Caesar] or [you are opposing the emperor]

ULT making himself a king
UST who claims to be a king
(βασιλέα ἑαυτὸν ποιῶν)

See how you translated a similar phrase in 19:7.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
was seeking	kept trying
Jews	However, the Jewish leaders
cried out	cried out
of Caesar	loyal to Caesar
a king	who … a king
Caesar	Caesar

John 19:13

ULT	UST
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."	*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.*

ULT **these words**
UST that
(τῶν λόγων τούτων)

Here, **these words** refers to what the Jewish leaders had said in the previous verse. If it would be helpful in your language, you could express this plainly. Alternate translation: [what the Jewish leaders said to him]

Support Reference: Metonymy

ULT **brought Jesus out**
UST he {ordered his soldiers to} bring Jesus out
(ἤγαγεν ἔξω τὸν Ἰησοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sat down**
UST Pilate sat down {to pronounce a verdict}
(ἐκάθισεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the judgment seat**
> UST on the seat where he usually pronounced verdicts
> (ἐπὶ βήματος)

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]

Support Reference: Abstract Nouns

> ULT **in a place called "The Pavement**
> UST This was at a place people called "The Stone Pavement
> (εἰς τόπον λεγόμενον Λιθόστρωτον)

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]

Support Reference: Active or Passive

> ULT **in Hebrew**
> UST in the language spoken by the Jews
> (Ἑβραϊστὶ)

See how you translated this phrase in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Gabbatha**
> UST which was "Gabbatha
> (Γαββαθᾶ)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
Jesus	Jesus
called	people called

John 19:14

ULT	UST
(Now it was a day of preparation of the Passover. It was about the sixth hour.) And he says to the Jews, "Behold your king!"	*(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!"*

ULT **Now**
(δὲ)

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.

Support Reference: Background Information

ULT **It was about the sixth hour**
UST It was almost noon
(ὥρα ἦν ὡς ἕκτη)

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 it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [about noon] or [about 12:00 PM]

ULT **he says**
UST Pilate said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **he says to the Jews**
UST Pilate said to the Jewish leaders
(λέγει τοῖς Ἰουδαίοις)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Passover	celebration
the … hour	It was almost noon
to the Jews	to the Jewish leaders
king	king
your king	your king

John 19:15

ULT	UST
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.”	*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!”*

ULT **Take {him} away! Take {him} away**
UST Kill him! Kill him
(ἆρον! ἆρον)

Take him away here implies taking a person away to be executed. You could include this information if that would be helpful to your readers. Alternate translation: [Take him away to be killed! Take him away to be killed!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST mocked … by saying
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Should I crucify your king**
UST Should I {order my soldiers to} crucify your king
(τὸν βασιλέα ὑμῶν σταυρώσω)

Pilate uses **I** to imply that he would order his soldiers to crucify Jesus. Pilate himself did not crucify people. You could include this information if that would be helpful to your readers. Alternate translation: [Should I command my soldiers to crucify your king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Pilate says to them, “Should I crucify your king**
UST Pilate {mocked} them by saying, “Should I {order my soldiers to} crucify your king
(λέγει αὐτοῖς ὁ Πειλᾶτος, τὸν βασιλέα ὑμῶν σταυρώσω)

Pilate does not believe that Jesus is a king. He actually means to communicate the opposite of the literal meaning of his words. If it would be helpful in your language, you could provide a brief explanation. Alternate translation: [Pilate says to them in a mocking manner, “Should I crucify your king]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cried out	They shouted
Crucify	Crucify
Pilate	Pilate
Should I crucify	Should I {order my soldiers to} crucify
king	king
chief priests	ruling priests
king	is our only king
Caesar	Caesar

John 19:16

ULT	UST
Therefore, he then handed him over to them so that he might be crucified, and they took Jesus {and} led {him} away.	*Then, because of what they said, Pilate ordered his soldiers to crucify Jesus. Then the soldiers took Jesus away {in order to crucify him}.*

ULT **he then handed him over to them so that he might be crucified**
UST Then … Pilate ordered his soldiers to crucify Jesus
(τότε & παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ)

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.

Support Reference: Pronouns — When to Use Them

ULT **so that he might be crucified**
UST Pilate ordered his soldiers to crucify Jesus
(ἵνα σταυρωθῇ)

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]

Support Reference: Active or Passive

ULT **{and} led {him} away**
UST away {in order to crucify him}
(ἀπήγαγον)

The phrase **led him away** implies that the soldiers led Jesus away in order crucify him. You could include this information if that would be helpful to your readers. Alternate translation: [and led him away to be crucified]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he might be crucified	Pilate ordered his soldiers to crucify Jesus
Jesus	Jesus

John 19:17

ULT	UST
And he went out, carrying the cross by himself, to the {place} called "The Place of a Skull," which in Hebrew is called "Golgotha."	*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.*

ULT **to the {place} called "The Place of a Skull," which in Hebrew is called "Golgotha**
UST to the place that people called "The Place of a Skull," which was "Golgotha" in the language spoken by the Jews
(εἰς τὸν λεγόμενον, Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ, Γολγοθᾶ)

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]

Support Reference: Active or Passive

ULT **in Hebrew**
UST in the language spoken by the Jews
(Ἑβραϊστὶ)

See how you translated this phrase in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Golgotha**
UST Golgotha
(Γολγοθᾶ)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
carrying	carrying
cross	his cross
{place} called	place that people called
is called	was
Golgotha	Golgotha

John 19:18

ULT	UST
They crucified him there, and with him two others, on this side and on that side, and Jesus in the middle.	*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.*

ULT with him two others

UST They also crucified two other men with him
(μετ᾽ αὐτοῦ ἄλλους δύο)

John is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: [they also crucified two others with him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They crucified	The soldiers crucified
Jesus	Jesus

John 19:19

ULT	UST
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.	*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."*

ULT **Pilate also wrote a title and put it on the cross**
UST Pilate also {ordered someone} to write a notice on a board and fasten it to Jesus' cross
(ἔγραψεν & καὶ τίτλον ὁ Πειλᾶτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Pilate also commanded his soldiers to write a title on a sign and put it on the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the cross**
UST to Jesus' cross
(ἐπὶ τοῦ σταυροῦ)

Here, **the cross** refers specifically to **the cross** on which Jesus was crucified. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [on the cross they used to crucify Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on it was written: JESUS THE NAZARENE, THE KING OF THE JEWS**
UST {That person} wrote on it, "Jesus from Nazareth, the King of the Jews
(ἦν & γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος, ὁ Βασιλεὺς τῶν Ἰουδαίων)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
cross	Jesus' cross
JESUS	Jesus

ULT	UST
NAZARENE	from Nazareth
KING	King
OF … JEWS	of … Jews
KING OF THE JEWS	King of the Jews

John 19:20

ULT	UST
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.	*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.*

ULT **the place where Jesus was crucified**
UST the place where the soldiers crucified Jesus
(ὁ τόπος & ὅπου ἐσταυρώθη ὁ Ἰησοῦς)

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]

Support Reference: Active or Passive

ULT **the city**
UST to the city of Jerusalem
(τῆς πόλεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And it was written in Hebrew, in Latin, and in Greek**
UST and {because} someone wrote the notice in three languages, which were the languages spoken by Jews, Romans, and Greeks
(καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί)

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]

Support Reference: Active or Passive

> ULT **in Hebrew**
> UST Jews
> (Ἑβραϊστί)

See how you translated this phrase, **in Hebrew**, in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in Latin**
> UST Romans
> (Ῥωμαϊστί)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jews	Jewish people
Jesus	Jesus
was crucified	the soldiers crucified
and in Greek	and Greeks

John 19:21

ULT	UST
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."'"	*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'."*

ULT **Therefore, the chief priests of the Jews said to Pilate**
UST The ruling Jewish priests returned to Pilate and said
(ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **That one**
UST This man
(ἐκεῖνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **That one said, "I am King of the Jews**
UST This man said that he is the King of the Jews
(ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling Jewish priests
of the Jews	ruling Jewish priests
to Pilate	to Pilate
King	King

ULT	UST
King of the Jews	King of the Jews
of the Jews	of the Jews
King	the King
of the Jews	of the Jews
I am King of the Jews	that he is the King of the Jews

John 19:22

ULT	UST
Pilate answered, "What I have written I have written."	*Pilate replied, "What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it.}"*

ULT **What I have written I have written**
UST What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it … }
(ὃ γέγραφα, γέγραφα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **What I have written I have written**
UST What I {ordered my soldiers} to write on the notice is what they have written. {I will not change it … }
(ὃ γέγραφα, γέγραφα)

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. You could include this information if that would be helpful to your readers. Alternate translation: [What I told them to write is what they have written]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate

John 19:23

ULT	UST
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.	*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.*

ULT **and the tunic**
UST However, they kept his} tunic {separate}
(καὶ τὸν χιτῶνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now**
(δὲ)

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.

Support Reference: Background Information

ULT **woven in one piece**
UST The weaver had woven … from one piece of cloth
(ὑφαντὸς δι’ ὅλου)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers
crucified	had put … on the cross
Jesus	Jesus

ULT	UST
soldier	soldier
tunic	they kept his} tunic {separate}
tunic	this tunic

John 19:24

ULT	UST
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.	*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.*

ULT **we should cast lots for it, whose it will be**
UST let us decide who will keep it by gambling {and giving it to the winner}
(λάχωμεν περὶ αὐτοῦ, τίνος ἔσται)

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 it would be helpful in your language, 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]

Support Reference: Ellipsis

ULT **we should cast lots for it … cast lots**
UST let us decide who will keep it by gambling {and giving it to the winner} … They gambled
(λάχωμεν περὶ αὐτοῦ & ἔβαλον κλῆρον)

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]

Support Reference: Translate Unknowns

ULT **This happened so that the scripture would be fulfilled which says**
UST That occurred in order to make this scripture come true
(ἵνα ἡ Γραφὴ πληρωθῇ ἡ λέγουσα)

John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book (Psalm 22:18). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **This happened so that the scripture would be fulfilled which says**
UST That occurred in order to make this scripture come true
(ἵνα ἡ Γραφὴ πληρωθῇ ἡ λέγουσα)

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]

Support Reference: Active or Passive

ULT **They divided my garments among themselves and cast lots for my clothing**
UST They divided my clothes among them. They gambled for my clothing
(διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we should cast lots	let us decide who will keep it by gambling {and giving it to the winner}
scripture	this scripture
would be fulfilled	to make … come true
lots	They gambled
soldiers	soldiers

John 19:25

ULT	UST
Now standing beside the cross of Jesus were his mother and the sister of his mother, Mary the {wife} of Clopas, and Mary Magdalene.	*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.*

ULT the cross of Jesus
UST the cross that he was hanging on
(τῷ σταυρῷ τοῦ Ἰησοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cross	cross
of Jesus	that he was hanging on
Mary Magdalene	Mary Magdalene

John 19:26

ULT	UST
Then Jesus, having seen his mother and the disciple whom he loved standing nearby, says to his mother, "Woman, behold, your son!"	*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."*

ULT **the disciple whom he loved**
UST the disciple John whom Jesus loved
(τὸν μαθητὴν & ὃν ἠγάπα)

See how you translated a similar phrase in 13:23.

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST he told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Woman**
UST Madam
(γύναι)

See how you translated **Woman** in 2:4.

ULT **behold, your son**
UST here is the one who will take care of you like a son would
(ἰδοὺ, ὁ υἱός σου)

Jesus uses **son** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
disciple	disciple
he loved	Jesus loved

John 19:27

ULT	UST
Then he says to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own {home}.	*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.*

ULT **he says**
UST he said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **to the disciple … the disciple took her into his own {home}**
UST to John … John took her to live in his own home
(τῷ μαθητῇ & ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold, your mother**
UST Here is the one whom you will take care of like you would your own mother
(ἴδε, ἡ μήτηρ σου)

Jesus uses **mother** 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 to whom you will be like a mother]

Support Reference: Metaphor

ULT **from that hour**
UST From that moment
(ἀπ᾽ ἐκείνης τῆς ὥρας)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the disciple	to John
hour	moment
disciple	John

John 19:28

ULT	UST
After this, Jesus, knowing that all things had already been completed, so that the scripture might be completed, says, “I thirst.”	*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!”*

ULT **After this**
UST A little while later
(μετὰ τοῦτο)

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]

Support Reference: Introduction of a New Event

ULT **all things had already been completed**
UST he had already done everything that God had sent him to do
(ἤδη πάντα τετέλεσται)

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]

Support Reference: Active or Passive

ULT **all things**
UST everything that God had sent him to do
(πάντα)

Here, **all things** refers to everything that God sent Jesus to the world to do. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [all the things that God had sent him to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the scripture might be completed**
UST make another {prophecy in} scripture come true
(τελειωθῇ ἡ Γραφὴ)

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]

Support Reference: Active or Passive

ULT **so that the scripture might be completed**
UST {and} in order to make another {prophecy in} scripture come true
(ἵνα τελειωθῇ ἡ Γραφὴ)

John uses **that the scripture might be completed** to introduce a quotation from an Old Testament book (Psalm 69:21). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **says**
UST he said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing	because … knew
had … been completed	he had … done
scripture	another {prophecy in} scripture
might be completed	make … come true

John 19:29

ULT	UST
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.	*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.*

ULT **A container full of sour wine was placed there**
UST Someone had put a jar containing cheap wine there {and Jesus was thirsty}
(σκεῦος ἔκειτο ὄξους μεστόν)

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]

Support Reference: Active or Passive

ULT **of sour wine … of the sour wine**
UST cheap wine … a sponge on it
(ὄξους & τοῦ ὄξους)

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. You could include this information if that would be helpful to your readers. Alternate translation: [of common wine … of that wine]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so having put a sponge full of the sour wine on a hyssop**
UST 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
(σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a sponge**
> UST the sponge
> (σπόγγον)

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]

Support Reference: Translate Unknowns

> ULT **on a hyssop**
> UST took a reed from a hyssop plant
> (ὑσσώπῳ)

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]

Support Reference: Translate Unknowns

John 19:30

ULT	UST
Therefore, when Jesus took the sour wine, he said, "It is finished." And having bowed his head, he gave up his spirit.	*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.*

ULT **the sour wine**
UST the cheap wine
(τὸ ὄξος)

See how you translated this phrase, **the sour wine**, in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **It is finished**
UST I have completed {everything that I came here to do}
(τετέλεσται)

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]

Support Reference: Active or Passive

ULT **he gave up his spirit**
UST and voluntarily died
(παρέδωκεν τὸ πνεῦμα)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having bowed	he bowed
spirit	and voluntarily died

John 19:31

ULT	UST
Then the Jews, because it was a 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.	*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.)*

ULT **Then the Jews, because it was a 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 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
(οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ Σαββάτου), ἠρώτησαν τὸν Πειλᾶτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν)

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)]

Support Reference: Information Structure

ULT **the Jews**
UST The Jewish leaders
(οἱ & Ἰουδαῖοι)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

ULT **a day of preparation**
UST 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}
(παρασκευὴ)

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 19:14. Alternate translation: [the day when the Jews prepared for both the Passover festival and the Sabbath]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that the bodies would not remain on the cross during the Sabbath**
UST in order that the bodies would not remain on the crosses during the Jewish day for rest
(ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ)

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. You could include this information if that would be helpful to your readers. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the cross**
UST on the crosses
(ἐπὶ τοῦ σταυροῦ)

John is speaking of the three crosses on which the men were hanging. He is not referring to one particular **cross**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: [on the three crosses]

Support Reference: Generic Noun Phrases

ULT **for that Sabbath was an especially important day**
UST Since the next day was also the day for rest, it was a very important day
(ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ Σαββάτου)

John notes that this **Sabbath** was **an especially important day** because it was the first day of the Passover celebration. You could include this information if that would be helpful to your readers. Alternate translation: [for that Sabbath was especially important because it occurred during the Passover festival]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that their legs would be broken and they would be taken away**
UST 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
(ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν)

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]

Support Reference: Active or Passive

ULT **their legs would be broken and they would be taken away**
UST { … to} break the legs of the three men on crosses {so that the men would die more quickly} and take away their bodies
(κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [their legs would be broken so that they would die quickly and their bodies could be taken away]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
cross	crosses
Sabbath	Jewish day for rest
Sabbath	the day for rest
day	a … day
Pilate	Pilate

John 19:32

ULT	UST
Therefore, the soldiers came and broke the legs of the first man and of the other one having been crucified with him.	*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.*

ULT of the other one having been crucified with him
UST who had been crucified at the same time as Jesus … of the other man
(τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers
having been crucified with	who had been crucified at the same time as

John 19:33

ULT	UST
But having come to Jesus, as they saw that he had already died, they did not break his legs.	*However, when they came to Jesus, they saw that he was dead already. So they did not break his legs.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	to Jesus

John 19:34

ULT	UST
However, one of the soldiers pierced his side with a spear, and immediately blood and water came out.	*Instead, one of the soldiers stabbed Jesus' side with a spear, and right away blood and water poured out {of the wound}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the soldiers	of the soldiers
with a spear	with a spear

John 19:35

ULT	UST
And the one that had seen this has testified, and his testimony is true. And that one knows that he speaks the truth so that you would also believe.	*(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.)*

Note:

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.

Support Reference: Background Information

ULT **the one that had seen this … his … that one knows that he speaks the truth**
UST I, John, am the one who saw this happen … I … I am certain that I am saying what is true
(ὁ ἑωρακὼς & αὐτοῦ & ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει)

These phrases refer to the apostle John, who wrote this Gospel. He is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the one who saw this … my … I know that I speak the truth]

Support Reference: First, Second or Third Person

ULT **so that you would also believe**
UST I say it in order that you may trust in Jesus as well
(ἵνα καὶ ὑμεῖς πιστεύητε)

John is leaving out some of the words that this clause would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [so that you would also believe that Jesus is the Messiah]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has testified	and have testified about it
testimony	what … have testified
knows	am certain

ULT	UST
would … believe	may trust in Jesus

John 19:36

ULT	UST
For these things happened in order that the scripture would be fulfilled, "Not one of his bones will be broken."	*These things happened {to Jesus' body} in order to make {this prophecy in} scripture come true: "No one will break any of his bones."*

Note: (19:36-37)

19:36–37 are another break from the main storyline in which John tells us that the two events in 19:33–34 made some prophecies in scripture come true. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **these things happened in order that the scripture would be fulfilled**
UST These things happened {to Jesus' body} in order to make {this prophecy in} scripture come true
(ἐγένετο & ταῦτα, ἵνα ἡ Γραφὴ πληρωθῇ)

John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book (Psalm 34:20). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

ULT **these things happened**
UST These things happened {to Jesus' body}
(ἐγένετο & ταῦτα)

Here, **these things** refers to the two events described in 19:33–34. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in order that the scripture would be fulfilled**
UST in order to make {this prophecy in} scripture come true
(ἵνα ἡ Γραφὴ πληρωθῇ)

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]

Support Reference: Active or Passive

ULT **Not one of his bones will be broken**
UST No one will break any of his bones
(ὀστοῦν οὐ συντριβήσεται αὐτοῦ)

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.

Support Reference: Quote Markings

ULT **Not one of his bones will be broken**
UST No one will break any of his bones
(ὀστοῦν οὐ συντριβήσεται αὐτοῦ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	{this prophecy in} scripture
would be fulfilled	make … come true

John 19:37

ULT	UST
And again, another scripture says, “They will look at him whom they pierced.”	*{They} also {made} another {prophecy in} scripture {come true}. It states: “They will look at the man whom they have stabbed.”*

> ULT **another scripture says**
> UST another {prophecy in} scripture … It states
> (ἑτέρα Γραφὴ λέγει)

John uses **another scripture says** to introduce a quotation from an Old Testament book (Zechariah 12:10). If it would be helpful in your language, 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]

Support Reference: Quotations and Quote Margins

> ULT **They will look at him whom they pierced**
> UST They will look at the man whom they have stabbed
> (ὄψονται εἰς ὃν ἐξεκέντησαν)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	{prophecy in} scripture

John 19:38

ULT	UST
Now after these things, Joseph 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.	*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.*

ULT **after these things**
UST After these things happened
(μετὰ & ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT **Joseph from Arimathea**
UST Joseph, who was a man originally from the city of Arimathea
(Ἰωσὴφ & ἀπὸ Ἀριμαθαίας)

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. You could include this information if that would be helpful to your readers. Alternate translation: [Joseph, who was originally from Arimathea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Joseph from Arimathea**
UST Joseph, who was a man originally from the city of Arimathea
(Ἰωσὴφ & ἀπὸ Ἀριμαθαίας)

Arimathea was a city in Judea. Alternate translation: [Joseph who was from the city called Arimathea]

Support Reference: How to Translate Names

> ULT **for fear of the Jews**
> UST because he was afraid of the other Jewish leaders
> (διὰ τὸν φόβον τῶν Ἰουδαίων)

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]

Support Reference: Possession

> ULT **for fear of the Jews**
> UST because he was afraid of the other Jewish leaders
> (διὰ τὸν φόβον τῶν Ἰουδαίων)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

> ULT **that he might take away the body of Jesus … took away his body**
> UST to allow him to take away Jesus' body … Joseph … did so
> (ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ & ἦρεν τὸ σῶμα αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Pilate gave him permission**
> UST Pilate allowed Joseph to take away Jesus' body
> (ἐπέτρεψεν ὁ Πειλᾶτος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a disciple	{He did this} because he was one of … disciples
of Jesus	Jesus
fear	he was afraid
of the Jews	of the other Jewish leaders

ULT	UST
Pilate	Pilate
of Jesus	Jesus
Pilate	Pilate

John 19:39

ULT	UST
Now Nicodemus also came—the one having come to him at first at night—bringing a mixture of myrrh and aloes, about 100 litras in weight.	*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.*

ULT **Nicodemus**
UST Nicodemus
(Νικόδημος)

Nicodemus was one of the Pharisees who respected Jesus. See how you translated this name in 3:1.

Support Reference: How to Translate Names

ULT **the one having come to him at first at night**
UST {He was the man} who had once come {and spoken} with Jesus at night
(ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bringing a mixture of myrrh and aloes**
UST He brought a mixture of myrrh and aloe spices {to prepare Jesus' body for burial}
(φέρων μίγμα σμύρνης καὶ ἀλόης)

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. You could include this information if that would be helpful to your readers. Alternate translation: [bringing a mixture of myrrh and aloes to put on Jesus' body]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of myrrh and aloes**
> UST of myrrh and aloe spices
> (σμύρνης καὶ ἀλόης)

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]

Support Reference: Translate Unknowns

> ULT **about 100 litras in weight**
> UST Those spices weighed about 33 kilograms
> (ὡς λίτρας ἑκατόν)

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]

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of myrrh	of myrrh

John 19:40

ULT	UST
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.	*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.*

ULT wrapped it in linen cloths with the spices

UST wrapped strips of linen cloth around it and put the {myrrh and aloe} spices {under the strips of cloth}

(ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων)

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the introduction 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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus	Jesus
wrapped	wrapped … around
of the Jews	the Jewish
to prepare for burial	about burying bodies

John 19:41

ULT	UST
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.	*(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.)*

Note:

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.

Support Reference: Background Information

ULT **Now in the place where he was crucified there was a garden**
UST There was a garden near the place where the soldiers had crucified Jesus
(ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος)

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]

Support Reference: Active or Passive

ULT **in which no one had yet been buried**
UST No one had yet buried anyone in that cave
(ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος)

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]

Support Reference: Active or Passive

> ULT **no one had yet been buried**
> UST No one had yet buried anyone
> (οὐδέπω οὐδεὶς ἦν τεθειμένος)

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.

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was crucified	the soldiers had crucified Jesus
a … tomb	was a … burial cave

John 19:42

ULT	UST
Therefore, because of the day of preparation of the Jews and because the tomb was close by, they laid Jesus there.	*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}.*

ULT **because of the day of preparation of the Jews**
UST body … and because it was the day when the Jewish people prepared for the Passover celebration {so they had to bury the … } … before sundown
(διὰ τὴν παρασκευὴν τῶν Ἰουδαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of the day of preparation of the Jews and because the tomb was close by, they laid Jesus there**
UST 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}
(ἐκεῖ & διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν)

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]

Support Reference: Information Structure

ULT **the day of preparation of the Jews**
UST body … it was the day when the Jewish people prepared for the Passover celebration {so they had to bury the … } … before sundown
(τὴν παρασκευὴν τῶν Ἰουδαίων)

See how you translated a similar phrase in 19:14.

Support Reference: Assumed Knowledge and Implicit Information

ULT they laid Jesus
UST they put Jesus … body
(ἔθηκαν τὸν Ἰησοῦν)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jews	body … day when the Jewish people prepared for the Passover celebration {so they had to bury the … } … before sundown
tomb	it
Jesus	Jesus … body

John 20

John 20 Chapter Introduction

Structure and Formatting

1. Mary Magdalene, Peter, and John go to Jesus' tomb and find it empty (20:1–10)
2. Mary Magdalene meets Jesus (20:11–18)
3. Ten disciples meet Jesus (20:19–25)
4. Thomas meets Jesus (20:26–29)
5. John states the purpose for this Gospel (20:30–31)

Religious and Cultural 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)

Translation Issues 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 did not 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

ULT	UST
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.	*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.*

ULT **on the first of the week**
UST on Sunday
(τῇ & μιᾷ τῶν σαββάτων)

John uses **first** to imply the **first** day of the week. You could include this information if that would be helpful to your readers. Alternate translation: [on the first day of the week]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the first of the week**
UST on Sunday
(τῇ & μιᾷ τῶν σαββάτων)

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]

Support Reference: Ordinal Numbers

ULT **comes … sees**
UST came … She saw that
(ἔρχεται & βλέπει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

> ULT **sees the stone having been rolled away**
> UST She saw that someone had moved the stone
> (βλέπει τὸν λίθον ἠρμένον)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary Magdalene	Mary Magdalene
tomb	tomb {where they had buried Jesus}
tomb	entrance to the tomb

John 20:2

ULT	UST
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."	*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!"*

ULT **she runs … comes … she says**
UST she ran to where … {were staying}. She told
(τρέχει & ἔρχεται & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **disciple whom Jesus loved**
UST disciple, John, whom Jesus loved
(μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς)

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 introduction to Chapter 13. See also how you translated similar phrases in 13:23 and 18:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to them**
UST them
(αὐτοῖς)

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]

Support Reference: First, Second or Third Person

ULT **to them**
UST them
(αὐτοῖς)

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.

Support Reference: Pronouns — When to Use Them

ULT the Lord … him
UST the Lord Jesus' body … it
(τὸν Κύριον & αὐτόν)

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]

Support Reference: Synecdoche

ULT we do not know where they have laid him
UST we do not know where they have put it
(οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν)

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.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
disciple	disciple
Jesus	Jesus
loved	loved
Lord	Lord Jesus' body
tomb	tomb
we do … know	we do … know

John 20:3

ULT	UST
Then Peter and the other disciple went out, and they went to the tomb.	*When they heard this, Peter and John left where they were staying and went to the tomb.*

ULT the other disciple
UST John
(ὁ ἄλλος μαθητής)

See how you translated **the other disciple** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT went out … they went
UST left where they were staying … went
(ἐξῆλθεν & ἤρχοντο)

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.

Support Reference: Forms of 'You' — Dual/Plural

ULT they went
UST went
(ἤρχοντο)

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.

Support Reference: Pronouns — When to Use Them

ULT they went
UST went
(ἤρχοντο)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
disciple	John

ULT	UST
tomb	tomb

John 20:4

ULT	UST
Now the two were running together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first.	*They were both running, but John ran faster than Peter and reached the tomb before him.*

ULT **the two were running together, and the other disciple quickly ran ahead**
UST They were both running, but John ran faster
(ἔτρεχον & οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχειον)

If you translated **the other disciple** with a first person form in 20:2, then you will need to use first person pronouns in this verse. Alternate translation: [we were running together, and I quickly ran ahead]

Support Reference: First, Second or Third Person

ULT **the other disciple**
UST John
(ὁ ἄλλος μαθητὴς)

See how you translated **the other disciple** in 20:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	John
of Peter	than Peter
tomb	the tomb

John 20:5

ULT	UST
And having stooped down, he sees the linen cloths lying there, but he did not enter.	*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.*

ULT he sees … but he did not enter
UST he saw … but he did not go into the tomb
(βλέπει & οὐ μέντοι εἰσῆλθεν)

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]

Support Reference: First, Second or Third Person

ULT he sees
UST he saw
(βλέπει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT linen cloths
UST strips of linen cloth {that they had wrapped around Jesus' body}
(ὀθόνια)

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the introduction 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]

Support Reference: Translate Unknowns

John 20:6

ULT	UST
Simon Peter then also comes following him and entered into the tomb. And he sees the linen cloths lying there	*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.*

ULT comes … he sees
UST He arrived there … He … saw
(ἔρχεται & θεωρεῖ)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT him
UST John
(αὐτῷ)

If you translated **the other disciple** with a first person form in 20:4, then you will need to use the first person "me" here.

Support Reference: First, Second or Third Person

ULT linen cloths
UST the strips of linen cloth
(ὀθόνια)

See how you translated **linen cloths** in the previous verse.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
tomb	the tomb

John 20:7

ULT	UST
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.	*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.*

ULT **the cloth that had been on his head**
UST the cloth that someone had wrapped around Jesus' head
(τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ)

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]

Support Reference: Active or Passive

ULT **his**
UST Jesus
(αὐτοῦ)

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.

Support Reference: Pronouns — When to Use Them

ULT **linen cloths**
UST the strips of linen cloth
(ὀθονίων)

See how you translated **linen cloths** in the previous verse.

Support Reference: Translate Unknowns

> ULT **but having been folded up in one place by itself**
> UST Rather, someone had folded it and set it apart from them
> (ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον)

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]

Support Reference: Active or Passive

John 20:8

ULT	UST
So then the other disciple, the one having first arrived at the tomb, also went in, and he saw and believed.	*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}.*

ULT the other disciple
UST John, that other disciple
(ὁ ἄλλος μαθητὴς)

See how you translated **the other disciple** in 20:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT went in, and he saw and believed
UST went inside … He saw these things and believed {that Jesus had become alive again}
(εἰσῆλθεν & καὶ εἶδεν καὶ ἐπίστευσεν)

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]

Support Reference: First, Second or Third Person

ULT he saw
UST He saw these things
(εἶδεν)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [he saw the linen cloths where Jesus' body had lain]

Support Reference: Ellipsis

ULT believed
UST believed {that Jesus had become alive again}
(ἐπίστευσεν)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [he believed that Jesus had risen from the dead]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	disciple
tomb	tomb
believed	believed {that Jesus had become alive again}

John 20:9

ULT	UST
For they did not yet understand the scripture that it was necessary for him to rise from the dead.	*(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.)*

ULT **For**
(γὰρ)

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]

Support Reference: Background Information

ULT **to rise from the dead**
UST die and become alive again
(ἐκ νεκρῶν ἀναστῆναι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they did … understand	they did … understand
scripture	what the prophets had written in those scriptures which said

John 20:10

ULT	UST
Then the disciples went away again to their {own homes}.	*The disciples then returned to the places where they were staying {in Jerusalem}.*

ULT went away again to their {own homes}
UST then returned to the places where they were staying {in Jerusalem}
(ἀπῆλθον & πάλιν πρὸς αὐτοὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples

John 20:11

ULT	UST
But Mary was standing outside at the tomb, weeping. Then as she was weeping, she stooped down and looked into the tomb.	*Mary Magdalene remained standing and crying outside of the tomb. While she was crying, she bent down {and looked} inside the tomb.*

ULT **Mary**
UST Mary Magdalene
(Μαρία)

Mary here refers to **Mary** Magdalene. See how you translated this **Mary** in 19:25.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary	Mary Magdalene
tomb	tomb
tomb	tomb

John 20:12

ULT	UST
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.	*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.*

ULT **she sees**
UST She saw
(θεωρεῖ)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **two angels in white**
UST two angels wearing white clothing
(δύο ἀγγέλους ἐν λευκοῖς)

Here, **white** refers to the color of the clothing that the angels were wearing. You could include this information if that would be helpful to your readers. Alternate translation: [two angels in white clothing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one at the head and one at the feet of where the body of Jesus had lain**
UST 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
(ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ)

Here, **at the head** and **at the feet** refer to the locations in the tomb where Jesus' head and feet used to be. You could include this information if that would be helpful to your readers. Alternate translation: [one at the place of his head and one at the place of his feet where the body of Jesus had been]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **had lain**
> UST people had laid
> (ἔκειτο)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	angels
of Jesus	Jesus

John 20:13

ULT	UST
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."	*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!"*

ULT **say … She says**
UST asked … She told
(λέγουσιν & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Woman**
UST Madam
(γύναι)

See how you translated the similar use of **Woman** in 2:4 and 4:21.

ULT **my Lord … him**
UST my Lord Jesus' body {from this tomb} … it
(τὸν Κύριόν μου & αὐτόν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord Jesus' body {from this tomb}
I do … know	I do … know

John 20:14

ULT	UST
Having said this, she turned around and saw Jesus standing there, and she did not know that it was Jesus.	*After she said that, she turned around and saw someone standing there. {It was Jesus,} but she did not recognize him.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	someone … It was Jesus
she did … know	she did … recognize him
Jesus	she did … recognize him

John 20:15

ULT	UST
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."	*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}."*

ULT **says … says**
UST asked … so she told
(λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Woman**
UST Madam
(γύναι)

See how you translated the word **Woman** in the previous verse.

ULT **him … him … him**
UST Jesus' body … it … it {and bury it again}
(αὐτόν & αὐτόν & αὐτὸν)

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]

Support Reference: Synecdoche

ULT **and I will take him away**
UST I will take it {and bury it again}
(κἀγὼ αὐτὸν ἀρῶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	He
are you seeking	are you looking for
Sir	Sir

John 20:16

ULT	UST
Jesus says to her, “Mary.” Having turned, she says to him in Hebrew, “Rabboni” (which means “Teacher”).	*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).*

ULT **says … says**
UST called … { … by name,} saying … { … and} said
(λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **in Hebrew, “Rabboni” (which means “Teacher**
UST Rabboni!” (which means “Teacher” in the language spoken by the Jews
(Ἑβραϊστί, Ραββουνεί (ὃ λέγεται, Διδάσκαλε)

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)]

Support Reference: Information Structure

ULT **in Hebrew**
UST in the language spoken by the Jews
(Ἑβραϊστί)

See how you translated **in Hebrew** in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Rabboni**
UST Rabboni
(Ραββουνεί)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
Mary	Mary
Rabboni	Rabboni
Teacher	Teacher

John 20:17

ULT	UST
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.'"	*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."*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the Father … my Father … your Father**
UST {heaven to be with} my Father … {heaven to be with} my God and Father, who is also your God and Father
(τὸν Πατέρα & τὸν Πατέρα μου & Πατέρα ὑμῶν)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **my brothers**
UST the disciples, my brothers
(τοὺς ἀδελφούς μου)

Jesus used the word **my brothers** here to refer to his disciples. You could include this information if that would be helpful to your readers. Alternate translation: [my disciples, who are like brothers,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **say to them, 'I go up to my Father and your Father, and my God and your God**
UST tell them that I am about to return to {heaven to be with} my God and Father, who is also your God and Father
(εἰπὲ αὐτοῖς, ἀναβαίνω πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν)

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]

Support Reference: Quotes within Quotes

ULT **I go up**
UST that I am about to return
(ἀναβαίνω)

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]

Support Reference: Predictive Past

ULT **to my Father and your Father, and my God and your God**
UST to {heaven to be with} my God and Father, who is also your God and Father
(πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Father	{heaven to be with} my Father
Father	{heaven to be with} my God and Father, who is also your God and Father
Father	{heaven to be with} my God and Father, who is also your God and Father
God	{heaven to be with} my God and Father, who is also your God and Father
God	{heaven to be with} my God and Father, who is also your God and Father

John 20:18

ULT	UST
Mary Magdalene comes, telling the disciples, "I have seen the Lord," and that he said these things to her.	*Mary Magdalene went to Jesus' disciples and told them, "I have seen the Lord Jesus!" {She} also told them what Jesus had told her.*

ULT **comes**
UST went
(ἔρχεται)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Mary Magdalene comes**
UST Mary Magdalene went
(ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ)

Your language may state "goes" rather than **comes** in contexts such as this. Use whichever is more natural. Alternate translation: [Mary Magdalene goes]

Support Reference: Go and Come

ULT **Mary Magdalene comes**
UST Mary Magdalene went
(ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ)

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Mary Magdalene comes to where the disciples were staying]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary Magdalene	Mary Magdalene
telling	and told them
disciples	to Jesus' disciples
Lord	Lord Jesus

John 20:19

ULT	UST
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."	*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!"*

ULT **the first of the week**
UST the evening of that same Sunday
(τῇ μιᾷ σαββάτων)

See how you translated **the first of the week** in 20:1.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the first of the week**
UST the evening of that same Sunday
(τῇ μιᾷ σαββάτων)

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]

Support Reference: Ordinal Numbers

ULT **the doors of where the disciples were having been closed**
UST the disciples had locked the doors of the place where they were staying
(τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ)

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]

Support Reference: Active or Passive

ULT **for fear of the Jews**
UST because they were afraid of the Jewish leaders
(διὰ τὸν φόβον τῶν Ἰουδαίων)

See how you translated this phrase in 19:38.

Support Reference: Possession

> ULT **of the Jews**
> UST of the Jewish leaders
> (τῶν Ἰουδαίων)

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in 1:19.

Support Reference: Synecdoche

> ULT **Peace to you**
> UST May God give you peace
> (εἰρήνη ὑμῖν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	the evening of that same Sunday
disciples	they
fear	they were afraid
of the Jews	of the Jewish leaders
Jesus	Jesus
Peace	peace

John 20:20

ULT	UST
And having said this, he showed them his hands and his side. Then the disciples rejoiced, having seen the Lord.	*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!*

ULT he showed them his hands
UST he showed his disciples the wounds that were in his hands
(ἔδειξεν τὰς χεῖρας & αὐτοῖς)

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]

Support Reference: Metonymy

ULT his side
UST side
(τὴν πλευρὰν)

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]

Support Reference: Metonymy

ULT having seen the Lord
UST when they saw the Lord Jesus
(ἰδόντες τὸν Κύριον)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	They
rejoiced	were very happy
Lord	Lord Jesus

John 20:21

ULT	UST
Then he said to them again, "Peace to you. Just as the Father has sent me, so I send you."	*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."*

ULT Peace to you
UST May God give you peace
(εἰρήνη ὑμῖν)

See how you translated **Peace to you** in the previous verse.

Support Reference: Idiom

ULT Father
UST my Father
(Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT Just as the Father has sent me, so I send you
UST I am sending you {into the world} just like my Father sent me
(καθὼς ἀπέσταλκέν με ὁ Πατήρ, κἀγὼ πέμπω ὑμᾶς)

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]

Support Reference: Information Structure

ULT has sent me, so I send you
UST I am sending you {into the world} … sent me
(ἀπέσταλκέν με & κἀγὼ πέμπω ὑμᾶς)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [has sent me into the world, so I send you into the world]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peace	peace

ULT	UST
Father	my Father

John 20:22

ULT	UST
And having said this, he breathed on {them} and says to them, "Receive the Holy Spirit.	*After he said this, Jesus blew on them and said, "Accept the Holy Spirit.*

ULT **he breathed on {them}**
UST Jesus blew on
(ἐνεφύσησεν)

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]

Support Reference: Symbolic Action

ULT **he breathed on {them}**
UST Jesus blew on
(ἐνεφύσησεν)

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. You could include this information if that would be helpful to your readers. Alternate translation: [he blew air on them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Receive	Accept
the Holy Spirit	the Holy Spirit

John 20:23

ULT	UST
Whoever's sins you forgive, they have been forgiven for them; whoever's {sins} you retain, they have been retained."	*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."*

ULT they have been forgiven for them
UST God will forgive that person for those sins
(ἀφέωνται αὐτοῖς)

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]

Support Reference: Active or Passive

ULT whoever's {sins} you retain, they have been retained
UST If you do not forgive someone's sins, God will not forgive that person for those sins
(ἄν τινων κρατῆτε, κεκράτηνται)

To retain **sins** means to not forgive someone for the **sins** that they have committed. You could include this information if that would be helpful to your readers. Alternate translation: [whoever's sins you might not forgive, they will not be forgiven]

Support Reference: Assumed Knowledge and Implicit Information

ULT they have been retained
UST you … God will not forgive that person for those sins
(κεκράτηνται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	sins
you forgive	you forgive
they have been forgiven	God will forgive

John 20:24

ULT	UST
But Thomas, one of the Twelve, the one called Didymus, was not with them when Jesus came.	*Thomas, one of Jesus' 12 representatives, whom they called "The Twin," was not there among his other disciples while Jesus was there among them.*

> ULT **the Twelve**
> UST Jesus' 12 representatives
> (τῶν δώδεκα)

See how you translated **the Twelve** in 6:67.

Support Reference: Nominal Adjectives

> ULT **the one called Didymus**
> UST whom they called "The Twin
> (ὁ λεγόμενος Δίδυμος)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thomas	Thomas
Twelve	Jesus' 12 representatives
called	whom they called
Jesus	Jesus

John 20:25

ULT	UST
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."	*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}."*

ULT **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 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}

(ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω)

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]

Support Reference: Information Structure

ULT **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 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}

(ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω)

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]

Support Reference: Double Negatives

ULT **the mark of the nails … the mark of the nails**
UST the holes … that were caused by nails … them
(τὸν τύπον τῶν ἥλων)

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]

Support Reference: Possession

ULT **into his side**
UST into the wound on his side {that was made by a spear}
(εἰς τὴν πλευρὰν αὐτοῦ)

See how you translated **his side** in 20:20.

Support Reference: Metonymy

ULT **I will certainly not believe**
UST I will only believe you
(οὐ μὴ πιστεύσω)

Thomas is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [I will certainly not believe that Jesus has become alive again]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	disciples
Lord	Lord Jesus
I will … believe	I will only believe you

John 20:26

ULT	UST
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."	*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!"*

ULT **comes**
UST came
(ἔρχεται)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the doors having been closed**
UST Although they had locked the doors
(τῶν θυρῶν κεκλεισμένων)

See how you translated this phrase in 20:19.

Support Reference: Active or Passive

ULT **Peace to you**
UST May God give you peace
(εἰρήνη ὑμῖν)

See how you translated **Peace to you** in 20:19.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
disciples	disciples
Thomas	Thomas
Jesus	Jesus
Peace	peace

John 20:27

ULT	UST
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."	*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}!"*

ULT **he says**
UST he said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **here**
UST into the holes here
(ὧδε)

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. You could include this information if that would be helpful to your readers. Alternate translation: [in these holes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my hands**
UST the holes in my hands
(τὰς χεῖράς μου)

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]

Support Reference: Metonymy

ULT **my side**
UST the wound in my side
(τὴν πλευράν μου)

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]

Support Reference: Metonymy

ULT **do not be unbelieving, but believing**
UST Stop doubting {that I became alive again}. Rather, believe {that it is true}
(μὴ γίνου ἄπιστος, ἀλλὰ πιστός)

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]

Support Reference: Doublet

ULT **do not be unbelieving, but believing**
UST Stop doubting {that I became alive again}. Rather, believe {that it is true}
(μὴ γίνου ἄπιστος, ἀλλὰ πιστός)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [do not be unbelieving that I have become alive again, but believe it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Thomas	to Thomas
unbelieving	Stop doubting {that I became alive again}
believing	believe {that it is true}

John 20:28

ULT	UST
Thomas answered and said to him, “My Lord and my God.”	*Thomas replied, “You are my Lord and my God!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thomas	Thomas
Lord	You are … Lord
God	God

John 20:29

ULT	UST
Jesus says to him, "Because you have seen me, you have believed; blessed {are} the ones not having seen, and having believed."	*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}."*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **you have believed … having believed**
UST you believe {that I have become alive again} … believe {that I have become alive again}
(πεπίστευκας & πιστεύσαντες)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could 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]

Support Reference: Ellipsis

ULT **blessed {are} the ones not having seen**
UST God {surely} blesses those who have not seen me
(μακάριοι οἱ μὴ ἰδόντες)

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]

Support Reference: Active or Passive

> ULT **not having seen**
> UST those who have not seen me
> (μὴ ἰδόντες)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [not having seen me]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you have believed	you believe {that I have become alive again}
blessed {are}	God {surely} blesses
having believed	believe {that I have become alive again}

John 20:30

ULT	UST
Then Jesus also did many other signs in the presence of his disciples, which have not been written in this book,	*Now Jesus also did many other miraculous signs while his disciples were with him, {but} I did not write about them in this book.*

Note: (20:30-31)

In 20:30–31 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.

Support Reference: End of Story

ULT **signs**
UST miraculous signs
(σημεῖα)

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]

ULT **which have not been written in this book**
UST {but} I did not write about them in this book
(ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
signs	miraculous signs
of … disciples	disciples

John 20:31

ULT	UST
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.	*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.*

ULT **these things**
UST the signs in this book
(ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but these things have been written**
UST Nevertheless, I have written about the signs in this book
(ταῦτα δὲ γέγραπται)

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]

Support Reference: Active or Passive

ULT **you would believe … you would have**
UST you may trust … you may have
(πιστεύητε & ἔχητε)

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]

Support Reference: Forms of You

ULT **Son of God**
UST Son of God
(Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

ULT **believing**
UST by trusting {that Jesus is the Messiah}
(πιστεύοντες)

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [believing that Jesus is the Christ]

Support Reference: Ellipsis

ULT **life**
UST eternal life
(ζωὴν)

Here, **life** refers to eternal **life**. If it would be helpful in your language, you could state this explicitly. See the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his name**
UST through him
(ἐν τῷ ὀνόματι αὐτοῦ)

Here, **in** indicates the means by which people can have eternal **life**. You could include this information if that would be helpful to your readers. Alternate translation: [by means of his name]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in his name**
> UST through him
> (ἐν τῷ ὀνόματι αὐτοῦ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you would believe	you may trust
Jesus	Jesus
Christ	Messiah
Son of God	Son of God
believing	by trusting {that Jesus is the Messiah}

John 21

John 21 Chapter Introduction

Structure and Formatting

1. Jesus eats breakfast with his disciples (21:1–14)
2. Jesus restores Peter as his disciple (21:15–19)
3. Jesus and Peter speak about John (21:20–23)
4. John concludes his Gospel (21:24–25)

Translation Issues 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)

"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 21:15–17, 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 21:15–17, 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

ULT	UST
After these things, Jesus showed himself again to the disciples at the Sea of Tiberias. Now in this manner he showed himself:	*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:*

ULT After these things
UST After those things happened
(μετὰ ταῦτα)

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]

Support Reference: Introduction of a New Event

ULT Sea of Tiberias
UST the Sea of Tiberias, {which is also known as the Sea of Galilee}
(θαλάσσης τῆς Τιβεριάδος)

This **Sea** was also called “the Sea of Galilee.” See how you translated the similar name in 6:1.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to the disciples	to his disciples
Sea of Tiberias	the Sea of Tiberias, {which is also known as the Sea of Galilee}

John 21:2

ULT	UST
they were together—Simon Peter and Thomas called Didymus and Nathaniel from Cana of Galilee and the {sons} of Zebedee and two others from his disciples.	*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.*

Note: (21:2-3)

21:2–3 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.

Support Reference: Background Information

ULT **Thomas called Didymus**
UST Thomas (whom they called "The Twin
(Θωμᾶς ὁ λεγόμενος Δίδυμος)

See how you translated this phrase in 11:16.

Support Reference: Active or Passive

ULT **Cana of Galilee**
UST Cana, which is a town in the region of Galilee
(Κανὰ τῆς Γαλιλαίας)

See how you translated **Cana of Galilee** in 2:1.

Support Reference: How to Translate Names

ULT **the {sons} of Zebedee**
UST the sons of Zebedee (James and John
(οἱ τοῦ Ζεβεδαίου)

This phrase refers to the disciples John and James, whom Jesus called "sons of thunder" in Mark 3:17. You could include this information if that would be helpful to your readers. Alternate translation: [James and I, the sons of Zebedee]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter

ULT	UST
Thomas called Didymus	Thomas (whom they called “The Twin
called	whom they called
Cana	Cana, which is a town
of Galilee	in the region of Galilee
{sons} of Zebedee	sons of Zebedee (James and John
disciples	disciples

John 21:3

ULT	UST
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.	*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.*

ULT **says … They say**
UST told … They told
(λέγει & λέγουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **We**
UST We
(ἡμεῖς)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **are coming**
UST will go
(ἐρχόμεθα)

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]

Support Reference: Go and Come

ULT **got into a boat**
UST got into the boat {and fished}
(ἐνέβησαν εἰς τὸ πλοῖον)

Here, **got in a boat** implies that they also took the boat out on the Sea of Tiberias in order to fish. You could include this information if that would be helpful to your readers. Alternate translation: [got into a boat and went fishing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter

John 21:4

ULT	UST
Now, when it was already early morning, Jesus stood on the beach, but the disciples did not know that it is Jesus.	*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.*

ULT **it is**
UST it was
(ἐστιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	disciples who were fishing
did … know	did … know
Jesus	him

John 21:5

ULT	UST
Then Jesus says to them, "Children, you do not have any fish to eat, do you?" They answered him, "No."	*Jesus then called to them, "Dear friends, you do not have any fish, do you?" They replied, "We do not."*

ULT **says**
UST called
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Children**
UST Dear friends
(παιδία)

Jesus uses the word **Children** 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]

Support Reference: Metaphor

ULT **you do not have any fish to eat, do you**
UST you do not have any fish, do you
(μή τι προσφάγιον ἔχετε)

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?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 21:6

ULT	UST
But he said to them, “Throw the net to the right side of the boat, and you will find some.” Therefore, they threw {the net} and did not have the strength to draw it in, because of the large number of fish.	*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}.*

ULT **you will find some**
UST you will catch some fish
(εὑρήσετε)

Here, **some** refers to fish. You could include this information if that would be helpful to your readers. Alternate translation: [you will find some fish]

Support Reference: Assumed Knowledge and Implicit Information

John 21:7

ULT	UST
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.	*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}.*

ULT **that disciple whom Jesus loved**
UST I, the disciple whom Jesus loved
(ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to John and the introduction for this chapter. See also how you translated similar phrases in 13:23, 18:15, and 20:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **put on his outer garment**
UST he put on his coat
(τὸν ἐπενδύτην διεζώσατο)

Here, **outer garment** refers to a coat that would be worn over a person's regular clothing. You could include this information if that would be helpful to your readers. Alternate translation: [put on his cloak]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for he was undressed**
UST he had taken it off to work
(ἦν γὰρ γυμνός)

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]

Support Reference: Background Information

ULT **threw himself into the sea**
UST jumped into the water {to swim to the shore}
(ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν)

This implies that Peter jumped into the **sea** in order to swim to the shore. You could include this information if that would be helpful to your readers. Alternate translation: [threw himself into the sea and swam to shore]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	I, the disciple
Jesus	Jesus
loved	loved
to Peter	Peter
Lord	Lord Jesus
Simon	Simon
Peter	Peter
Lord	this
put on	he put on
sea	water {to swim to the shore}

John 21:8

ULT	UST
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.	*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.)*

ULT **for they were not far from the land, but about 200 cubits away**
UST They were not far from the shore, only 90 meters away
(οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων)

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]

Support Reference: Background Information

ULT **they were**
UST They were
(ἦσαν)

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]

Support Reference: First, Second or Third Person

ULT **200 cubits**
UST 90 meters
(πηχῶν διακοσίων)

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]

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the disciples who had been fishing

John 21:9

ULT	UST
Then when they got out upon the land, they see a charcoal fire kindled and a fish laid on it and a bread loaf.	*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.*

ULT **they see**
UST they saw
(βλέπουσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **a charcoal fire kindled and a fish laid on it**
UST a fire {that Jesus had prepared} and a fish he was cooking on it
(ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον)

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]

Support Reference: Active or Passive

ULT **a fish laid on it and a bread loaf**
UST a fish he was cooking on it. {There was} also a loaf of bread
(ὀψάριον ἐπικείμενον, καὶ ἄρτον)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a bread loaf	a loaf of bread

John 21:10

ULT	UST
Jesus says to them, “Bring some of the fish that you just caught.”	*Jesus told them, “Bring {over here} some of those fish that you have just caught!”*

ULT **says**
UST told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 21:11

ULT	UST
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.	*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.*

ULT **Therefore, Simon Peter went up**
UST So Simon Peter went back {to the boat}
(ἀνέβη οὖν Σίμων Πέτρος)

Here, **went up** means that Simon Peter went back to the boat. You could include this information if that would be helpful to your readers. Alternate translation: [Simon Peter went up into the boat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the net was not torn**
UST the net did not tear
(οὐκ ἐσχίσθη τὸ δίκτυον)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter

John 21:12

ULT	UST
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.	*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.*

ULT **says … it is**
UST told … it was
(λέγει & ἐστιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **to ask him, “Who are you**
UST to ask him who he was
(ἐξετάσαι αὐτόν, σὺ τίς εἶ)

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]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the disciples	of the disciples
They knew	They knew
Lord	Lord Jesus

John 21:13

ULT	UST
Jesus comes and takes the bread and gives {it} to them, and the fish in the same way.	*Jesus came and took the bread and gave it to them. He did the same with the fish.*

ULT comes … takes … gives {it}
UST came … took … gave it
(ἔρχεται & λαμβάνει & δίδωσιν)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
bread	bread

John 21:14

ULT	UST
This {was} already the third time that Jesus was revealed to the disciples, having been raised from the dead.	*(This was the third time that Jesus appeared to the disciples after God had caused him to become alive again.)*

ULT **the third time that**
UST the third time
(τρίτον)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [time number 3.]

Support Reference: Ordinal Numbers

ULT **was revealed**
UST that … appeared
(ἐφανερώθη)

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]

Support Reference: Active or Passive

ULT **having been raised from the dead**
UST after God had caused him to become alive again
(ἐγερθεὶς ἐκ νεκρῶν)

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]

Support Reference: Active or Passive

ULT **having been raised from the dead**
UST after God had caused him to become alive again
(ἐγερθεὶς ἐκ νεκρῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to the disciples	to the disciples

John 21:15

ULT	UST
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."	*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."*

ULT **says … He says … He says**
UST asked … Peter replied … Jesus told
(λέγει & λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **do you love me … I love you**
UST do you love me … I love you
(ἀγαπᾷς με & φιλῶ σε)

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 introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **more than these**
UST more than these {others love me}
(πλέον τούτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Feed my lambs**
> UST Take care of those who trust in me
> (βόσκε τὰ ἀρνία μου)

Jesus uses **Feed my lambs** 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to Simon Peter	Simon Peter
Simon, son of John	Simon, son of John
do you love	do you love
Lord	Lord
know	know
I love	I love
lambs	those who trust in me

John 21:16

ULT	UST
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."	*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."*

ULT **He says … He says … He says**
UST Jesus asked … He replied … Jesus told
(λέγει & λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **a second {time}**
UST a second time
(δεύτερον)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [time number 2.]

Support Reference: Ordinal Numbers

ULT **do you love me … I love you**
UST do you love me … I love you
(ἀγαπᾷς με & φιλῶ σε)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Take care of my sheep**
UST Take care of those who trust in me
(ποίμαινε τὰ πρόβατά μου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon, son of John	Simon, son of John
do you love	do you love
Lord	Lord
know	know
I love	I love
Take care	Take care of
of … sheep	those who trust in me

John 21:17

ULT	UST
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.	*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.*

ULT **He says … he says … says**
UST Jesus asked … Peter replied … told
(λέγει & λέγει & λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the third {time} … the third {time}**
UST a third time … three times
(τὸ τρίτον)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: [time number 3 … time number 3.]

Support Reference: Ordinal Numbers

ULT **do you love me … Do you love me … I love you**
UST do you love me … if he loved him … I love you
(φιλεῖς με & φιλεῖς με & φιλῶ σε)

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 introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he said to him the third {time}, “Do you love me**
UST Jesus asked him three times if he loved him
(εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με)

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]

Support Reference: Direct and Indirect Quotations

ULT **Feed my sheep**
UST Take care of those who trust in me
(βόσκε τὰ προβάτια μου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon, son of John	Simon, son of John
do you love	do you love
Peter	Peter
Do you love	if he loved him
Lord	Lord
know	know
know	know
I love	I love
Jesus	Jesus
sheep	those who trust in me

John 21:18

ULT	UST
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."	*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."*

ULT **Truly, truly, I say to you**
UST I am telling you the truth
(ἀμὴν, ἀμὴν, λέγω σοι)

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

Support Reference: Doublet

ULT **you used to gird yourself … will gird you**
UST you put your own clothes on … will put clothes on you
(ἐζώννυες σεαυτὸν & ζώσει σε)

Although **gird** means to put on a belt, Jesus uses it 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]

Support Reference: Metonymy

ULT **you will stretch out your hands**
UST you will extend your hands away from your body
(ἐκτενεῖς τὰς χεῖράς σου)

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. You could include this information if that would be helpful to your readers. Alternate translation: [you will extend your hands out from your sides]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	the truth
truly	the truth

ULT	UST
you used to gird	you put … clothes on
will gird	will put clothes on

John 21:19

ULT	UST
Now he said this, indicating with what manner of death he will glorify God. And having said this, he says to him, "Follow me."	*(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!"*

ULT **Now he said this, indicating with what manner of death he will glorify God**
UST Jesus said this to indicate how Peter would die in order to show people how great God is
(τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν)

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.

Support Reference: Background Information

ULT **he says**
UST Jesus told
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **Follow me**
UST Come be my disciple
(ἀκολούθει μοι)

See how you translated the phrase **Follow me** in 1:43.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will glorify	in order to show people how great … is
God	God

John 21:20

ULT	UST
Having turned around, Peter sees the disciple whom Jesus loved following them, who indeed leaned back against his chest at the dinner and said, "Lord, who is the one betraying you?"	*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?"*

ULT **sees**
UST he saw
(βλέπει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **the disciple whom Jesus loved**
UST John, the disciple whom Jesus loved
(τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς)

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to John and the introduction for this chapter. See also how you translated similar phrases in 13:23, 18:15, 20:2, and 21:7.

Support Reference: Assumed Knowledge and Implicit Information

ULT **following them**
UST walking behind them
(ἀκολουθοῦντα)

If your language marks the dual form, then the pronoun **them** here would be in the dual form.

Support Reference: Pronouns — When to Use Them

ULT **at the dinner**
UST during the dinner {before Jesus died}
(ἐν τῷ δείπνῳ)

John here refers to **the dinner** Jesus had with his disciples on the night before he was crucified. You could include this information if that would be helpful to your readers. Alternate translation: [at the last dinner they had together before Jesus died]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Lord, who is the one betraying you**
> UST Lord, who is going to betray you
> (Κύριε, τίς ἐστιν, ὁ παραδιδούς σε)

See how you translated the similar sentence in 13:25.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
disciple	John … disciple
Jesus	Jesus
loved	loved
Lord	Lord
betraying	going to betray

John 21:21

ULT	UST
Therefore, having seen him, Peter says to Jesus, “But Lord, what about this one?”	*So when Peter saw John, he asked Jesus, “Lord, what is going to happen to this man?”*

ULT says
UST he asked
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT But Lord, what about this one
UST Lord, what is going to happen to this man
(Κύριε, οὗτος δὲ τί)

Peter implies that he wants to know what will happen to John in the future. You could include this information if that would be helpful to your readers. Alternate translation: [Lord, what will happen to this one?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to Jesus	Jesus
Lord	Lord

John 21:22

ULT	UST
Jesus says to him, "If I want him to remain until I come, what {is that} to you? You follow me."	*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!"*

ULT **says**
UST said
(λέγει)

Here John uses the present tense in past narration in order to call attention to a development in the story.

Support Reference: Predictive Past

ULT **If I want him to remain**
UST If I want him to continue living
(ἐὰν αὐτὸν θέλω μένειν)

Here, **him** refers to John, the "disciple whom Jesus loved" in John 21:20.

Support Reference: Pronouns — When to Use Them

ULT **I come**
UST I return
(ἔρχομαι)

Jesus uses **come** here to refer to the time in the future when he will return to earth from heaven. You could include this information if that would be helpful to your readers. Alternate translation: [I come back to this world]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what {is that} to you**
UST that is not your concern
(τί πρὸς σέ)

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!]

Support Reference: Rhetorical Question

> ULT **follow me**
> UST {continue to} be my disciple
> (μοι ἀκολούθει)

See how you translated this sentence in 1:43.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

John 21:23

ULT	UST
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?"	*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!"*

ULT **this word**
UST the rumor
(οὗτος ὁ λόγος)

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]

Support Reference: Metonymy

ULT **this word spread**
UST the rumor … was repeated
(ἐξῆλθεν & οὗτος ὁ λόγος)

John uses **spread** 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]

Support Reference: Metaphor

ULT **the brothers**
UST the believers
(τοὺς ἀδελφοὺς)

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]

Support Reference: When Masculine Words Include Women

ULT **that disciple**
UST the disciple John
(ὁ μαθητὴς ἐκεῖνος)

Here, **that disciple** refers to the apostle John. You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not die … that he does not die**
UST was not going to die … that John would not die
(οὐκ ἀποθνῄσκει & ὅτι οὐκ ἀποθνῄσκει)

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]

Support Reference: Predictive Past

ULT **to him**
UST Peter
(αὐτῷ)

The pronoun **him** here refers to Peter. If this might confuse your readers, you could state that explicitly, as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **that he does not die … him**
UST that John would not die … him
(ὅτι οὐκ ἀποθνῄσκει & αὐτὸν)

The pronouns **he** and **him** here refer to John. If this might confuse your readers, you could state that explicitly, as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **If I want him to remain until I come, what {is that} to you**
UST If I want him to continue living until I return, that is not your concern
(ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ)

See how you translated this sentence in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	the disciple John
Jesus	Jesus

John 21:24

ULT	UST
This is the disciple testifying about these things and the one having written these things, and we know that his testimony is true.	*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.*

Note: (21:24-25)

In 21:24–25 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.

Support Reference: End of Story

ULT **This is the disciple testifying about these things and the one having written these things, and we know that his testimony is true**
UST 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
(οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν)

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]

Support Reference: First, Second or Third Person

ULT **these things … these things**
UST all these things … them
(τούτων & ταῦτα)

In this verse, **these things** refers to everything that John has written in this Gospel. You could include this information if that would be helpful to your readers. Alternate translation: [everything in this book … all these things]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we know**
> UST We know
> (οἴδαμεν)

The pronoun **we** is exclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **we know**
> UST We know
> (οἴδαμεν)

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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	disciple
testifying	who is testifying
we know	We know
testimony	what I have testified

John 21:25

ULT	UST
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.	*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.*

ULT **if each one were written down**
UST if people wrote down every one of them
(ἐὰν γράφηται καθ’ ἕν)

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]

Support Reference: Active or Passive

ULT **not even the world itself to have enough room for the books being written**
UST the whole world would not even be big enough to contain the books that those people would write about them
(οὐδ’ αὐτὸν & τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία)

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]

Support Reference: Hyperbole

ULT **the world**
UST the whole world
(τὸν κόσμον)

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]

Support Reference: Metonymy

> ULT **the books being written**
> UST the books that those people would write about them
> (τὰ γραφόμενα βιβλία)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
world	whole world



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v91

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.

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**.

John References:

1:14; 1:14; 1:16; 1:16; 1:17; 2:11; 3:21; 3:25; 3:36; 4:22; 4:23; 5:22; 5:27; 5:30; 7:18; 7:18; 7:24; 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.

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.

John References:

1:3; 1:3; 1:6; 1:17; 1:24; 1:41; 1:42; 1:42; 2:2; 2:17; 2:22; 3:6; 3:14; 3:17; 3:18; 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; 6:45; 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; 9:32; 9:34; 10:9; 10:12; 10:13; 10:34; 10:35; 11:17; 11:44; 11:52; 12:3; 12:6; 12:14; 12:16; 12:16; 12:23; 12:31; 12:32; 12:38; 12:38; 12:42; 13:5; 13:10; 13:17; 13:18; 13:31; 13:31; 14:13; 14:21; 15:6; 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; 19:20; 19:23; 19:24; 19:28; 19:28; 19:29; 19:30; 19:31; 19:32; 19:36; 19:36; 19:41; 19:41; 20:1; 20:7; 20:7; 20:12; 20:19; 20:23; 20:23; 20:24; 20:26; 20:29; 20:30; 20:31; 21:2; 21:9; 21:11; 21:14; 21:14; 21:25; 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.

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.

John References:

1:1; 1:2; 1:4; 1:4; 1:6; 1:7; 1:11; 1:11; 1:12; 1:13; 1:14; 1:14; 1:18; 1:18; 1:19; 1:21; 1:22; 1:24; 1:24; 1:25; 1:26; 1:27; 1:28; 1:28; 1:29; 1:31; 1:31; 1:33; 1:33; 1:36; 1:38; 1:39; 1:40; 1:41; 1:42; 1:42; 1:48; 1:48; 1:50; 1:51; 2:10; 2:11; 2:12; 2:14; 2:14; 2:14; 2:16; 2:17; 2:18; 2:22; 2:25; 3:1; 3:6; 3:6; 3:8; 3:9; 3:10; 3:10; 3:12; 3:12; 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; 4:20; 4:21; 4:22; 4:25; 4:25; 4:27; 4:34; 4:37; 4:38; 4:38; 4:39; 4:43; 4:45; 4:50; 4:53; 5:2; 5:5; 5:10; 5:16; 5:16; 5:18; 5:19; 5:20; 5:20; 5:21; 5:23; 5:24; 5:25; 5:25; 5:25; 5:26; 5:27; 5:28; 5:30; 5:30; 5:31; 5:31; 5:32; 5:33; 5:34; 5:37; 5:39; 5:40; 5:40; 6:1; 6:11; 6:14; 6:14; 6:16; 6:21; 6:22; 6:22; 6:23; 6:24; 6:25; 6:27; 6:29; 6:31; 6:32; 6:33; 6:35; 6:35; 6:37; 6:38; 6:39; 6:39; 6:40; 6:44; 6:44; 6:44; 6:45; 6:49; 6:51; 6:51; 6:51; 6:53; 6:53; 6:54; 6:56; 6:57; 6:57; 6:57; 6:57; 6:58; 6:59; 6:60; 6:61; 6:61; 6:62; 6:62; 6:63; 6:63; 6:63; 6:63; 6:64; 6:65; 6:65; 6:67; 6:70; 7:2; 7:3; 7:8; 7:8; 7:10; 7:11; 7:12; 7:15; 7:15; 7:15; 7:16; 7:17; 7:18; 7:21; 7:21; 7:22; 7:22; 7:22; 7:24; 7:26; 7:26; 7:26; 7:27; 7:28; 7:28; 7:28; 7:33; 7:35; 7:35; 7:38; 7:39; 7:39; 7:40; 7:47; 7:48; 7:52; 8:12; 8:13; 8:13; 8:16; 8:16; 8:17; 8:18; 8:18; 8:19; 8:22; 8:23; 8:23; 8:23; 8:23; 8:23; 8:24; 8:26; 8:28; 8:28; 8:28; 8:28; 8:29; 8:36; 8:40; 8:41; 8:42; 8:44; 8:44; 8:47; 8:48; 8:58; 8:59; 9:2; 9:4; 9:4; 9:6; 9:7; 9:7; 9:7; 9:11; 9:11; 9:14; 9:15; 9:15; 9:16; 9:16; 9:17; 9:21; 9:23; 9:24; 9:28; 9:29; 9:29; 9:30; 9:33; 9:33; 9:34; 9:35; 9:35; 10:1; 10:3; 10:4; 10:8; 10:10; 10:10; 10:25; 10:30; 10:31; 10:32; 10:33; 10:38; 10:40; 10:40; 10:40; 10:40; 11:19; 11:24; 11:25; 11:25; 11:25; 11:25; 11:26; 11:26; 11:27; 11:28; 11:32; 11:33; 11:33; 11:35; 11:39; 11:47; 11:47; 11:47; 11:48; 11:48; 11:48; 11:50; 11:51; 11:54; 12:7; 12:8; 12:8; 12:8; 12:10; 12:11; 12:11; 12:12; 12:13; 12:13; 12:14; 12:16; 12:16; 12:17; 12:18; 12:18; 12:19; 12:19; 12:20; 12:20; 12:22; 12:22; 12:23; 12:23; 12:26; 12:27; 12:31; 12:32; 12:34; 12:34; 12:34; 12:42; 12:43; 12:44; 12:44; 12:45; 12:47; 12:47; 12:48; 12:49; 12:50; 12:50; 13:1; 13:4; 13:4; 13:7; 13:8; 13:13; 13:16; 13:18; 13:18;

13:19; 13:20; 13:21; 13:23; 13:23; 13:24; 13:25; 13:25; 13:28; 13:29; 13:31; 14:6; 14:10; 14:10; 14:11; 14:12; 14:15; 14:16; 14:17; 14:17; 14:19; 14:20; 14:20; 14:21; 14:21; 14:22; 14:23; 14:24; 14:24; 14:27; 14:28; 14:28; 14:30; 14:30; 15:4; 15:5; 15:5; 15:6; 15:7; 15:10; 15:13; 15:16; 15:20; 15:21; 15:22; 15:26; 15:26; 16:1; 16:1; 16:4; 16:5; 16:5; 16:8; 16:10; 16:10; 16:11; 16:11; 16:13; 16:13; 16:13; 16:13; 16:14; 16:15; 16:17; 16:23; 16:26; 16:26; 16:30; 16:33; 17:1; 17:1; 17:5; 17:10; 17:12; 17:14; 17:15; 17:16; 17:17; 17:19; 17:19; 17:21; 17:23; 17:23; 17:24; 18:1; 18:6; 18:10; 18:12; 18:13; 18:15; 18:15; 18:16; 18:18; 18:19; 18:20; 18:24; 18:26; 18:27; 18:28; 18:28; 18:28; 18:30; 18:31; 18:32; 18:33; 18:34; 18:36; 18:37; 18:39; 18:39; 18:40; 19:2; 19:5; 19:9; 19:12; 19:12; 19:13; 19:13; 19:13; 19:15; 19:15; 19:16; 19:17; 19:19; 19:19; 19:20; 19:20; 19:20; 19:21; 19:21; 19:22; 19:22; 19:23; 19:26; 19:27; 19:28; 19:29; 19:29; 19:30; 19:31; 19:31; 19:31; 19:31; 19:36; 19:38; 19:38; 19:38; 19:39; 19:39; 19:42; 19:42; 20:1; 20:2; 20:3; 20:4; 20:8; 20:10; 20:11; 20:12; 20:12; 20:15; 20:16; 20:17; 20:19; 20:22; 20:23; 20:27; 20:31; 20:31; 20:31; 21:2; 21:3; 21:5; 21:6; 21:7; 21:7; 21:7; 21:11; 21:15; 21:15; 21:16; 21:17; 21:18; 21:20; 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.

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 a section of background information about Jesus' age and ancestors (Luke 3:23-38). 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. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> 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."

John References:

1:24; 1:28; 1:40-42; 1:44; 2:1; 2:9; 2:11; 4:1; 5:1; 5:9; 5:16; 6:1-4; 6:4; 6:6; 6:10; 6:17; 6:23; 6:59; 6:64; 6:71; 7:2; 7:5; 7:22; 7:37; 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; 11:51-52; 12:6; 12:9; 12:14; 12:33; 12:37-43; 13:1-4; 13:11; 13:28; 13:30; 18:1-2; 18:5; 18:9; 18:14; 18:18; 18:28; 18:32; 18:40; 19:14; 19:23; 19:35; 19:36-37; 19:41; 20:9; 21:2-3; 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.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the 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

John References:

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.

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, briers 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 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 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 asa farmer stops caringforagrapevinegarden 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.

John References:

4:14; 4:36; 4:36; 4:36; 4:36; 4:37; 4:37; 4:38; 6:35; 6:35; 6:50; 6:51; 11:10; 15:2

Biblical Money

Description

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)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See **Copy or Borrow Words**.)

> > “The one owed **500 denali**, and the other, **50**.”

1. 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.

John References:

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.

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 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

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**.

John References:

2:6

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the 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 talents 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.

John References:

12:3; 19:39

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

John References:

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; 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

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**!"

John References:

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.

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.

John References:

1:10; 1:11; 1:17; 8:35

Connect — Factual Conditions

Conditional Relationships

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?"

John References:

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.

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 bewise** 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**.

John References:

3:15; 6:6; 6:24; 11:4; 11:4; 14:31; 15:16; 17:23; 17:23

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

John References:

1:16; 1:50; 2:15; 2:22; 2:23; 3:16; 3:16; 3:17; 3:20; 3:34; 4:6; 4:6; 4:8; 4:44; 4:45; 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.

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.

John References:

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.

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.

John References:

8:30; 18:25

Connecting Words and Phrases

Description

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.

John References:

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!**’

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.

John References:

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.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), 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 the added phrase 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 phrase 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.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How 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. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> 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.

> 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.

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)

> > **Becauseidols 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)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(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.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

John References:

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.

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 "use**less**." 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

John References:

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.

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!"

John References:

1:20; 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; 6:53; 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; 13:16; 13:20; 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 ellipsis[^1] 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

1. 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.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners 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.

John References:

1:13; 1:13; 1:13; 1:22; 1:38; 1:45; 1:50; 3:34; 4:2; 4:7; 4:12; 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; 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; 20:8; 20:18; 20:21; 20:25; 20:27; 20:29; 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.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- 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 conclusion about what the story means or what is important about it

> 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)

John References:

2:21-22; 20:30-31; 21:24-25

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

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."

John References:

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.

> 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!"

John References:

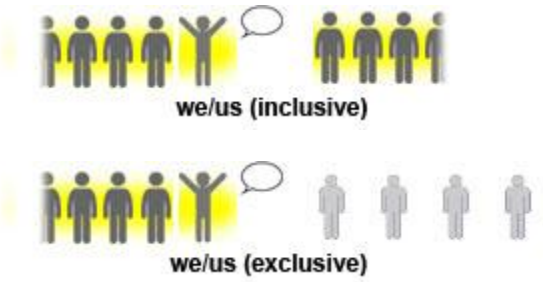
9:30

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.

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.

John References:

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.

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.

John References:

1:intro; 1:51; 3:intro; 3:13; 3:14; 3:17; 3:19; 3:20; 3:21; 3:29; 3:29; 3:31; 4:10; 4:26; 5:intro; 5:19; 5:20; 5:21; 5:22; 5:23; 5:25; 5:26; 5:27; 5:28; 5:38; 6:intro; 6:27; 6:29; 6:46; 6:50; 6:53; 6:58; 6:58; 6:62; 8:intro; 8:28; 8:36; 9:intro; 9:37; 10:34; 10:36; 11:4; 12:intro; 12:23; 12:35; 13:intro; 13:31; 14:13; 17:1; 17:2; 17:3; 19:35; 20:2; 20:3; 20:4; 20:5; 20:6; 20:8; 21:intro; 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.

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. For help with translating these, we suggest you read:

- 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 or she 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

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

John References:

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’ — Dual/Plural

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. Some languages also have a dual form of “you” for when the word “you” refers to only two people. 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.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have 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 person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, 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 how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, “Teacher, we desire that you to do for us whatever we ask you.” 36

> So he said to them, “What do **you** want me to do for **you**?” (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, “Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me.” (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word “you” refers to many people. If the target language has a plural form of “you,” it would be best to use it here.

Strategies for finding out how many people “you” refers to

(1) Look at the translationNotes 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 who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

John References:

20:3

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.

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 and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> 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 angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

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.

John References:

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.

> 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.”

John References:

2:22; 3:27; 3:33; 3:36; 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

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 am coming,” while Spanish speakers say “I am 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?

John References:

9:7; 19:5; 20:18; 21:3

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … 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 mouthand 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 mouthand 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**.

John References:

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.

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.

John References:

front:intro; 1:21; 1:23; 1:28; 1:45; 3:23; 3:23; 4:5; 5:2; 6:8; 6:67; 6:68; 6:71; 11:16; 11:47; 12:21; 13:2; 13:26; 14:22; 18:1; 18:5; 18:7; 18:10; 18:10; 19:38; 19:39; 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.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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.

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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

John References:

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; 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.”)

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**

John References:

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; 12:25; 12:26; 12:36; 13:1; 13:2; 13:18; 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.

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)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 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."

Do not let covenant faithfulness and trustworthiness leave you;
tie them on your neck, write them on the tablet of your heart,
and find favor and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness
> leave you;
> tie them on your neck, write them on the tablet of

> > your heart,
> > **then you will find favor** and good insight in the eyes
> > of God and man!

(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."

John References:

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.

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!

John References:

1:12; 4:1; 6:10; 7:34; 7:38; 8:21; 8:26; 10:17; 12:6; 13:33; 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.

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 thePharisees 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 thePharisees 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 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**.

John References:

2:1; 2:12; 2:23; 3:1; 3:22; 4:1; 4:43; 5:1; 5:14; 6:1; 6:16; 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)

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 is 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.

John References:

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.

> 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 "the righteous," 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?
> **You know, for you were born then,and the number of your days is many!** (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 the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so 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!
> > or:
> > **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 people who know that they are 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. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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?
> **You know, for you were born then,**
> **and the number of your days is many!** (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**!

John References:

9:intro; 9:27; 10:32; 18:intro; 19:intro; 19:3; 19:15

Kinship

Description

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. (Exodus3:1a 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, “nevéstka” 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.

John References:

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."

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."

John References:

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.

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** 🔗.

John References:

1:intro; 1:4; 1:5; 1:5; 1:7; 1:8; 1:9; 1:9; 1:12; 1:13; 1:13; 1:14; 1:15; 1:15; 1:23; 1:27; 1:29; 1:29; 1:29; 1:33; 1:36; 1:36; 1:47; 2:17; 3:2; 3:3; 3:3; 3:5; 3:5; 3:5; 3:8; 3:19; 3:19; 3:20; 3:21; 3:26; 3:29; 3:30; 3:31; 3:31; 3:31; 3:31; 3:36; 4:19; 4:34; 4:35; 4:35; 4:35; 5:14; 5:19; 5:20; 5:24; 5:24; 5:35; 5:35; 5:38; 6:intro; 6:18; 6:31; 6:40; 6:41; 6:48; 6:49; 6:50; 6:50; 6:50; 6:51; 6:58; 6:66; 7:intro; 7:12; 7:37; 7:37; 7:38; 8:12; 8:12; 8:15; 8:29; 8:34; 8:36; 8:36; 8:39; 8:39; 8:43; 8:44; 8:44; 8:47; 8:51; 8:52; 8:52; 8:53; 8:56; 8:56; 8:56; 9:intro; 9:4; 9:4; 9:5; 9:22; 9:31; 9:34; 9:35; 9:39; 9:40; 9:41; 9:41; 9:41; 10:3; 10:7; 10:7; 10:8; 10:8; 10:8; 10:9; 10:9;

10:9; 10:9; 10:10; 10:11; 10:11; 10:12; 10:12; 10:13; 10:14; 10:15; 10:16; 10:16; 10:16; 10:16; 10:16; 10:17; 10:18; 10:18; 10:26; 10:27; 10:27; 10:35; 11:3; 11:9; 11:52; 11:54; 12:24; 12:28; 12:35; 12:35; 12:35; 12:35; 12:36; 12:38; 12:40; 12:40; 12:40; 12:40; 12:40; 12:40; 12:42; 12:46; 12:46; 13:10; 13:10; 13:11; 13:16; 13:16; 13:33; 14:1; 14:2; 14:6; 14:6; 14:6; 14:18; 14:21; 14:27; 14:27; 15:intro; 15:1; 15:1; 15:3; 15:5; 15:5; 15:6; 15:8; 15:9; 15:10; 15:16; 15:22; 15:24; 16:2; 16:6; 16:6; 16:22; 16:33; 17:12; 17:26; 18:11; 18:21; 18:37; 18:38; 19:4; 19:6; 19:11; 19:11; 19:26; 19:27; 21:intro; 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.

> … 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** 🔗.

John References:

1:10; 1:10; 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; 5:43; 5:45; 5:47; 6:33; 6:51; 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; 8:20; 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; 10:21; 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; 12:47; 13:1; 13:3; 13:38; 14:10; 14:17; 14:19; 14:22; 14:23; 14:24; 14:24; 14:27; 14:31; 15:3; 15:18; 15:19; 15:20; 15:20; 15:21; 15:21; 15:25; 15:27; 16:2; 16:4; 16:4; 16:8; 16:20; 16:21; 16:25; 16:28; 16:32; 16:33; 17:1; 17:2; 17:4; 17:6; 17:6; 17:6; 17:8; 17:9; 17:11; 17:11; 17:12; 17:13; 17:14; 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; 20:20; 20:25; 20:27; 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.

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**.

John References:

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.

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 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.

John References:

11:2; 11:56-57; 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 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.

John References:

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.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to 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. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> 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."

John References:

10:1-5; 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."

> 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.

John References:

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.

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.

John References:

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. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

• You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.

- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)

> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

John References:

1:4; 4:10; 5:29; 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; 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.

> 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.”

John References:

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; 13:31; 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; 20:17; 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.

> Now there was **a man from thePharisees 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.

John References:

1:2; 1:3; 1:5; 1:7; 1:8; 1:10; 1:16; 1:18; 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; 3:2; 3:17; 3:18; 3:26; 3:28; 3:30; 3:32; 3:33; 3:34; 4:25; 4:30; 4:40; 4:42; 4:42; 4:47; 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; 8:44; 8:50; 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; 21:23

Quotations and Quote Margins

Description

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**.

John References:

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: , ‘ ’ „ “ ” ‹ › « » ⸗ — .

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 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.”””

John References:

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.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

John References:

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.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

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 or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not 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)

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)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was 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)

> 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 testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not 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)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(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 it's own place**."

John References:

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.

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? 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 orignal 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!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

John References:

1:46; 1:50; 2:4; 2:20; 3:4; 3:4; 3:9; 3:10; 3:12; 4:9; 4:12; 4:35; 5:44; 5:47; 6:9; 6:42; 6:42; 6:52; 6:60; 6:68; 6:70; 7:15; 7:19; 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; 8:46; 8:48; 8:53; 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; 14:9; 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; 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.”

> 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!

John References:

1:32; 3:14; 16:intro

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

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 are able to 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, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> Lord, you are able to make me clean. If you are
> willing, **please do so**.
> OR:

> > Lord, if you are willing, **please heal me**. I know that you are able to 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.
> > OR:
> > Son, God hereby forgives your sins.

John References:

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.

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.

John References:

13:intro; 20:intro; 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 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)
>
> > **Arepresentative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

John References:

1:14; 1:19; 5:10; 5:15; 5:16; 5:18; 6:intro; 6:11; 6:31; 6:32; 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 New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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.

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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(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. 15There 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.

John References:

front:intro; 1:34; 7:intro; 7:53; 8:intro; 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?”

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**

John References:

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; 12:3; 13:23; 13:38; 15:1; 18:27; 19:24; 19:29; 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, {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)

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.")

John References:

1:1; 1:14; 1:14; 1:14; 1:18; 1:18; 1:34; 1:49; 1:51; 2:16; 3:13; 3:16; 3:16; 3:17; 3:18; 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; 10:36; 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

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.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

John References:

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.

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.

John References:

2:19; 3:3; 3:7; 4:10; 4:32; 6:27; 6:32; 6:33; 6:33; 6:51; 6:53; 6:54; 6:55; 6:55; 6:56; 6:57; 6:58; 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 - John

v91

Abraham, Abram

Definition:

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

John References:

8:33; 8:37; 8:39; 8:40; 8:52; 8:53; 8:56; 8:57; 8:58

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

John References:

11:53; 12:10; 18:14

age, era, time

Definition:

Used in this sense the term “age” refers 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 toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

John References:

5:6; 5:37; 7:6; 7:8; 7:33; 12:35; 14:9

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

John References:

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

Andrew

Definition:

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

John References:

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

John References:

1:51; 12:29; 20:12

Annas

Definition:

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

John References:

18:13; 18:24

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- 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
- 2 Corinthians 1:21

- **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

John References:

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

John References:

15:16

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

John References:

11:47; 11:52; 18:2; 18:20

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

John References:

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

John References:

1:25; 1:26; 1:28; 1:31; 1:33; 3:22; 3:23; 3:26; 4:1; 4:2; 10:40

Barabbas

Definition:

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

John References:

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

John References:

6:9; 6:9; 6:13

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

John References:

12:24; 15:2; 15:4; 15:5; 15:8; 15:16; 16:12; 19:17

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: **plead**)

Bible References:

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.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

John References:

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

John References:

1:intro; 1:7; 1:12; 1:50; 2:11; 2:22; 2:23; 3:12; 3:15; 3:16; 3:18; 3:36; 4:intro; 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; 7:intro; 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

Definition:

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

John References:

1:28; 11:1; 11:18; 12:1

Bethlehem, Ephrathah

Definition:

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

John References:

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

John References:

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

John References:

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

John References:

10:intro; 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

John References:

12:13; 13:17; 20:29

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

John References:

1:13; 1:13; 3:intro; 3:3; 3:5; 3:6; 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

John References:

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

John References:

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 marriage ceremony who will marry the bridegroom (the **man**).

Translation Suggestions:

You could use the term that your language uses to refer to the woman who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bride is. Depending on the context you could translate the term “bride” with descriptive phrases such as “a woman getting married” or “a woman who is being married” or “the woman getting married.”

(See also: bridegroom, marriage)

Bible References:

- Exodus 22:16
- Isaiah 62:5
- Joel 2:16

Word Data:

- Strong’s: H3618, G35650

John References:

3:29

bridegroom, groom

Definition:

In a marriage ceremony, the bridegroom, also called the groom, is the **man** who will marry the bride (the **woman**).

Translation Suggestions:

You could use the term that your language uses to refer to the man who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bridegroom is. Depending on the context you could translate the terms “bridegroom” and “groom” with descriptive phrases such as “a man getting married” or “a man who is being married” or “the man getting married.”

(See also: bride, marriage)

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

John References:

2:9; 3:29

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

John References:

12:7; 19:40

Caesar

Definition:

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

John References:

19:12; 19:15

Caiaphas

Definition:

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

John References:

11:49; 18:13; 18:14; 18:24; 18:28

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- 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.

(See also: pray, cry, call to summon, call name)

Bible References:

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

John References:

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

John References:

2:1; 2:11; 4:46; 21:2

Capernaum

Definition:

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

John References:

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

John References:

2:15; 6:37; 9:34; 9:35; 12:31

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

John References:

6:70; 13:18; 15:16; 15:19

Christ, Messiah

Definition:

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

John References:

1:17; 1:20; 1:25; 1:41; 3:28; 4:25; 4:29; 7:intro; 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

John References:

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

John References:

4:6; 4:11; 4:12

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

John References:

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

John References:

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

John References:

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

John References:

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

John References:

3:1; 7:26; 7:48; 11:47; 12:42

courage, courageous, valor

Definition:

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 or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not 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.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

John References:

16:33

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

John References:

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

John References:

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

John References:

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

John References:

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

John References:

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 mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” 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 speak loudly, **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

John References:

1:15; 1:23; 7:28; 7:37; 12:44; 18:40; 19:6; 19:12; 19:15

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

John References:

7:49

David

Definition:

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

John References:

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

John References:

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

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- 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

John References:

6:39; 6:40; 6:44; 6:54; 11:24

deceive, lie, deception, illusion

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

John References:

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

John References:

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

John References:

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, 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

John References:

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

John References:

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

John References:

1:23; 3:14; 6:31; 6:49; 11:54

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

John References:

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

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

John References:

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

John References:

12:14; 12:15

dove, pigeon, turtledove

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.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(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

John References:

1:32; 2:14; 2:16

drunk, drunkard

Definition:

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

John References:

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 a 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.

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.”
- 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

John References:

3:12; 3:31; 12:24; 12:32; 17:4

Elijah

Definition:

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

John References:

1:21; 1:25

Ephraim, Ephraimite

Definition:

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

John References:

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

John References:

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, wickedness, 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

John References:

3:19; 3:20; 5:29; 7:7; 17:15; 18:30

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(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

John References:

2:14; 2:15; 5:2; 10:intro; 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

John References:

5:35; 8:56

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

John References:

4:intro

fear, afraid, frighten

Definition:

The terms “fear” often 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 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).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(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

John References:

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

John References:

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

John References:

1:48; 1:50

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

John References:

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:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

John References:

20:23

foundation, founder, founded

Definition:

Used in this sense, 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.
- 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

John References:

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

John References:

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

John References:

8:32; 8:33; 8:36

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- 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.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- 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 used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- 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

John References:

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

John References:

3:29; 7:8; 12:38; 13:18; 15:25; 17:12; 17:13; 18:9; 18:32; 19:24; 19:36

Galilee, Galilean

Definition:

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

John References:

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 bar, gatekeeper, gatepost, 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

John References:

10:1; 10:2; 10:3; 10:7; 10:9; 18:16; 18:17

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

John References:

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

John References:

1:14; 2:11; 5:41; 5:44; 7:18; 7:39; 8:50; 8:54; 9:24; 11:4; 11:40; 12:16; 12:23; 12:28; 12:41; 12:43; 13:31; 13:32; 14:13; 15:8; 16:14; 17:intro; 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

John References:

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

Definition:

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

John References:

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

John References:

10:34; 10:35

Golgotha

Definition:

"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

John References:

19:17

good, right, pleasant, better, best, goodness

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

John References:

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

John References:

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

John References:

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

John References:

15:intro

grave, gravedigger, 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

John References:

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

Definition:

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

John References:

7:35; 12:20; 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

John References:

18:38; 19:4; 19:6

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- 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.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

John References:

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

John References:

4:35; 4:36; 4:37; 4:38

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 cannot 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

John References:

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; 14:intro; 17:1

high priest, chief priest

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

John References:

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

Definition:

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 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

John References:

1:32; 1:33; 3:5; 3:6; 3:8; 3:34; 4:24; 6:63; 7:39; 14:intro; 14:17; 14:26; 15:26; 16:intro; 16:13; 20:intro; 20:22

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said 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.”

- 13:2 “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

John References:

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, **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

John References:

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 a, "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

John References:

5:45

hour, moment

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

John References:

1:39; 2:4; 4:6; 4:21; 4:23; 4:52; 4:53; 5:25; 5:28; 5:35; 7:30; 8:20; 11:9; 12:23; 12:27; 13:1; 16:2; 16:4; 16:21; 16:25; 16:32; 17:1; 19:14; 19:27

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

John References:

2:16; 2:17; 8:35; 11:20; 11:31; 12:3; 14:2

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

John References:

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

John References:

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

Definition:

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

John References:

1:23; 12:38; 12:39; 12:41

Israel, Israelites

Definition:

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 worshiping 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

John References:

1:31; 1:47; 1:49; 3:10; 12:13

Jacob, Israel

Definition:

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."
- The name Jacob is often used to represent the nation of Israel.
- 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

John References:

4:5; 4:6; 4:12

Jerusalem

Definition:

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

John References:

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

Definition:

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

John References:

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

Definition:

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

John References:

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)

Definition:

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

John References:

13:intro; 21:intro

John (the Baptist)

Definition:

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

John References:

1:6; 1:6; 1:15; 1:19; 1:19; 1:26; 1:26; 1:28; 1:28; 1:32; 1:35; 1:40; 1:40; 3:23; 3:23; 3:24; 3:25; 3:25; 3:26; 3:27; 4:1; 5:33; 5:33; 5:35; 5:36; 10:40; 10:40; 10:41

Jordan River, Jordan

Definition:

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

John References:

1:28; 3:26; 10:40

Joseph (NT)

Definition:

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. "Is not this the son of **Joseph**?" they said.

Word Data:

- Strong's: G25010

John References:

1:45; 6:42

Joseph (OT)

Definition:

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

John References:

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

John References:

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

Definition:

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

John References:

6:71; 12:4; 13:2; 13:26; 13:29; 14:22; 18:2; 18:3; 18:5

Judas son of James

Definition:

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

John References:

14:22

Judea, Judah

Definition:

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

John References:

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

John References:

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

Definition:

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

John References:

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

John References:

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

John References:

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 is 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

John References:

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.”
- Depending on the context, 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

John References:

3:intro; 3:3; 3:5; 18:36

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. 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 the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- 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.”
- 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.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

John References:

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, labors, labored, laboring, 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.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

John References:

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

John References:

1:29; 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

John References:

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

John References:

5:35

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- “The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- 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

John References:

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

John References:

1:17; 1:45; 5:10; 7:19; 7:23; 7:49; 7:51; 8:17; 9:intro; 9:14; 10:intro; 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

John References:

5:10; 18:31

Lazarus

Definition:

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

John References:

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

John References:

1:19

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

John References:

1:23; 4:11; 4:11; 4:15; 4:15; 4:19; 4:19; 4:49; 4:49; 5:7; 5:7; 6:23; 6:34; 6:34; 6:68; 9:36; 9:36; 9:38; 9:38; 11:2; 11:3; 11:12; 11:21; 11:27; 11:32; 11:34; 11:39; 12:13; 12:21; 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

John References:

13:intro

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

John References:

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:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. 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.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - 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.
3. 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

John References:

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, passion, desire

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

John References:

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 would not 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

John References:

6:31; 6:31; 6:49

Martha

Definition:

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

John References:

11:1; 11:5; 11:19; 11:20; 11:21; 11:24; 11:30; 11:39; 12:2

Mary (sister of Martha)

Definition:

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

John References:

11:1; 11:2; 11:19; 11:20; 11:28; 11:31; 11:32; 11:45; 12:3

Mary Magdalene

Definition:

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

John References:

19:25; 20:1; 20:11; 20:16; 20:18

messenger

Definition:

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

John References:

13:16

Moses

Definition:

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 did not 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

John References:

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

John References:

19:39

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- 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."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the 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 "non-Jews."

(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

John References:

11:48; 11:50; 11:51; 11:52; 18:35

Nazareth, Nazarene

Definition:

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 the synagogue at Nazareths, 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

John References:

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

John References:

9:8

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 do not 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

John References:

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

John References:

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

John References:

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

John References:

10:6

Passover

Definition:

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

John References:

2:13; 2:23; 6:4; 11:intro; 11:55; 12:1; 13:intro; 13:1; 18:28; 18:39; 19:14

peace, peaceful, peacemaker

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

John References:

14:27; 16:33; 20:19; 20:21; 20:26

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

John References:

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

John References:

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

John References:

5:16; 15:20

Peter, Simon Peter, Cephas

Definition:

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

John References:

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

Definition:

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

John References:

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)

Definition:

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

John References:

1:43; 1:44; 1:45; 1:46; 1:48; 6:5; 6:7; 12:21; 12:22; 14:8; 14:9

Pilate

Definition:

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

John References:

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

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

John References:

14:16

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

John References:

1:19

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- 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 cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money 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:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

John References:

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

John References:

1:21; 1:23; 1:25; 1:45; 4:19; 4:44; 6:14; 6:45; 7:intro; 7:40; 7:52; 8:52; 8:53; 9:17; 11:51; 12:38; 16:intro

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

John References:

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

John References:

11:55

purple

Definition:

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

John References:

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

John References:

1:38; 1:49; 3:2; 3:26; 4:31; 6:25; 9:2; 11:8; 20:16

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

John References:

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

John References:

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 “Do not talk about this with anyone” or “Do not 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

John References:

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

John References:

5:29; 11:24; 11:25

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

John References:

1:intro; 3:intro; 5:30; 7:18; 7:24; 9:intro; 12:intro; 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

John References:

19:2; 19:5

Rome, Roman

Definition:

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

John References:

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

John References:

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

John References:

3:1; 7:26; 7:48; 12:31; 12:42; 14:30; 16:11

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- 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

John References:

5:9; 5:10; 5:10; 5:16; 5:18; 7:22; 7:23; 9:intro; 9:14; 9:14; 9:16; 19:31

Samaria, Samaritan

Definition:

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

John References:

4:intro; 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

John References:

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

John References:

1:27

Satan, devil, evil one

Definition:

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

John References:

6:70; 8:44; 13:2; 13:27; 17:15

save, saved, safe, salvation, rescue

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

John References:

3:17; 4:22; 5:34; 10:9; 12:27; 12:47

Savior, savior

Definition:

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

John References:

4:42

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Definition:

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

John References:

6:1; 6:1; 6:16; 6:17; 6:18; 6:19; 6:22; 6:25; 21:1; 21:7

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- 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.

(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

John References:

3:33; 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

John References:

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

John References:

6:15; 7:30; 7:32; 7:44; 8:20; 10:12; 10:28; 10:29; 10:39; 11:57; 18:12

serpent, snake, viper

Definition:

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

John References:

3:14

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. 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.

- In the Bible 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” which could be translated as “her servants” or “her slaves.”

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.
- 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: enslave, works, obey, house, lord)

Bible References:

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.
- 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:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for 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

John References:

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

John References:

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

John References:

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

John References:

front:intro; 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 do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not 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 “rebelling 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 do not 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 **sinners** 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

John References:

front:intro; 1:29; 5:14; 8:21; 8:24; 8:34; 8:46; 9:intro; 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

soldier, warrior

Definition:

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

John References:

19:2; 19:23; 19:24; 19:32; 19:34

Solomon

Definition:

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

John References:

10:23

Son of God, the Son

Definition:

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

John References:

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

John References:

front:intro; 1:intro; 1:51; 3:intro; 3:13; 3:14; 5:intro; 5:27; 6:intro; 6:27; 6:53; 6:62; 8:intro; 8:28; 9:intro; 9:35; 12:intro; 12:23; 12:34; 13:intro; 13:31

soul, self

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.”

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

John References:

12:27

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed 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.

(See also: harvest)

Bible References:

- 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

John References:

4:36; 4:37

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

John References:

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

John References:

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

John References:

8:59; 8:59; 10:31; 10:32; 10:33; 11:8

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

John References:

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

John References:

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

John References:

6:59; 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

John References:

1:38; 3:2; 3:10; 11:28; 13:13; 13:14; 20:16

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel 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 first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

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.
- 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

John References:

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

John References:

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

John References:

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

John References:

6:67; 6:70; 6:71; 20:24

thief, thieves, rob, robber, robbery, bandit

Definition:

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

John References:

10:1; 10:8; 10:10; 12:6; 18:40

Thomas

Definition:

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 did not 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

John References:

11:16; 14:5; 20:24; 20:26; 20:27; 20:28; 21:2

thorn, thorn bush, thistle

Definition:

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

John References:

19:2; 19:5

tribulation, distress, 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

John References:

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.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not 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

John References:

11:33; 12:27; 13:21; 14:1; 14:27

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

John References:

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

John References:

19:23

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

John References:

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

John References:

15:intro; 15:1; 15:4; 15:5

watch, guard, 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

John References:

17:12; 17:15

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

John References:

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

John References:

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

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

John References:

2:3; 2:9; 2:10; 4:46

wolf, wild dog, 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

John References:

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

John References:

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

John References:

1:intro; 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

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

John References:

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

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

John References:

3:36

Yahweh, Yah

Definition:

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 that this represents 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.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- 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.
- In most cases it is good to keep the name Yahweh where it 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.
- An introduction of a quote from Yahweh could be 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

John References:

8:intro; 13:intro

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

John References:

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

John References:

2:17

Zebedee

Definition:

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

John References:

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

John References:

12:15