

English: Bible Commentary, Condensed Translation Notes, Translation Notes,
Translation Words, Unlocked Literal Bible for John
Formatted for Translators

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Introduction to the Gospel of John

All four gospels record many of the same things that Jesus did and said. However, John explained more about why Jesus did these things. He wanted people to understand things about God. John also wanted people to know that God came to earth as a man named Jesus.

See: Gospel; Jesus is God

Who wrote this book?

John, the disciple of Jesus, wrote this book. He did not write that he wrote this gospel. The author wrote about being with Jesus and the other disciples when John was there. The author wrote that he was someone who Jesus loved.

See: Luke 9:54; Galatians 2:9

See: Disciple; Gospel

Who did John write to?

John wrote his gospel for all people. He wrote it especially for Gentiles. John translated Jewish names into Greek. He also explained how the Jews lived, what they believed, and how they worshiped God. This helped the Gentiles to understand the things he wrote about in his gospel.

However, John also wanted the Jews to learn about Jesus and to trust in him. He wrote about the Old Testament so that Jews would understand that Jesus is the messiah. However, when John wrote his gospel, many Jews had already rejected Jesus.

John's gospel has helped Christians understand that Jesus is God. It has also helped them to know that the Father, Son, and Holy Spirit are one God.

See: Gospel; Gentile; Old Testament (Law and Prophets); Messiah (Christ); Jesus is God; Holy Spirit; Trinity

What did John write about in this book?

In John's gospel, there are seven times when someone asks Jesus who he is, and he answers, "I am." This is the name of God. God told this to Moses (see: Exodus 3). When Jesus said this, the Jews knew that Jesus said that he is God.

John also wrote more about the Holy Spirit than any other book in the Bible (see: John 14 and 16). He wanted people to know that the Holy Spirit works in new and different ways after Jesus died.

See: Yahweh (I am); Gospel; Jesus is God; Holy Spirit

Why did John write this book?

In John 20:21, John explained that he wrote his gospel in order to help people trust in Jesus. Some scholars think John wanted non-Christians to believe in Jesus and to be at peace with God. Fewer scholars think John wanted Christians to trust in Jesus more.

Outline of the Gospel of John

Introduction about who Jesus is (1:1-18) Jesus is baptized, and he chooses twelve disciples (1:19-51) Jesus preaches, teaches, and heals people (2-11) The seven days before Jesus' death (12-19) 2. Mary anoints the feet of Jesus (12:1-11) 3. Jesus rides into Jerusalem (12:12-19) 4. Some Greek men want to see Jesus (12:20-36) 5. The Jewish leaders reject Jesus (12:37-50) 6. Jesus teaches his disciples (13-17) 7. Jesus is arrested and undergoes trial (18:1-19:15) 8. Jesus is crucified and buried (19:16-42) Jesus rises from the dead (20:1-29) John says why he wrote his gospel (20:30-31) Jesus meets with the disciples (21)

See: Baptize (Baptism); Disciple; Preach (Preacher); Anoint (Anointing); Crucify (Crucifixion); Resurrect (Resurrection); Gospel

John

Chapter 1

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

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

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

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

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

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

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

¹⁶ For from his fullness we have all received grace after grace. ¹⁷ For the law was given through Moses. Grace and truth came through Jesus Christ.

¹⁸ No one has ever seen God; the only God, who is at the Father's side, he has made God known.

¹⁹ This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" ²⁰ He confessed—he did not deny, but confessed—"I am not the Christ." ²¹ So they asked him, "What are you then? Are you Elijah?" He said, "I am not." They said, "Are you the prophet?" He answered, "No."

²² Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" ²³ He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

²⁴ Now some from the Pharisees were sent, ²⁵ and they asked him and said to him, "Why do you baptize, then, if you are not the Christ nor Elijah nor the prophet?"

²⁶ John answered them, saying, "I baptize with water. But among you stands someone you do not know. ²⁷ He is the one who comes after me, the strap of whose sandal I am not worthy to untie." ²⁸ These things were done in Bethany on the other side of the Jordan, where John was baptizing.

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

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

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

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

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

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

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

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

John 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:23, which is from the Old Testament.

Special concepts in this chapter

Chapter 1

"The Word"

John uses the phrase "the Word" to refer to Jesus ([John 1:1, 14](#)). John is saying that God's most important message to all people is actually Jesus, a person with a physical body. (See: wordofgod)

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)

"Children of God"

When people believe in Jesus, they go from being "children of wrath" to "children of God." They are adopted into the "family of God." This is an important image that is used many times in the New Testament. (See: believe and adoption)

Important figures of speech in this chapter

Metaphors

John uses the metaphors of light and darkness and of the Word to tell the reader that he will be writing more about good and evil and about what God wants to tell people through Jesus.

Other possible translation difficulties in this chapter

"In the beginning"

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

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 1:1 Notes John intro](#)

John 1 Commentary

1: 1-5

How did John use "word"?

[1:1]

John said that Jesus is the "word" (λόγος/g3056). All scholars think these first verses are about Jesus. However, John did not say Jesus' name. When John wrote these things, people knew that the "word" was the thing that created plants, animals, and human beings. In the same way they understood "word," John wanted his readers to understand that Jesus is this "word." That is, Jesus holds everything in the universe together. He makes everything and give it permission to exist.

How is Jesus both with God and God himself?

John said that Jesus is both God and with God. This is because he is God. He is not partly God, but is fully or completely God. However, he is a different person from God the Father and God the Holy Spirit. God is three persons (Father, Son, and Holy Spirit), but they are only one God. That is, Jesus is different from God the Father and the Holy Spirit. John says he is "with" (μετά /g3326) God.

These verses show that Jesus is God. Jesus is God the Son, so he is fully God. John says that the "Word" (λόγος/g3056). That is, Jesus, created everything. Only God can do that.

Advice to Translators: In English, scholars talk about Jesus, the Father, and the Holy Spirit as being different "persons" of God. This is because there is not a good way to describe how Jesus, the Son of God, is different than God the Father or God the Holy Spirit. People cannot fully know how this is true. The Father, Jesus, and the Holy Spirit are not people. When scholars say they are different "persons," they mean they are distinct even though they always want the same things, they are equal to one another, and they cannot be separated. There is only one God. God is one, he is not three different gods. The Father, Jesus, and the Holy Spirit are all one. They are all the same God, but not the same "person." Jesus is completely God. But Jesus is not the Holy Spirit, and Jesus is not the Father. Also, the Father is completely God, but the Father is not Jesus or the Holy Spirit either. Jesus, the Father, and the Holy Spirit are not three smaller parts of one larger God. Also, God does not have three separate faces, that is, three separate sides. God also does not change into the Father, Son, and Holy Spirit at different times. God is always Father, Son, and Holy Spirit.

See: Trinity; Jesus is God

Why does John use the metaphor of light?

[1:4, 1:5]

John said Jesus is light to tell his readers three things about Jesus:

Jesus is light because he makes all Christians live forever with God. That is, they will be lit by the light of Jesus in their life. Also, Jesus' light makes it so that people can see things. That is, Jesus causes a Christian to truly know God. Scriptures often use light as a metaphor to talk about knowing true things about God. John wanted his readers to know that Jesus' light makes people happy. That is, when people do good things, they are in the light and they are happy. So when John says

Chapter 1

that some people are in light, he means that Jesus makes them happy. Also, John wanted his readers to know Jesus' light makes people act more like Jesus if they stay in his light.

See: Light and Darkness (Metaphor)

Why does John use the metaphor of darkness?

[1:5]

In the same way John used the metaphor of light to talk about Jesus, John used the metaphor of darkness to talk about Satan and the things Satan does. That is, John wanted to say that Satan, people who sin and do evil, and evil things all happen because of sin.

John said darkness cannot stop the light from shining. John wanted people to know that nothing can stop Jesus from making those who believe in him live forever with God. Even Satan cannot stop him. John also wanted to say that Jesus will punish everyone who does not believe in him because they sin. They will be punished forever in hell.

Jesus is stronger than Satan and those who do not stop sinning. This is why John said that the darkness cannot stop the light from shining.

See: Light and Darkness (Metaphor); Satan (The Devil); Sin; Hell

1:6-8

Who is John?

[1:6]

These verses talk about John the Baptist. John the Baptist told people that the Messiah was coming. That is, John got people ready for the Messiah to come (See: 1:23). He got the people ready to believe in the Messiah when the Messiah came. The prophets in the Old Testament told about this Messiah coming (See: Isaiah 40:3; Malachi 3:1).

John the Baptist and the author of this Gospel are not the same person. The apostle John wrote this book. He did not call himself "John" in his book. He called himself "the one whom Jesus loved" (See: 13:23).

See: Messiah (Christ); Faith (Believe in); Prophet; Old Testament (Law and Prophets); Apostle

1: 9-13

What does it mean to be born of God?

[1:13]

Those who believe in Jesus are born of God and become part of God's family. John calls these people children of God.

Before this, people were called "children of wrath" (See: Ephesians 2:3) and "children of the devil" (John 8:4; 1 John 3:10). Believing in Jesus makes a person different than they were before. Scripture calls this a new or second birth from God. In English, this is called regeneration.

This section is a group of prophecies about the Messiah. John said that the world was going to reject Jesus. Even most of the Jews rejected him (See: Isaiah 40:3).

See: Born Again (New Life, Regeneration); Faith (Believe in); Children of God; Wrath; Satan (The Devil); Prophecy (Prophecy) ; Messiah (Christ)

1: 14-19

How did the Word become flesh?

[1:14]

John says that the "Word" (λόγος/g3056) became "flesh" (σῆμαίνω/g4591). That is, Jesus became a human.

When Jesus became a human, he continued to be God. So when people saw Jesus, they saw God. He was not just a man representing God in the same way a photograph represents a person. Also, they saw a real human, not something that only looked like a human.

This is why Christians know that Jesus is both God and a human.

See: Philippians 2:5-11

See: Incarnation; Jesus is God

What does "grace upon grace" mean?

[1:16]

John said "grace upon grace." Many scholars think that John wanted to say God sent two gifts of "grace" (χάρις/5484). First, God gave the gift of the Law of Moses. Later, he sent another gift. This second gift of grace was that he forgave the sins of those who believe in Jesus. This second gift of grace is a free gift. It showed humans who God truly is (see: 1: 14). God gave people this second gift through Jesus.

In ancient Israel, the Law of Moses showed the people of Israel their need of God's mercy. Also, the Law taught the people of God that they needed Jesus. The second gift was still to come. In ancient Israel, the Law of Moses helped people know how to please God and live their lives. After Jesus came, God's grace and mercy alone helped people to know how to live in a way that pleases God.

While some scholars think the new law replaced the old law, other scholars think that John wanted to say that God sent the second gift to combine it with the first gift, not to replace it. If this is what John meant, then Jesus brings to Christians the second gift in order to finish the work of the first gift. That is, the Law of Moses.

Chapter 1

See: Grace; Law of Moses; Forgive (Forgiveness, Pardon); Sin; Israel; Mercy

How did Jesus live with people who did not honor God?

[1:15]

John said Jesus “lived”(σκηνώω/g4637) with people who did not honor God. John wanted to say that when Jesus came to earth, he was where people did not think he was going to be. That is, he was with the sinners and people who did not honor God in the things that they lived.

The Old Testament says God “lived”(σκηνώω/g4637) with the people of Israel.

See:: Leviticus 26:11-12; Ezekiel 37:27; Zechariah 2:10-11; Revelation 21:3

Who is the one and only God?

[1:18]

Many Greek manuscripts call Jesus “the one and only God.” Not every Greek manuscript contains the same words in 1:18. Both are good ways to talk about Jesus. However, scholars think John wrote “the one and only God.” Fewer scholars think John wrote “one and only Son,” but a few English translations use these words.

John thinks that his readers will understand that “one and only” means God the Son. He helps them understand that by adding the words, “who is at the side of Father.”

1:19-23

Who were the Jews?

[1:19]

John called the Jewish religious leaders “the Jews.” For John however, “The Jews” did not mean that John spoke about all Jews. Instead, he called the religious leaders “the Jews” because they represented all of the Jews.

How is John the Baptist the prophet Elijah?

[1:21]

Jesus said that John the Baptist was the prophet Elijah who the Old Testament said was to come before the Messiah. The book of Malachi said that the prophet Elijah will return to earth immediately before the Messiah came (See: Malachi 4:5-6). Jesus told his disciples that this person was not actually be Elijah, but someone with his same prophetic power. Malachi said that he will make the way for the Messiah to come. It is for this reason that Malachi said that Elijah will come again. The Jews waited for the Messiah to come to them. But, they also thought the prophet Elijah was to come back to them from the dead before the Messiah came.

See: Matthew 11:14

See: Prophet; Messiah (Christ)

1:29-42

What are the different ways to baptize?

[1:31]

John said people are baptized in three ways:

First, John the Baptist “baptized”(βαπτίζω/g0907) Jews. He baptized them to show that they repented for sinning. He did this to get the people ready for the Messiah. That is, ready to believe in him when he came. Second, John baptized Jesus. Jesus needed to be baptized before he began to serve and preach to the people. When John baptized Jesus, the Holy Spirit came down on Jesus. This showed that God chose him to do his work. Third, Jesus will baptize with the Holy Spirit. John said that Jesus will baptize those who believe in him with the Holy Spirit. Jesus does this to help Christians be obedient to God.

See: Baptize (Baptism); Repent (Repentance); Sin; Messiah (Christ); Holy Spirit

Why did John the Baptist call Jesus the Son of God?

[1:34]

John called Jesus the Son of God to show how God adopts all Christians into his family. That is, he makes them his sons and daughters. But, only Jesus is the “one and only or unique”(μονογενής/g3439) Son of God. Jesus is God. At the same time, he is the “one and only” or “unique”(μονογενής/g3439) Son of God (See: 1: 18).

See: Son of God; Adopt (Adoption); Children of God; Jesus is God

Why did John the Baptist call Jesus the Lamb of God?

[1:36]

See: Lamb of God

1:43-51

What did the Jews think about the town of Nazareth?

[1:46]

In ancient Israel, Nazareth was not a large town. It is not known why Nathaniel did not speak good about the town. Some scholars think Nathaniel did not like anyone who thought that the people of Nazareth did good things. Other scholars think that there was trouble between the people of Nazareth and the people of Cana. Nathaniel was from Cana. Also, it is possible that Nathaniel did not think that any great men came from a town so close to his own home. Later, people called

Chapter 1

Christians “people of Nazareth” to insult them. (See: Acts 24:5).

See Map: Nazareth

How did John show that the disciples began to believe in Jesus?

[1:49]

John said the disciples stopped what they did and followed Jesus. They did this even though they did not know very much about him. John showed later in his gospel that these men still misunderstood who Jesus really was. They began to believe in him, but not completely. It took time for them to truly know Jesus. But, they began to follow Jesus even though they did not fully understand what following him meant for them.

Why did John write that Jesus said, “Truly, truly I say to you”?

[1:51]

John said that Jesus said “‘Truly’(ἀμὴν/g0281), truly I say to you” thirty-five times in this book. Jesus used the word “truly” in order to strongly express certainty, belief, or faith. When Jesus said these words, he gave courage to those who heard him. He gave them courage to believe what he was saying.

Why did Jesus call himself the Son of Man?

[1:51]

See: Son of Man

John 1:1

In the beginning

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

the Word

This refers to Jesus. Translate as “the Word” if possible. If “Word” is feminine in your language, it could be translated as “the one who is called the Word.”

John 1:2

General Information:

This page has intentionally been left blank.

John 1:3

All things were made through him

This can be translated with an active verb. Alternate translation: “God made all things through him”

without him there was not one thing made that has been made

This can be translated with an active verb. If your language does not permit double negatives, these words should communicate that the opposite of “all things were made through him” is false. Alternate translation: “God did not make anything without him” or “with him there was every thing made that has been made” or “God made with him every thing that God has made”

John 1:4

In him was life, and the life was the light of men

“In him was life” is a metonym for causing everything to live. And, “light” here is a metaphor for “truth.” Alternate translation: “He is the one who caused everything to live. And he revealed to people what is true about God”

In him

Here “him” refers to the one who is called the Word.
life

Here use a general term for “life.” If you must be more specific, translate as “spiritual life.”

John 1:5

The light shines in the darkness, and the darkness did not overcome it

Here “light” is a metaphor for what is true and good. Here “darkness” is a metaphor what is false and evil. Alternate translation: “The truth is like a light shining into a dark place, and no one in the dark place could put out the light”

John 1:6

General Information:

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John 1:7

testify about the light

Here “light” is a metaphor for the revelation of God in Jesus. Alternate translation: “show how Jesus is like the true light of God”

John 1:8

General Information:

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John 1:9

The true light

Here light is a metaphor that represents Jesus as the one who both reveals the truth about God and is himself that truth.

John 1:10

He was in the world, and the world was made through him, and the world did not know him

“Even though he was in this world, and God created everything through him, people still did not recognize him”
the world did not know him

The “world” is a metonym that stands for all the people who live in the world. Alternate translation: “the people did not know who he really was”

John 1:11

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

“He came to his own fellow countrymen, and his own fellow countrymen did not accept him either”
receive him

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

John 1:12

believed in his name

The word “name” is a metonym that stands for Jesus’s identity and everything about him. Alternate translation: “believed in him”

he gave the right

“he gave them the authority” or “he made it possible for them”

children of God

The word “children” is a metaphor that represents our relationship to God, which is like children to a father.

John 1:13

General Information:

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John 1:14

The Word

This refers to Jesus. Translate as "the Word" if possible. If "Word" is feminine in your language, it could be translated as "the one who is called the Word." See how you translated this in John 1:1.

became flesh

Here "flesh" represents "a person" or "a human being."

Alternate translation: "became human" or "became a human being"

the one and only who came from the Father

The phrase "the one and only" means that he is unique, that no one else is like him. The phrase "who came from the Father" means that he is the Father's child. Alternate translation: "the unique Son of the Father" or "the only Son of the Father"

Father

This is an important title for God.

full of grace

"full of kind acts towards us, acts we do not deserve"

John 1:15

He who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

is greater than I am

"is more important than I am" or "has more authority than I have"

for he was before me

Be careful not to translate this in a way that suggests that Jesus is more important because he is older than John in human years. Jesus is greater and more important than John because he is God the Son, who has always been alive.

John 1:16

fullness

This word refers to God's grace that has no end.

grace after grace

"blessing after blessing"

John 1:17

General Information:

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John 1:18

the only God

This phrase refers to God the Son. Alternate translation: "the only Son, who is himself God"

the only God

The Greek word that is translated here as "only" is translated by some as "only begotten." This means the only one that comes or proceeds from God. The phrases "Son" and "proceeds from" can be used to express some of the meaning of the word "begotten." Alternate translation: "the only begotten God" or "the only begotten Son, who is himself God" or "the only Son who proceeds from God and is himself God"

Father

This is an important title for God.

John 1:19

the Jews sent

The word "Jews" here represents the "Jewish leaders."

Alternate translation: "the Jewish leaders sent"

John 1:20

He confessed—he did not deny, but confessed

The phrase "he did not deny" says in negative terms the same thing that "He confessed" says in positive 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.

John 1:21

What are you then?

"What then is the case, if you are not the Messiah?" or

"What then is going on?" or "What then are you doing?"

John 1:22

Connecting Statement:

John continues to speak with the priests and Levites.

they said to him

"the priests and Levites said to John"

we ... us

the priests and Levites, not John

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

John is saying that Isaiah's prophecy is about himself. The word "voice" here refers to the person who is crying out in the wilderness. Alternate translation: "I am the one calling out in the wilderness"

Make the way of the Lord straight

Here the word "way" is used as a metaphor. Alternate translation: "Prepare yourselves for the Lord's arrival the same way that people prepare the road for an important person to use"

John 1:24

Now some from the Pharisees

This is background information about the people who questioned John.

John 1:25

General Information:

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John 1:26

General Information:

Verse 28 tells us background information about the setting of the story.

John 1:27

who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

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

Untying sandals was the work of a slave or servant. These words are a metaphor for the most unpleasant work of a servant. Alternate translation: "me, whom I am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal"

John 1:28

General Information:

Chapter 2

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John 1:29

Lamb of God

This is a metaphor that represents God's perfect sacrifice.

Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

world

The word "world" is a metonym and refers to all the people in the world.

John 1:30

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

See how you translated this in John 1:15.

John 1:31

General Information:

This page has intentionally been left blank.

John 1:32

like a dove

Possible meanings: 1) the Spirit descended in the form of a dove or 2) the Spirit descended in the way a dove descends.

heaven

The word "heaven" refers to the "sky."

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

"he is the one who will baptize in the Holy Spirit"

John 1:34

the Son of God

Some copies of this text say "Son of God"; others say

"chosen one of God."

Son of God

This is an important title for Jesus, the Son of God.

John 1:35

Again, the next day

This is another day. It is the second day that John sees Jesus.

John 1:36

Lamb of God

This is a metaphor that represents God's perfect sacrifice.

Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins. See how you translated this same

phrase in [John 1:29]

John 1:37

General Information:

This page has intentionally been left blank.

John 1:38

General Information:

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John 1:39

tenth hour

"hour 10." This phrase indicates a time in the afternoon,

before dark, at which it would be too late to start traveling to another town, possibly around 4 p.m.

John 1:40

General Information:

These verses give us information about Andrew and how he brought his brother Peter to Jesus. This happened before they went and saw where Jesus was staying in John 1:39.

John 1:41

General Information:

This page has intentionally been left blank.

John 1:42

son of John

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

John 1:43

General Information:

This page has intentionally been left blank.

John 1:44

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

This is background information about Philip.

John 1:45

General Information:

This page has intentionally been left blank.

John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

This remark appears in the form of a question in order to add emphasis. Alternate translation: "No good thing can come out of Nazareth!"

John 1:47

in whom is no deceit

This can be stated in a positive way. Alternate translation: "a completely truthful man"

John 1:48

General Information:

This page has intentionally been left blank.

John 1:49

Son of God

This is an important title for Jesus.

John 1:50

Because I said to you, 'I ... tree,' do you believe?

This remark appears in the form of a question to provide emphasis. Alternate translation: "You believe only because I said, 'I ... tree!'"

John 1:51

Truly, truly

Translate this the way your language emphasizes that what follows is important and true.

Chapter 2

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

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

⁶ Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three

Chapter 2

metretes. ⁷ Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. ⁸ Then he told the servants, "Take some out now and take it to the head waiter." So they did.

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

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

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

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

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

¹⁷ His disciples remembered that it was written, "Zeal for your house will consume me."

¹⁸ Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?"

¹⁹ Jesus replied, "Destroy this temple, and in three days I will raise it up."

²⁰ Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" ²¹

However, he was speaking about the temple of his body. ²² After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

²³ Now when he was in Jerusalem at the Passover festival, many believed in his name when they saw the signs that he did.

²⁴ But Jesus did not trust in them because he knew them all, ²⁵ because he did not need anyone to testify to him about man, for he knew what was in man.

John 2 General Notes

Special concepts in this chapter

Wine

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

Driving out the money changers

When Jesus drove the money changers out of the temple, he showed that he had authority over the temple and over all of Israel.

"He knew what was in man"

Jesus knew what other people were thinking only because he was and is the Son of Man and the Son of God.

Other possible translation difficulties in this chapter

"His disciples remembered"

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

Links:

[John 2:1 Notes](#)

John 2

2:1-12

Why was Mary worried about the wine running out?

[2:3]

In ancient Israel, if the food and wine ran out at a wedding, the man's family was shamed or was embarrassed. In Israel, the man getting married and his family needed to make sure that everyone got plenty of food and drinks. His family gave a feast. These wedding feasts often lasted for several days. Because the man's family was going to be shamed when the wine ran out, Mary felt bad for the man and his family.

See: Wine (Winepress); Wedding

Why did Jesus say "My time has not yet come"?

[2:4]

John wrote the word “time”(ῥα/g5610)” when he wrote about someone doing something great. Here, Jesus said that he was not ready to show everyone that he was the Messiah.

See: Messiah (Christ)

Why did John write about Jesus turning water into wine at Cana?

[2:9]

Some scholars think John wrote about Jesus turning water into wine at Cana because he wanted to talk about the church. The Bible called the church the bride of Christ. That is, Jesus loves the church in the same way a man loves his bride. Also, a wedding feast was a metaphor for the people rejoicing with God forever.

Also, John said that this was Jesus’ first miracle.

See: John 2:4; 7:6, 8, 30; 8:20

See: Wine (Winepress); Church; Bride of Christ; Wedding; Miracle

See Map: Cana

What is a “sign”(σημεῖον/g4592)?

[2:11]

See: Sign

Who were Jesus’ brothers?

[2:12]

See: Family of Jesus

2:13-25

What is the Jewish Passover?

[2:13]

See: Passover

Why did John say Jesus went “up” to Jerusalem?

[2:13]

John said Jesus went “up” to Jerusalem because the city was on Mount Moriah. Mount Moriah is about 800 meters above sea level.

See Map: Jerusalem; Mount Moriah

Why were merchants selling animals and changing money in the temple?

[2:14]

Most people traveling to Jerusalem were not able to bring animals with them to sacrifice at the temple. Instead, they bought animals for their sacrifice in Jerusalem or at the temple. Merchants made a profit by selling animals at the temple. God commanded the Jewish priests to sacrifice an animal every morning and every evening at the temple. During some festivals, such as Passover, they sacrificed many more animals. Also, God commanded the Jewish people to sacrifice animals at the temple for many different reasons.

These merchants accepted only coins that the Jews made for their own country. When people brought other coins, they exchanged them for Jewish coins. The merchants made a profit when they changed money into Jewish coins. Therefore, they used the temple, a place to worship God, to make money.

See: Temple; Priest (Priesthood); Sacrifice; Worship

See Map: Jerusalem

Why did Jesus force the merchants to leave temple?

[2:15]

Jesus forced the merchants out of the temple because he was angry. He was angry because merchants were making money from people coming to worship God at the temple. Jesus told the people that the temple was for people to pray there. Also, it was for people to come there from all nations (see: Isaiah 56:7; Luke 19:46)

Advice to translators: In English, anger is used when talking about a strong emotion that dishonors God. Here, anger does not mean this. It is a strong emotion, but it does not dishonor God. Instead, it honors God because it is against something that God does not like.

See: Temple; Worship; Pray (Prayer)

Why did the Jewish leaders ask Jesus for a sign?

[2:18]

The Jewish leaders said that Jesus needed to give them a sign because they wanted to know that God gave him permission to do and say what he did and said. They did not think that God gave this permission to Jesus..

See: Sign

Which temple was Jesus talking about?

[2:19]

When Jesus said to destroy the temple and he was going to rebuild it in three days, he spoke about his body. Instead of giving the Jewish leaders a sign, Jesus made them a promise. They thought he spoke to them about the temple building.

But, John said Jesus spoke about his own body. Jesus knew he was going to be crucified and three days later he was going to be alive again.

See: Temple; Sign; Crucify (Crucifixion)

Why was destroying the Jewish temple significant to the Jews?

[2:19, 2:20]

The Jews honored the temple in Jerusalem because the presence of God was in the temple. The presence of God was directly connected to the presence of the temple among his people. After a time of rebellion by the Jewish people, God punished the Jews and allowed the Babylonians to destroy the temple. The Persians later conquered the Babylonians. The Persians later allowed the temple to be rebuilt. The original temple was far bigger and more elaborate than the rebuilt temple. Herod the Great later enlarged the temple and made it more elaborate than the original temple. When Jesus spoke, the temple was very large.

After the Jews rejected Jesus, God punished the Jews by having the the Roman army destroy the temple. No one rebuilt the temple after this.

Advice to Translators: The "presence of God" in the temple means that God was in the temple in a special way. The Old Testament said that God lived in the temple. This is not the only place where God is. He is everywhere. Despite this, he was in the temple in a special way.

See: Presence of God; People of God; King Herod

Why did Jesus say the temple was going to be destroyed and rebuilt in three days?

[2:21, 2:22]

When Jesus spoke about the temple being destroyed and rebuilt in three days, he spoke about his body. He did not speak about the actual temple building. The Jews thought Jesus spoke about the huge temple building in Jerusalem where they were they sold and offered sacrifices. When Jesus said the temple was to be raised in three days after it was destroyed, Jesus was saying that his body was to be brought back to life again. Three days after Jesus died on a Roman cross, he resurrected from the dead.

See: Resurrect (Resurrection) ; Temple

Did Jesus know everything?

[2:24, 2:25]

Jesus knows everything. Jesus knows everything because he is God. He is not only part God. He is completely God. Jesus does not simply know about people, he knows them completely on the inside. That is, he knows there inner thoughts and knows why and how they do the things they do. He knows them better than they know themselves. He knew if the people around him truly believed in him or if his words and the things he did simply amazed them, and they followed him because they thought he was a great teacher and did miraculous things.

See: Jesus is God

John 2:1

General Information:

Jesus and his disciples are invited to a wedding. These verse give background information about the setting of the story.

Three days later

Most interpreters read this as on the third day after Jesus called Philip and Nathaniel to follow him. The first day occurs in John 1:35 and the second in John 1:43.

John 2:2

Jesus and his disciples were invited to the wedding

This can be stated in an active form. Alternate translation:

"Someone invited Jesus and his disciples to the wedding"

John 2:3

General Information:

This page has intentionally been left blank.

John 2:4

Woman

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

why do you come to me?

This question is asked to provide emphasis. Alternate translation: "this has nothing to do with me." or "you should not tell me what to do."

My time has not yet come

The word "time" is a metonym that represents the right occasion for Jesus to show that he is the Messiah by working miracles. Alternate translation: "It is not yet the right time for me to perform a mighty act"

John 2:5

General Information:

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John 2:6

two to three metretres

You may convert this to a modern measure. Alternate translation: "75 to 115 liters"

John 2:7

to the brim

This means "to the very top" or "completely full."

John 2:8

the head waiter

This refers to the person in charge of the food and drink.

John 2:9

but the servants who had drawn the water knew

This is background information.

John 2:10

drunk

unable to tell the difference between cheap wine and expensive wine because of drinking too much alcohol

John 2:11

Connecting Statement:

This verse is not part of the main story, but rather it gives a comment about the story.

Cana

This is a place name.

revealed his glory

Here "his glory" refers to the mighty power of Jesus.

Alternate translation: "showed his power"

John 2:12

went down

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

his brothers

The word "brothers" includes both brothers and sisters. All Jesus's brothers and sisters were younger than he was.

John 2:13

General Information:

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

went up to Jerusalem

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

John 2:14

were sitting there

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce.

sellers of oxen and sheep and pigeons

People are buying animals in the temple courtyard to sacrifice them to God.

money changers

Jewish authorities required people who wanted to buy animals for sacrifices to exchange their money for special money from the "money changers."

John 2:15

So

This word marks an event that happens because of something else that has happened first. In this case, Jesus has seen the money changers sitting in the temple.

John 2:16

Stop making the house of my Father a marketplace

"Stop buying and selling things in my Father's house"

the house of my Father

This is a phrase Jesus uses to refer to the temple.

my Father

This is an important title that Jesus uses for God.

John 2:17

it was written

This can be stated in an active form. Alternate translation: "someone had written"

your house

This term refers to the temple, God's house.

consume

The word "consume" points to the metaphor of "fire."

Jesus's love for the temple is like a fire that burns within him.

John 2:18

sign

This refers to an event that proves something is true.

these things

This refers to Jesus's actions against the money changers in the temple.

John 2:19

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

Jesus dared them to destroy the temple so that he could raise it up in three days. That would be the sign that he had authority to drive the sellers and animals out of the temple area. Jesus knew that they would not destroy the temple building. You can translate the words "destroy" and "raise" using the usual words for tearing down and rebuilding a building. If a command form in your language would indicate that Jesus truly intended for them to destroy the temple, it can be translated as a condition with the word "if" instead. Alternate translation: "If you destroy this temple, I will rebuild it in three days"

raise it up

"cause it to stand"

John 2:20

forty-six years ... three days

"46 years ... 3 days"

you will raise it up in three days?

The Jewish authorities misunderstood Jesus's words and thought that Jesus wanted to tear down the literal temple and build it again in three days. "Raise" is an idiom for "rebuild." Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:21

General Information:

This is the beginning of a comment on the story. It tells about something that happens later.

John 2:22

General Information:

This is the end of a comment on the story. It tells about something that happens later.

believed

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

this statement

This refers back to Jesus's statement in John 2:19.

John 2:23

Now when he was in Jerusalem

The word "now" introduces us to a new event in the story.

believed in his name

Here "name" is a metonym that represents the person of Jesus. Alternate translation: "believed in him" or "trusted in him"

the signs that he did

Miracles can also be called "signs" because they are used as evidence that God is the all-powerful one who has complete authority over the universe.

John 2:24

General Information:

This page has intentionally been left blank.

John 2:25

about man, for he knew what was in man

Here the word "man" represents people in general.

Alternate translation: "about people, for he knew what was in people"

Chapter 3

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

³ Jesus replied to him, "Truly, truly, unless someone is born again, he cannot see the kingdom of God."

⁴ Nicodemus said to him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

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

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

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

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

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

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

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

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

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

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

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

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

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

John 3 General Notes

Special concepts in this chapter

Light and darkness

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

Possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 3:1 Notes](#)

John 3

3: 1-15

Did Nicodemus think Jesus to be God's Son?

[3:2]

Scholars do not know if Nicodemus thought Jesus to be God's son. However, the miraculous things Jesus did amazed Nicodemus. These things showed him Jesus came from God. Jesus' words greatly affected Nicodemus. Nicodemus spoke well of Jesus to the other Jewish leaders at the Festival of Shelters (see: John 7:40-52). He also helped Joseph of Arimathea bury Jesus' body after Jesus died (see: John 19:38-40). Some scholars think Nicodemus was a priest who became Christian (see: Acts 6:7). Other scholars do not think he really believed in Jesus.

If Nicodemus later believed in Jesus, it was not easy for him. That is, if he believed in Jesus, the Jews would have rejected him as a teacher. These scholars think that Nicodemus stopped thinking he entered heaven because of the good things he did. Nicodemus now understood that he needed to humble himself. He needed Jesus to forgive him for sinning. Perhaps this is why John wrote that Jesus' words amazed Nicodemus.

See: Priest (Priesthood); Festival of Shelters

How can someone be "born again"?

[3:3]

Jesus told Nicodemus that he needed to be "born again" (ἀνωθεν/g0509). That is, he needed to be born a second time from God. This is a metaphor for what happens to the life of a person when they believe in Jesus. God makes a Christian a new person in some way. This confused Nicodemus. He thought that Jesus was saying that his mother needed to give birth to him again. Nicodemus knew a woman was unable to do this. However, Jesus meant that people needed to be born a second time to be able to live with God forever. It is the Holy Spirit who does this. That is, without the Holy Spirit gives some a second birth, the person cannot live together with God forever in heaven. A sinner must be made into a new person to be with God.

See: Born Again (New Life, Regeneration); Metaphor

How is one born from water and the Spirit?

[3:5]

To be born "from the Spirit" means to be born from above. That is, born from God through the Holy Spirit (see: 3:5).

When he does this, the Holy Spirit makes the sinner into a new person in some way.

There are different ways to understand what it means when someone is born from water.

Some scholars think being born from water means that someone is born again. Perhaps John thought that when this happens they are baptized with water. Or perhaps John thought that when this happens God makes them clean from sin. He washes away their sin (see: 1 John 1:7). God promised to clean Israel with clean water from their sins and idols (see: Ezekiel 3:25-27). He said that when this happened, he made people different in some way. He said he did this by putting his Spirit in them (see: Numbers 19:17; Psalm 51:9-10; Isaiah 32:15;44:3-5; Jeremiah 2:13;17:13; Joel 2:28-29. Other scholars think John was thinking about a baby born from his mother (see: 3:6). There is water in the mother's womb around a baby before it is born. However, this was not a metaphor that was used very often.

See: Born Again (New Life, Regeneration); Baptize (Baptism); Clean and Unclean; Sin; Indwelling of the Holy Spirit; Metaphor

Why did Jesus say Nicodemus did not understand the earthly things of which he spoke?

[3:10]

Jesus said Nicodemus did not understand "earthly(ἐπίγειος/g1919)" things because he did not understand Jesus' metaphors of childbirth and the wind. If Nicodemus was unable to understand when Jesus used earthly metaphors, he was unable to understand if Jesus spoke to him about God. Jesus tried to help Nicodemus understand. He did this by comparing the new life Christians have with babies having life on earth because of their mothers. He also compared the Holy Spirit to the blowing wind. However, Nicodemus was still unable to understand.

See: Born Again (New Life, Regeneration); Metaphor; Holy Spirit

3:16-21

Why did John talk about the "world" κόσμος/g2889)?

[3:16]

Here, when John spoke about the "world(κόσμος/g2889)", he was talking about all of the people living in the world. John talked about all of these people because it is all people whom God calls to believe in his Son Jesus. However, often when John wrote "the world," he sometimes was talking about something different. In 1 John 2:15, he wrote "world" as a

metaphor for how Satan does evil and how people sin. This is because Satan was given permission over everyone who sins. This is why God commands Christians not to love the evil things in this world. This is also why John says that God loved them by giving his only Son to die for them. He loves all people very, very much.

See: World; Faith (Believe in); Satan (The Devil); Sin

Did Jesus die for the sins of the whole world?

[3:16]

Some scholars think that Jesus died for all people. That is, those who believe in him and those who do not believe in him. Here John calls all people “the world.” God caused Jesus to die. In this way, he caused Jesus to suffer for everyone who sins (see: 1 John 2:2). But, this does not save the people who reject Jesus.

Other scholars think that Jesus died only for the sins of the people who believe in him. That is, Jesus died for people all over the world. People who believe in him can come from any tribe of people and can speak any language.

3:17-21

Does Jesus judge the world?

[3:17]

According to John 5:22, God gave permission to Jesus to judge everything and everyone. In John 3:17-18, John wrote that God did not send Jesus into the world to judge people. When God sent Jesus to earth, it was not to condemn or judge people. Jesus came as the promised Messiah. That is, he came to save people from their sins. However, Jesus is coming again to judge the world. He will judge those who are not Christians. People who believe in Jesus the Son of God are not judged. Their sins are forgiven. They are one of God's children.

See: Judge (Judgment); Condemn (Condemnation); Messiah (Christ); Save (Salvation, Saved from Sins); Children of God

Who is the light?

[2:19]

Jesus is the light. Light is often a metaphor in Scripture.

See: John 8:12

See: Light and Darkness (Metaphor)

What is darkness?

[2:19]

Sin, evil, and everything that is against Jesus is spoke about as if it were darkness. This is a common metaphor in Scripture. When people sin, they stay in the dark. They stay away from the light. That is they stay far from Jesus. They even hide from him. But those who live in a way that honors God are not afraid of God. They do not need to hide from him.

See: Light and Darkness (Metaphor)

3: 22-30

Why did John baptize people?

[3:22]

John baptized people as a sign that they repented of their sins (see: Acts 19:4). Some Jews who wanted to honor God came to him to be baptized. They wanted to be clean from their sins. John did this to help make them ready for the coming of the Messiah.

See: Baptize (Baptism); Sign; Repent (Repentance); Sin; Clean and Unclean; Messiah (Christ)

What did God send John the Baptist to do?

[3:27, 3:28]

God sent John to tell the people about the Messiah. John showed the people who was the Messiah. That is, he showed them Jesus (see: John 1:29).

John used a metaphor to say how he was a friend to Jesus. In the same way the man getting married is greater than his friends at his wedding, so Jesus was greater than John. His friends help him and rejoice for him. In the same way, John helped Jesus and rejoiced because Jesus came. Also, John knew that he must soon stop working when Jesus began his own work.

See: Messiah (Christ); Metaphor

3: 31-36

How does someone disobey the son?

[3:36]

John talked about “disobeying” (ἀπειθέω/g0544) the son. John was talking about refusing to believe in Jesus. This is how they disobeyed the Jesus, the Son of God. They reject Jesus because they do not think he is who he says he is. Or they refuse to believe because they do not want to believe in him.

See: Son of God; Faith (Believe in)

Who speaks in John 3?

There are parts of John 3 where it is not clear who is speaking. These places are 3:16 and 3:31. In many languages, writers

use quotation marks to show who is speaking. However, John did not originally do this.

Some scholars think that Jesus continued speaking in 3:16-21. But, other scholars think that it is John who spoke in these verses.

Some scholars think John the Baptist continued speaking in 3:31-36. But other scholars think that it is the Apostle John who spoke in this passage.

See: Apostle

John 3:1

General Information:

Nicodemus comes to see Jesus.

Now

This word is used here to mark a new part of the story and to introduce Nicodemus.

John 3:2

we know

Here "we" is exclusive, referring only to Nicodemus and the other members of the Jewish council.

John 3:3

Connecting Statement:

Jesus and Nicodemus continue talking.

Truly, truly

See how you translated this in John 1:51.

born again

"born from above" or "born of God"

he cannot see the kingdom of God

Possible meanings of seeing the kingdom of God are 1) seeing the place God rules over or 2) knowing what God's kingdom is like or 3) belonging to the kingdom of God.

John 3:4

How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"

He cannot enter a second time into his mother's womb and be born, can he?

Nicodemus also uses this question to emphasize his belief that a second birth is impossible. "Certainly, he cannot enter a second time into his mother's womb!"

a second time

"again" or "twice"

womb

the part of a woman's body where a baby grows

John 3:5

Truly, truly

You can translate this in the same way you did in John 3:3.

born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

he cannot enter into the kingdom of God

Entering God's kingdom means that the people belong to God, God rules over them, and they will live with him forever. AT: "he cannot belong to the kingdom of God"

John 3:6

General Information:

This page has intentionally been left blank.

John 3:7

Connecting Statement:

Jesus continues speaking to Nicodemus.

You must be born again

"You must be born from above"

John 3:8

The wind blows wherever it wishes

In the source language, wind and Spirit are the same word.

The speaker here refers to the wind as if it were a person.

Alternate translation: "The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

This question adds emphasis to the statement. Alternate translation: "This cannot be!" or "This is not able to happen!"

John 3:10

Are you a teacher of Israel, and yet you do not understand these things?

Jesus knows that Nicodemus is a teacher. He is not looking for information. 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!"

Are you a teacher ... yet you do not understand

The word "you" is singular and refers to Nicodemus.

John 3:11

you do not accept

The word "you" is plural and refers either the Pharisees [John 3:1]

Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

we speak

When Jesus said "we," he was not including Nicodemus.

John 3:12

Connecting Statement:

Jesus continues responding to Nicodemus.

I told you ... you do not believe ... how will you believe if I tell you

In all three places "you" is plural and refers to Jews in general.

how will you believe if I tell you about heavenly things?

This question emphasizes the disbelief of Nicodemus and the Jews. Alternate translation: "you certainly will not believe if I tell you about heavenly things!"

heavenly things

spiritual things

John 3:13

No one has ascended into heaven except he who descended from heaven

This double negative emphasizes that he who descended from heaven is the only one who has ascended into heaven. Alternate translation: "The only one who has ascended into heaven is he who descended from heaven"

John 3:14

Just as Moses lifted up the serpent in the wilderness, so must the Son of

Man be lifted up

This figure of speech is called a simile. Some people will "lift up" Jesus just as Moses "lifted up" the bronze serpent in the wilderness.

in the wilderness

The wilderness is a dry, desert place, but here it refers specifically to the place where Moses and the Israelites walked around for forty years.

John 3:15

General Information:

This page has intentionally been left blank.

John 3:16

God so loved the world

Here "world" is a metonym that refers to everyone in the world.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.

John 3:17

For God did not send the Son into the world in order to condemn the world, but in order to save the world through him

These two clauses mean nearly the same thing, said twice for emphasis, first in the negative and then in the positive. Some languages may indicate emphasis in a different way. Alternate translation: God's real reason for sending his Son into the world was to save it"

to condemn

"to punish." Usually "punish" implies that the person who has been punished is then accepted by God. When a person is condemned, he is punished but never accepted by God.

John 3:18

Son of God

This is an important title for Jesus.

John 3:19

Connecting Statement:

Jesus finishes responding to Nicodemus.

The light has come into the world

The word "light" is a metaphor for God's truth that is revealed in Jesus. Jesus speaks of himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who the light is. The "world" is a metonym for all of the people who live in the world. Alternate translation: "The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

men loved the darkness

Here "darkness" is a metaphor for evil.

John 3:20

so that his deeds will not be exposed

This can be stated in an active form. Alternate translation: "so that the light will not show the things he does" or "so that the light does not make clear his deeds"

John 3:21

plainly seen that his deeds

This can be stated in an active form. Alternate translation: "people may clearly see his deeds" or "everyone may clearly

see the things he does"

John 3:22

After this

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

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

because there was much water there

"because there were many springs in that place"

were being baptized

You can translate this in an active form. Alternate translation: "John was baptizing them" or "he was baptizing them"

John 3:24

General Information:

This page has intentionally been left blank.

John 3:25

Then there arose a dispute between some of John's disciples and a Jew

This can be stated in an active form for clarity. Alternate translation: "Then John's disciples and a Jew began to argue"

a dispute

a fight using words

John 3:26

you have testified, look, he is baptizing,

In this phrase, "look" is a command meaning "pay attention!" Alternate translation: "you have testified, 'Look! He is baptizing,'" or "you have testified. 'Look at that! He is baptizing,'"

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

Here "heaven" is used as a metonym to refer to God. This can be stated in an active form. Alternate translation: "God has given it to him"

John 3:28

You yourselves

This "You" is plural and refers to all the people John is talking to. Alternate translation: "You all" or "All of you"

I have been sent before him

This can be stated in an active form. Alternate translation: "God sent me to arrive before him"

John 3:29

Connecting Statement:

John the Baptist continues speaking.

The bride belongs to the bridegroom

Here the "bride" and "bridegroom" are metaphors. Jesus is like the "bridegroom" and John is like the friend of the "bridegroom."

This, then, is my joy made complete

This can be stated in active form. Alternate translation: "So then I rejoice greatly" or "So I rejoice much"

my joy

The word "my" refers to John the Baptist, the one who is speaking.

Chapter 4

John 3:30

He must increase

"He" refers to the bridegroom, Jesus, who will continue to grow in importance.

John 3:31

He who comes from above is above all

"He who comes from heaven is more important than anyone else"

He who is from the earth is from the earth and speaks about the earth
John means that Jesus is greater than he is since Jesus is from heaven, and John was born on the earth. Alternate translation: "He who is born in this world is like everyone else who lives in the world and he speaks about what happens in this world"

He who comes from heaven is above all

This means the same thing as the first sentence. John repeats this for emphasis.

John 3:32

He testifies about what he has seen and heard

John is speaking about Jesus. Alternate translation: "The one from heaven tells about what he has seen and heard in heaven"

no one accepts his testimony

Here John exaggerates to emphasize that only a few people believe Jesus. Alternate translation: "very few people believe him"

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

Connecting Statement:

John the Baptist finishes speaking.

For the one whom God has sent speaks

"This Jesus, whom God has sent to represent him, speaks"

For he does not give the Spirit by measure

"For he is the one to whom God gave all the power of his Spirit"

John 3:35

Father ... Son

These are important titles that describe the relationship between God and Jesus.

given ... into his hand

This means to be put in his power or control.

John 3:36

He who believes

"A person who believes" or "Anyone who believes"

the wrath of God stays on him

The abstract noun "wrath" can be translated with the verb "punish." Alternate translation: "God will continue to punish him"

Chapter 4

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

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

⁶ The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

⁷ A Samaritan woman came to draw water, and Jesus said to her, "Give me some water to drink." ⁸ For his disciples had gone away into the town to buy food.

⁹ Then the Samaritan woman said to him, "How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?" For Jews have no dealings with Samaritans.

¹⁰ Jesus answered and said to her, "If you had known the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

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

¹³ Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, ¹⁴ but whoever drinks from the water that I will give him will not ever be thirsty again. Instead, the water that I will give him will become a fountain of water in him, springing up to eternal life."

¹⁵ The woman said to him, "Sir, give me this water so that I may not become thirsty and not have to come here to draw water."

¹⁶ Jesus said to her, "Go, call your husband, and come back here."

¹⁷ The woman answered and said to him, "I do not have a husband." Jesus replied, "You have said correctly, 'I have no husband,'

¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true."

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

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

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

²⁵ The woman said to him, "I know that the Messiah is coming (the one called Christ). When he comes, he will explain everything to us."

²⁶ Jesus said to her, "I am he, the one speaking to you."

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

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

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

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

³⁷ For in this the saying, 'One sows, and another reaps,' is true. ³⁸ I sent you to reap what you have not worked for. Others have labored, and you have entered into their labor."

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

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

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

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

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

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

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

John 4 General Notes

Structure and formatting

John 4:4-38 forms one story centered on the teaching of Jesus as the "living water," the one who gives eternal life to all who believe in him. (See: believe)

Special concepts in this chapter

Chapter 4

"It was necessary for him to pass through Samaria"

Jews avoided traveling through the region of Samaria because the Samaritans were descendants of ungodly people. So Jesus had to do what most Jews did not want to do. (See: godly and kingdom of Israel)

"The hour is coming"

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

The proper place of worship

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

Harvest

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

"The Samaritan woman"

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

Other possible translation difficulties in this chapter

"In spirit and truth"

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

Links:

[John 4:1 Notes](#)

John 4

4: 1-4

Who were the Samaritans?

[4:4]

The Samaritans were the people who lived in the region of Samaria. Long before this time, Israel was one nation and it was divided into two nations, the northern kingdom of Israel and the southern kingdom of Judah. In the Old Testament, the northern kingdom, Israel, did not honor God. God punished them and they were conquered by Assyria. After this happened, the people of this Israel married gentiles. They were no longer true Israelites. The Jews who honored God hated the Samaritans. They knew that the Samaritans often married Gentile women, something that the Law of Moses did not allow them to do. They said they obeyed God, but they did not. They worshipped him in the wrong ways and they also worshipped idols and other gods. Therefore, God rejected the Samaritans and he did not consider them to be his people.

See: John 4:22

See: Samaria; Israel (Northern Kingdom) ; Judah (Southern Kingdom); Old Testament (Law and Prophets); Punish (Punishment); Gentile; Law of Moses; Worship; Idolatry (Idol); False gods; People of God

Map: Samaria

Why did many Jews not travel through Samaria?

[4:4]

The land of Samaria was between Judea and Galilee. When Jews wanted to travel from Jerusalem to Galilee, the shortest way was to go through Samaria.

However, the Jews hated the Samaritans. Many Jews who wanted to honor God often went around Samaria, even though this took much longer because of their hate for these people. Perhaps they thought the people would make them unclean. But, most Jews traveled through it because that way took less time.

See: Samaria; Clean and Unclean

See Map: Samaria, Judea, Galilee

4:5-6

What was the city of Sychar in the Old Testament?

[4:5]

Some scholars think that the city of Sychar and Shechem in the Old Testament are the same city. Other scholars think these are two different cities. They think that Sychar is the town of Askar that exists today. Both of these places were near a well that Jacob dug and the place where the Joseph from the Old Testament was buried.

See: Old Testament (Law and Prophets)

See Map: Sychar, Shechem, Askar

4: 7-12

What did Jesus say he was able to give to the Samaritan woman?

[4:10]

Jesus says he was able to give the Samaritan woman “the gift of God.” He wanted to say that God was able to allow her to live with God forever in heaven (see: Romans 6:23). The Jews were amazed when Jesus told her this. They thought the Samaritans rejected God and did not want to honor God.

The Samaritan woman married six times. Many Jews thought she was very sinful. This is because it was uncommon for the Jews to get married more than once. However, Jesus offered to forgive her.

John also speaks about “living”(ζῶω/g2198) water as a metaphor. “Living water” can mean running water or fresh water. It can also mean water that makes plants and people live. Jesus wanted to say that people were able to live forever with God if they believe in him.

See: Heaven; Samaria; Sin; Forgive (Forgiveness, Pardon); Metaphor

4:13-21

How did the Samaritans try to honor God differently from the Jews?

[4:20]

The Jews worshiped God in the temple in Jerusalem, but the Samaritans worshiped God in a temple in Samaria on Mount Gerizim. Because God commanded the Jews to worship him in Jerusalem, the Samaritans sinned in their worship.

Also, the Samaritans only thought in part of the Old Testament was from God and rejected the rest of the Old Testament. They also possessed their own priests. These priests were not part of the tribe of Levi. The Law of Moses said that the priests must be from the tribe of Levi.

However, both the Samaritans and the Jews waited for God to send the Messiah to them.

See: Samaria; Worship; Temple; Sin; Old Testament (Law and Prophets); Priest (Priesthood); Tribes of Israel; Law of Moses

See Map: Jerusalem, Samaria, and Mount Gerizim

What future time did Jesus speak about to the woman?

[4:21]

When Jesus spoke with the woman, he thought about what was going to happen in the future. The Romans were going to destroy the Temple in Jerusalem. The Christians were going to worship God anywhere. They did not need to go to Jerusalem to worship anymore.

See: Rome (Roman Empire, Caesar); Temple; Worship

4:22-26

What does it mean that “salvation” is from the Jews?

[4:22]

Jesus said that “salvation”(σωτηρία/g4991) is from the Jews. Jesus taught the woman that God worked to save mankind, and that he did this through the Jews, not through the Samaritans. While Jesus did not agree with what the Samaritans thought about God, Jesus was kind to the woman. Jesus was the Messiah and he was a Jew and not a Samaritan.

See: Save (Salvation, Saved from Sins); Samaria; Messiah (Christ)

What does it mean for people to worship God in “Spirit” and in “truth”?

[4:24]

People worship God in “Spirit”(πνεῦμα/g4151) when they worship him anywhere, not only in the temple or other building (see: acts 17:24-26). That is, because they now worship him by the Holy Spirit’s power.

God gave Christians a new way to worship him. This new way is in “truth”(ἀλήθεια/g0225). That is, because they now know who God truly is, they can worship him in the right way. This also means that they know that Jesus is God. When they worship Jesus, they know that they are worshiping God (see: John 14:6). People who worship God in this way praise and honor him because they know the truth about him.

See: Worship; Temple; Holy Spirit

4:27-42

Why were the disciples shocked that Jesus spoke to the Samaritan woman?

[4:27]

Some Jewish men never spoke with a woman unless she was his wife. They thought that it was wrong to speak to other woman. Also, many Jews did not speak with Samaritans. Jews thought Samaritans were unclean.

But, Jesus spoke to the Samaritan woman. He asked her for a drink of water. Usually, the Jews refused to drink or eat with Samaritans because they thought they were unclean.

See: Samaria; Clean and Unclean

Why did the disciples not ask Jesus why he talked with the woman?

[4:27]

The disciples never thought Jesus was going to speak to a Samaritan woman. They thought, in the same way most Jews did, that the Samaritans were unclean, and they were people whom God did not accept. They thought that Jesus, their teacher, did wrong by talking with the woman. They were too ashamed to ask him why he was talking with her.

See: Samaria; Clean and Unclean

What happened to the people of Sychar?

[4:29, 4:30]

Many of the people of Sychar began to believe that Jesus was the Messiah. They did this even though Jesus had told the woman that her people did not know God, whom they said they worshiped.

No one thought the Samaritans were going to believe in Jesus. But many did believe in Jesus. Also, the disciples thought that the Jews were going to accept their Messiah, but most of the Jews rejected him.

See: Messiah (Christ); Worship; Samaria; Disciple

See Map: Sychar

Can Samaritans live with God forever?

[4:29]

The Jews did not think the people of Sychar were going to call Jesus the “Savior of the world.” This means that they were still learning about Jesus, yet they believed in him. Later, Jesus commanded his disciples to be witnesses for him in Samaria (see: Acts 1:8).

The Samaritans did not worship God in the right way, and they only thought the first five books of the Old Testament were from God. They did not believe that God did anything for Israel after Moses died.

The title “the Savior of the world” is in the New Testament only here and in 1 John 4:14.

See: Savior; Disciple; Witness (Martyr); Samaria; Worship; Old Testament (Law and Prophets)

See Map: Sychar, Samaria

What does the metaphor about doing the harvest mean in the New Testament?

[4:35]

See: Harvest; Metaphor

4:43-45

Why did John have the proverb about a prophet in his hometown?

[4:44]

John said that Jesus left Sychar after only two days, because the people reject a prophet in the prophet’s hometown never. But, the people of Sychar believed in Jesus. Sychar was not Jesus’ hometown. Therefore, scholars do not agree about what John meant.

Some scholars think John meant that Galilee was Jesus’ home region. The people of Galilee did not believe Jesus when he arrived there (see: 4:45). Later, they rejected him (see: Mark 6:1-6).

Other scholars think that John meant that all Israel was Jesus’ home region, and that most of the Jews were going to reject him.

Still other scholars think that John was talking about Sychar. Many of the people of that town believed in Jesus, yet he left after only two days. John gives the proverb to explain why he left (see: 4:44). Jesus went to teach the Jews and the Samaritans. He never stayed for very long in one place. Perhaps John wanted to say that if Jesus stayed anywhere, this place became his hometown. If the people did not welcome him, Jesus kept on traveling.

See: Proverb; Prophet; Samaria

See Map: Sychar, Galilee

4:46-54

Why did the official’s whole family believe in Jesus?

[4:53]

The official’s whole family believed in Jesus. In many places, all of the people in a family or household usually think in the way in which the leader of that family thinks. The family of the official probably trusted him to think in the right ways.

When he began to believe in Jesus, all his family also believed in Jesus..

In other places, people in families are more free to think in the way each person wishes to think. These people may not understand why the official’s family believed in Jesus at the same time.

Why did John count the number of “signs” that Jesus did in Galilee?

[4:54]

John called the miracle he did a “sign”(σημεῖον/g4592).” He also did this with the first miraculous thing he did, which was changing water into wine. He means that both of these things showed the people that God truly sent Jesus to them to be the Messiah he promised to send.

See: Sign; Miracle; Wine (Winepress)

John 4:1

General Information:

John 4:1-6 gives the background to the next event, Jesus’s conversation with a Samaritan woman.

Connecting Statement:

A long sentence begins here.

Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John

”Now Jesus was making and baptizing more disciples than John. When he knew that the Pharisees had heard that he

was doing this"

Now when Jesus knew

The word "now" is used here to mark a break in the main events. Here John starts to tell a new part of the narrative.

John 4:2

Jesus himself was not baptizing

The reflexive pronoun "himself" adds emphasis that it was not Jesus who was baptizing, but his disciples.

John 4:3

he left Judea and went back again to Galilee

You may need to rearrange the entire sentence that begins with the words "Now when Jesus" in verse 1. "Now Jesus was making and baptizing more disciples than John (although Jesus himself was not baptizing, but his disciples were). The Pharisees heard that Jesus was doing this. When Jesus knew that the Pharisees learned what he was doing, he left Judea and went back again to Galilee"

John 4:4

General Information:

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John 4:5

General Information:

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John 4:6

General Information:

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John 4:7

Give me some water

This is a polite request, not a command.

John 4:8

For his disciples had gone

He did not ask his disciples to draw water for him because they had gone.

John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?

This remark appears in the form of a question to express the Samaritan woman's surprise that Jesus asked her for a drink. Alternate translation: "I cannot believe that you, being a Jew, are asking me, a Samaritan woman, for a drink!"

have no dealings with

"do not associate with"

John 4:10

living water

Jesus uses the metaphor "living water" to refer to the Holy Spirit, who works in a person to transform and bring new life.

John 4:11

General Information:

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John 4:12

You are not greater, are you, than our father Jacob ... livestock?

This remark occurs in the form of a question to add emphasis. Alternate translation: "You are not greater than our father Jacob ... livestock!"

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again

"will need to drink water again"

John 4:14

the water that I will give him will become a fountain of water in him

Here the word "fountain" is a metaphor for life-giving spring of water. Alternate translation: "the water that I will give him will become like a spring of water in him"

eternal life

Here "life" refers to the "spiritual life" that only God can give.

John 4:15

Sir

In this context, the Samaritan woman is addressing Jesus as "Sir," which is a term of respect or politeness.

draw water

"get water" or "pull water up from the well" using a container and rope

John 4:16

General Information:

This page has intentionally been left blank.

John 4:17

You have said correctly

"You spoke well when you said" or "You chose your words skillfully when you said." Jesus is acknowledging that what she had said was strictly true but was hiding a fact about her that she expected Jesus to disapprove of. He was saying neither that it was a good thing that she had no husband nor that her answer showed that she was morally good.

John 4:18

What you have said is true

Jesus said this to emphasize the words "You are right in saying, 'I have no husband'" in verse 17. He wanted the woman to know that he knew she was telling the truth.

John 4:19

Sir

In this context the Samaritan woman is addressing Jesus as "sir," which is a term of respect or politeness.

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

To believe someone is to acknowledge what the person has said is true.

you will worship the Father

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

Father

This is an important title for God.

John 4:22

You worship what you do not know. We worship what we know

Jesus means that God revealed himself and his commands to the Jewish people, not to the Samaritans. Through the

Scriptures the Jewish people know who God is better than the Samaritans.

for salvation is from the Jews

This means that God has chosen the Jews as his special people who will tell all other people about his salvation. It also means that the Christ, the one who will save the world, will be a Jew. It does not mean the Jewish people will save others from their sins. Alternate translation: "for all people will know about God's salvation because of the Jews"

salvation is from the Jews

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

John 4:23

Connecting Statement:

Jesus continues speaking to the Samaritan woman.

However, the hour is coming, and is now here, when true worshipers will

"However, it is now the right time for true worshipers to" the Father

This is an important title for God.

in spirit and truth

Possible meanings are the "spirit" here is 1) the inner person, the mind and heart, what a person thinks and what he loves, different from where he goes to worship and what ceremonies he performs, or 2) the Holy Spirit. Alternate translation: "in the Spirit and in truth" or "with the Spirit's help and in truth"

in ... truth

thinking correctly of what is true about God

John 4:24

General Information:

This page has intentionally been left blank.

John 4:25

I know that the Messiah ... Christ

Both of these words mean "God's promised king."

he will explain everything to us

This statement implies that he will tell them everything they need to know. Alternate translation: "he will tell us everything we need to know"

John 4:26

General Information:

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John 4:27

At that moment his disciples returned

"Just as Jesus was saying this, his disciples returned from town"

Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

no one said, "What ... looking for?" or "Why ... her?"

Possible meanings are 1) "no one asked Jesus, 'What ... looking for?' or 'Why ... her?'" or 2) "no one asked the woman, 'What ... looking for?' or asked Jesus, 'Why ... her?'"

John 4:28

General Information:

This page has intentionally been left blank.

John 4:29

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

The Samaritan woman exaggerates to show that she is

impressed by how much Jesus knows about her. Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

This could not be the Christ, could it?

The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a statement because she wants the people to decide for themselves.

John 4:30

General Information:

This page has intentionally been left blank.

John 4:31

In the meantime

"While the woman was going into town"

the disciples were urging him

"the disciples were telling Jesus" or "the disciples were encouraging Jesus"

John 4:32

I have food to eat that you do not know about

Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.

John 4:33

No one has brought him anything to eat, have they?

The disciples think Jesus is talking about literal "food." They begin asking each other this question, expecting a "no" response. Alternate translation: "Surely no one brought him any food while we were in town!"

John 4:34

My food is to do the will of him who sent me and to complete his work Here "food" is a metaphor that represents "obeying God's will." Alternate translation: "Just as food satisfies a hungry person, obeying God's will is what satisfies me"

John 4:35

Do you not say

"Is this not one of your popular sayings"

look up and see the fields, for they are already ripe for harvest

The words "fields" and "ripe for harvest" are metaphors.

The "fields" represent people. The words "ripe for harvest" mean that people are ready to receive the message of Jesus, like fields that are ready to be harvested. Alternate translation: "look up and see the the people! They are ready to believe my message, like crops in the fields that are ready for people to harvest them"

John 4:36

and gathers fruit for everlasting life

Here "fruit for everlasting life" is a metaphor that represents people who believe Christ's message and receive eternal life. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"

John 4:37

Connecting Statement:

Jesus continues speaking to his disciples.

One sows, and another reaps

The words "sows" and "reaps" are metaphors. The one who "sows" shares the message of Jesus. The one who "reaps" helps the people to receive the message of Jesus. Alternate translation: "One person plants the seeds, and another person reaps the crops"

John 4:38

you have entered into their labor

"you are now joining in their work"

John 4:39

believed in him

To "believe in" someone means to "trust in" that person.

Here this also means that they believed he was the Son of God.

He told me everything that I have done

This is an exaggeration. The woman was impressed by how much Jesus knew about her. Alternate translation: "He told me many things about my life"

John 4:40

General Information:

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John 4:41

his word

Here "word" is a metonym that stands for the message that Jesus proclaimed. Alternate translation: "his message"

John 4:42

world

The "world" is a metonym for all the believers throughout the world. Alternate translation: "all the believers in the world"

John 4:43

General Information:

Jesus goes down to Galilee and heals a boy. Verse 44 gives us background information about something Jesus had said previously.

from there

from Judea

John 4:44

For Jesus himself declared

The reflexive pronoun "himself" is added to emphasize that Jesus had "declared" or said this.. You can translate this in your language in a way that will give emphasis to a person.

a prophet has no honor in his own country

"people do not show respect or honor to a prophet of their own country" or "a prophet is not respected by the people in his own community"

John 4:45

at the festival

Here the festival is the Passover.

John 4:46

Now

This word is used here to mark a stop in the main story.

Here the author starts a new part of the story. If you have a way of doing this in your language, you may consider using it.

royal official

someone who is in the service of the king

John 4:47

General Information:

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John 4:48

Unless you see signs and wonders, you will not believe

"Unless ... not believe" here is a double negative. In some languages it is more natural to translate this statement in a positive form. Alternate translation: "You will believe only if you see a signs and wonders"

John 4:49

General Information:

This page has intentionally been left blank.

John 4:50

believed the word

Here "word" is a metonym that refers to the message that Jesus spoke. Alternate translation: "believed the message"

John 4:51

While

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

John 4:52

General Information:

This page has intentionally been left blank.

John 4:53

So he himself and his whole household believed

The reflexive pronoun "himself" is used here to emphasize the word "he." If you have a way of doing this in your language, you may consider using it.

John 4:54

sign

Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.

Chapter 5

¹ After this there was a Jewish festival, and Jesus went up to Jerusalem. ² Now in Jerusalem by the sheep gate there is a pool, which in the Aramaic language is called Bethesda, and it has five roofed porches. ³ A large number of people who were sick, blind, lame, or paralyzed were lying there. ¹ ⁴ ²

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹The best ancient copies do not have the phrase, waiting for the moving of the water .

²The best ancient copies do not have verse 4, For an angel of the Lord went down and stirred up the water at certain times and whoever stepped in while the water was stirring was healed from whatever disease he suffered from .

John 5 General Notes

Special concepts in this chapter

Healing water

Many of the Jews believed that God would heal people who got into some of the pools in Jerusalem when the waters were "stirred up."

Testimony

Testimony is what one person says about another person. What a person says about himself is not as important as what other people say about that person. Jesus told the Jews that God had told them who Jesus was, so he did not need to tell

them who he was. This was because God had told the writers of the Old Testament what his Messiah would do, and Jesus had done everything they had written that he would do.

The resurrection of life and the resurrection of judgment

God will make some people alive again and because he gives them his grace, they will live with him forever. But he will make some people alive again and because he will treat them justly, they will live apart from him forever.

Other possible translation difficulties in this chapter

The Son, the Son of God, and the Son of Man

Jesus refers to himself in this chapter as the "Son"

Links:

[John 5:1 Notes](#)

John 5

5:1-9

Which feast did John talk about?

[5:1]

John did not say which feast was happening at this time. However, there were several Jewish feast in Jerusalem every year..

See: Passover; Festival of Shelters

What was the pool of Bethsaida?

[5:2]

The people thought the pool in Bethsaida healed people when the waters “stirred”(ταράσσω/g5015). Because of this, sick people and those with physical problems laid down by the pool and waited for the water to move. When the water moved, they tried to be the first person to get into the pool to be healed.

Some scholars think it is possible that an underground spring flowed into the pool of Bethsaida and sometimes caused the water in the pool to move. Other scholars think that the pool's water contained minerals that healed the body.

See Map: Bethsaida

What did John originally write in 5:4?

[5:4]

The oldest and best copies of the Greek New Testament do not include verse 4. However, some translation may include verse 4. Although John probably did not write this verse, it describes what people thought about how the pool of Bethsaida healed people. Some people believed that an angel stirred the waters and then healed the first person who got into the pool. Perhaps, this verse was added by someone in order to explain this to people reading this chapter.

See: Differences in the Ancient Copies of the Bible

Why was the man sick and why did he need help into the pool?

[5:7]

The sick man was probably paralyzed. He told Jesus that he needed another person to help him get into the pool because the man could not stand or walk. Jesus' question about whether he wanted to be healed surprised the man. He laid by the pool for such a long time and no one ever helped him into the pool. He probably did not think that he was ever going to be healed. John does not say if the man believed in Jesus before Jesus healed him. Also, John does not say if the man ever believed in Jesus at any time.

Advice to Translators: Someone who is paralyzed cannot move their legs or cannot move their arms and legs.

5:10-15

Who were the Jews who questioned the man Jesus healed?

[5:10]

Some Jews asked the man Jesus healed certain questions. The Jews were Jewish leaders known as scribes, Pharisees, and Sadducees.

See: Scribe; Pharisees; Sadducees

Why did the Jewish leaders not want Jesus to heal this man on the Sabbath day?

[5:10]

The Jewish leaders became angry when Jesus healed the man on a Sabbath day because their Law of Moses did not allow a person to do any work on the Sabbath day (see: Exodus 20:10; Jeremiah 17:21-22). These leaders thought that when someone healed another person, they were working. Also, the Jewish leaders thought that carrying a bed was work.

When the man picked up his bed and walked, they thought that he broke the Law of Moses and disobeyed God. However, they thought the wrong thing about the Law of Moses. Neither Jesus nor the man disobeyed the Law of Moses. The Jewish leaders cared more about obeying the things they believed about the Law of Moses than about doing good things on the Sabbath. They thought that Jesus did something evil by healing this man. Because of this, the Jewish leaders thought Jesus

was a false teacher and began to persecute him (see: 5:16,18).

See: Sabbath; Law of Moses; Persecute (Persecution)

Why did Jesus tell the healed man to stop sinning?

[5:14]

Scholars give three reasons why Jesus told the healed man to stop sinning:

Jesus knew the healed man needed to believe in him. It is a sin to not believe in Jesus. John never says this healed man believed in Jesus, even though Jesus healed him. The man told the Jews that it was Jesus who healed him on the Sabbath. Those who did not believe in Jesus often told the Pharisees what Jesus did. (see: John 11:44-46) Some scholars think that this man was paralyzed because he sinned. However, John does not say what was that sin. Sometimes sin may cause someone to be sick or have physical problems. Perhaps Jesus chose this man from the people waiting at the pool because of a specific sin in his life.

Advice to Translators: Someone who is paralyzed cannot move their legs or cannot move their arms and legs.

See: Sin; Sabbath; Pharisees

5:16-24

Why were the Jewish leaders angry with Jesus when he said that God is his father?

[5:17, 5:18]

The Jewish leaders became very angry with Jesus when he said that God is his father and that both he and his father continued working. The Jewish leaders opposed Jesus for working on the Sabbath day. Jesus said that his father is still working. That is, God rested on the seventh day from working to create the world, but he never stopped working to care for the world. When Jesus says that he is working with his father, the Jewish leaders knew he said that he was doing what only God did. So Jesus said he was God. According to the Law of Moses, if someone said they were God, they were to be punished. They needed to die. That is, they would be punished if they were not God.

See: God the Father; Sabbath; Jesus is God; Law of Moses

In what way is the Father “working even now”?

[5:17]

The Jewish teachers knew that God the Father not only created the world, he also sustains the world (see: Jeremiah 10:12-13). In the Book of Colossians, Paul spoke also about Jesus sustaining the world (see: Colossians 1:16-17). The writer of the Book of Hebrews spoke about Jesus sustaining all things by his word (see: Hebrews 1:3).

See: God the Father

How is God the Father Jesus’ father?

[5:19, 5:20]

See: God the Father; Son of God; Jesus is God; Trinity

Why did Jesus need to be able to do the things only God can do (raise and give life to the dead, pass judgment, receive the same honor)?

[5:21, 5:22, 5:23]

Jesus needed to be able to do the things only God can do because Jesus is God. Everything God the Father can do, Jesus, God the son can do also. God the Father raises the dead. Soon, the Father will raise the Son from the dead (see: John 20). Then the Son will also give life to whomever he wants to give life (see: 1 Corinthians 5). God the Father gave Jesus permission to judge everything. Jesus, God the Son, also receives the same honor that God the Father receives. If someone rejects Jesus, they also reject God the Father. Everyone who believes in Jesus will live together will God in heaven forever.

See: Resurrect (Resurrection) ; Jesus is God; Trinity; God the Father; Son of God; Born Again (New Life, Regeneration); Eternal Life; Heaven

In what ways did Jesus show that he was equal to the Father?

[5:23]

Jesus said God the Father “raises the dead” and Jesus also raised the dead (see: Luke 7:11-15; John 11:43-44). Although God the Father is the only one who can perfectly judge people, he gives Jesus permission to judge people because Jesus can also perfectly judge people (see: 5:22; Psalm 50:6). Jesus said that whatever he sees the Father doing, this is what he does also. This shows that Jesus and God the Father both want the same things to happen.

See: Resurrect (Resurrection) ; God the Father; Judge (Judgment)

5:25-30

What does it mean that the Father and the Son have life in themselves?

[5:26]

John said that God The Father and God the Son have life in themselves. That is, they live because they have always live and because they want to live. They do not need anyone or anything to live. The Father and the Son have always and will always live. Those who believe in Jesus are also given eternal life (see: 5:24; 1 John 1:1-3). That is, they will live together with God in heaven forever.

See: God the Father; Son of God; Eternal Life; Heaven

What judgment did the Father give the Son to carry out?

[5:27]

Scholars think God gave Jesus permission to judge people in future when Jesus returns to earth to begin his kingdom (see: Daniel 7:13-14). However, these scholars also think that Jesus began judging the world when he came to the earth before. Jesus judged men because they rejected Jesus. When John spoke about this he chose to speak using the metaphor of light and dark.

See: Day of Judgment; Jesus' Return to Earth; Kingdom of God; Light and Darkness (Metaphor)

What is the "resurrection of life"?

[5:29]

Jesus resurrects all people. Those who loved the light, that is they believed in Jesus, will live together with God in heaven forever. Also, they will be given new bodies (see: 1 Corinthians 15:42-45).

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Heaven

What is the "resurrection of judgment"?

[5:29]

Again, Jesus resurrects all people. But, those who loved the darkness, that is they rejected Jesus, will be punished forever (see: Revelation 14:9-11).

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Hell

Why does Jesus judge people perfectly?

[5:30]

Jesus judges people perfectly because he listens to God. He judges in the same way God the Father judges.

See: Judge (Judgment); God the Father

5:31-38

Who is Jesus talking about when he says, "there is another who bears witness of me"?

[5:32] Jesus spoke about God the Father when he said, "there is another who bears witness of me." Another time, Jesus said that he did not speak his own words. However, he only spoke what God the Father told him to speak (see: 12:49-50).

See: Witness (Martyr); God the Father

How did John the Baptist witness about Jesus?

[5:33]

John boldly spoke to the crowds that Jesus was the light that came into the world (see: 1:6-7). John said the Jewish leaders that there was one coming who was greater than himself (see: 1:19-28). Also, John told people that Jesus was the "Lamb of God, who takes away the sin of the world" (see: 1:29-34).

See: Witness (Martyr); Light and Darkness (Metaphor); Lamb of God; Sin

What is the testimony greater than John's testimony?

[5:36]

Jesus said that the things he did were a greater witness than what John said about him. That is, they proved that he was God and the Messiah more than the things John said. This is because God the Father gave him these things to do (see: 5:19-21). Perhaps Jesus did the same things that God the Father did and this caused people to know that God sent Jesus.

See: Testify (Testimony); Witness (Martyr); Jesus is God; Messiah (Christ); God the Father

5:39-47

Why did the Jewish leaders not know Jesus was the one who gave them peace with God?

[5:39, 5:40]

The Jewish leaders studied the Old Testament because they believed that they had found about how to have peace with God. However, they did not believe the right things. They did not understand that the Old Testament talked about Jesus, the Messiah. Only by believing in Jesus can someone be at peace with God.

See: Old Testament (Law and Prophets); Messiah (Christ)

Why did Jesus say he did not "receive praise from men"?

[5:41]

Jesus did many things and taught the disciples how to live as Christians in order to glorify God the Father. Jesus did none of these things so that people would honor him. There were people who honored Jesus for the things he did, but Jesus honored God.

See: Glory (Glorify); God the Father

How did the Jewish leaders show they did not truly love God?

[5:42]

The Jewish leaders showed they did not truly love God because they rejected Jesus. Although God sent Jesus, they did not believe in him. John said Jesus is the light that came into the world. However, the Jewish leaders rejected Jesus as the light and chose to love darkness. That is, they chose to love the things they believed instead of the things God taught. Jesus told the Jews they were going to listen to false teachers, and they were going to welcome those false teachers. Perhaps Jesus spoke these words to warn the Jewish leaders (see: Matthew 24:4-5).

See: Light and Darkness (Metaphor); False Teacher

In what way did Moses write about Jesus?

[5:46]

Moses wrote in the Law about a prophet who was going to come in the future. This prophet was going to be greater than even Moses. The Jews put all their trust in Moses and the Law of Moses. Even though Moses wrote about a prophet to come, the Jews did not see Jesus as this promised prophet (see: Deuteronomy 18:15-19).

Jesus said the Jews did not believe the writings of Moses because they did not understand what Moses wrote (see: Luke 16:31).

See: Matthew 5:17-18

See: Law of Moses; Prophet

John 5:1

General Information:

This is the next event in the story, in which Jesus goes up to Jerusalem and heals a man. These verses give background information about the setting of the story.

After this

This refers to after Jesus healed the official's son. See how you translated this in John 3:22.

there was a Jewish festival

"the Jews were celebrating a festival"

went up to Jerusalem

Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.

John 5:2

pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

Bethesda

a place name

roofed porches

roofed structures with at least one wall missing and attached to buildings

John 5:3

A large number of people

"Many people"

John 5:4

General Information:

This page has intentionally been left blank.

John 5:5

General Information:

Verse 5 introduces the man lying beside the pool to the story.

was there

"was at the Bethesda pool" (John 5:1)

thirty-eight years

"38 years"

John 5:6

he realized

"he understood" or "he found out"

he said to him

"Jesus said to the paralyzed man"

John 5:7

Sir, I do not have

Here the word "sir" is a polite form of address.

when the water is stirred up

This can be translated in an active form. Alternate

translation: "when the angel moves the water" into the pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework. See how you translated "pool" in John 5:2.

another steps down before me

"someone else always goes down the steps into the water before me"

John 5:8

Get up

"Stand up"

take up your bed, and walk

"pick up your sleeping mat, and walk"

John 5:9

the man was healed

"the man became healthy again"

Now that day

The writer uses the word "now" to show that the words that follow are background information.

John 5:10

So the Jews said to him

The Jews (especially the leaders of the Jews) became angry when they saw the man carrying his mat on the Sabbath.

It is the Sabbath

"It is God's Day of Rest"

John 5:11

He who made me healthy

"The man who made me well"

John 5:12

They asked him

"The Jewish leaders asked the man who was healed"

John 5:13

General Information:

This page has intentionally been left blank.

John 5:14

Jesus found him

"Jesus found the man he had healed"

See

The word "See" is used here to draw attention to the words that follow.

John 5:15

General Information:

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John 5:16

Now

The writer uses the word "now" to show that the words that follow are background information.

the Jews

Here "the Jews" is a synecdoche which represent the

"Jewish leaders." Alternate translation: "the Jewish leaders"
John 5:17
is working
This refers to doing labor, including anything that is done to serve other people.
My Father
This is an important title for God.
John 5:18
making himself equal to God
"saying that he was like God" or "saying that he had as much authority as God"
John 5:19
Connecting Statement:
Jesus continues speaking to the Jewish leaders.
Truly, truly
Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.
whatever the Father is doing, the Son does in the same way
Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.
Son ... Father
These are important titles that describe the relationship between Jesus and God.
John 5:20
you will be amazed
"you will be surprised" or "you will be shocked"
For the Father loves the Son
Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.
loves
The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.
John 5:21
Father ... Son
These are important titles that describe the relationship between God and Jesus.
life
This refers to "spiritual life."
John 5:22
For the Father judges no one, but he has given all judgment to the Son
The word "for" marks a comparison. The Son of God carries out judgment for God the Father.
John 5:23
honor the Son just as ... the Father. The one who does not honor the Son does not honor the Father
God the Son must be honored and worshiped just like God the Father. If we fail to honor God the Son, then we also fail to honor God the Father.
John 5:24
Truly, truly
See how you translated this in John 1:51.
he who hears my word
Here "word" is a metonym that represents the message of Jesus. Alternate translation: "anyone who hears my

message"
will not be condemned
This can be stated in active form. Alternate translation: "he will not receive condemnation" or "God will not condemn him"
John 5:25
Truly, truly
Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.
the dead will hear the voice of the Son of God, and those who hear will live
The voice of Jesus, the Son of God, will raise dead people from the grave.
Son of God
This is an important title for Jesus.
John 5:26
For just as the Father has life in himself, so he has also given to the Son so that he has life in himself
The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.
Father ... Son
These are important titles that describe the relationship between God and Jesus.
life
This means spiritual life.
John 5:27
Father ... Son of Man
These are important titles that describe the relationship between God and Jesus.
the Father has given the Son authority to carry out judgment
The Son of God has the authority of God the Father to judge.
John 5:28
Do not be amazed at this
"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.
hear his voice
"hear my voice"
John 5:29
to the resurrection of life
This tells what will happen to those who have done good.
Alternate translation: "will rise to live" or "will rise and live"
to the resurrection of judgment
This tells what will happen to those who have done evil.
Alternate translation: "will rise to be judged" or "will rise and be judged"
John 5:30
the will of him who sent me
The word "him" refers to God the Father.
John 5:31
General Information:
This page has intentionally been left blank.
John 5:32
There is another who testifies about me
"There is someone else who tells people about me"
another
This refers to God.
the testimony that he gives about me is true

"what he tells people about me is true"

John 5:33

General Information:

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John 5:34

the testimony that I receive is not from man

"I do not need people's testimony"

that you might be saved

You can translate this in an active form. Alternate translation: "so God can save you"

John 5:35

John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while

Here "lamp" and "light" are metaphors. John taught the people about God and this was like a lamp shining its light into the dark. Alternate translation: "John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"

John 5:36

the works that the Father has given me to accomplish ... that the Father has sent me

God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.

Father

This is an important title for God.

the very works that I do, testify about me that the Father has sent me

Here Jesus says that the miracles "testify" or "tell the people" about him. Alternate translation: "what I do, shows the people that God has sent me"

John 5:37

The Father who sent me has himself testified

The reflexive pronoun "himself" emphasizes that it is the Father, not someone less important, who has testified.

John 5:38

You do not have his word remaining in you, for you are not believing in the one whom he has sent

"You do not believe in the one he has sent. That is how I know that you do not have his word remaining in you"

You do not have his word remaining in you

Jesus speaks of people living according to God's word as if they were houses and God's word were a person that lived in houses. Alternate translation: "You do not live according to his word" or "You do not obey his word"

his word

"the message he spoke to you"

John 5:39

in them you have eternal life

"you will find eternal life if you read them" or "the scriptures will tell you how you can have eternal life"

John 5:40

you are not willing to come to me

"you refuse to believe my message"

John 5:41

receive glory

The word "glory" here is a metonym for the praise that people give to a person who has glory or is glorious.

Alternate translation: "receive praise"

receive

accept

John 5:42

you do not have the love of God in yourselves

This can mean 1) "you really do not love God" or 2) "you have really not received God's love."

John 5:43

in my Father's name

Here the word "name" is a metonym that represents God's power and authority. Alternate translation: "with my Father's authority"

Father

This is an important title for God.

receive

welcome as a friend

If another should come in his own name

The word "name" is a metonym that represents authority.

Alternate translation: "If another should come in his own authority"

John 5:44

How can you believe, you who accept glory ... God?

This remark appears in the form of a question in order to add emphasis. Alternate translation: "There is no way you can believe because you accept glory ... God!"

believe

This means to trust in Jesus.

accept glory ... seeking the glory

The word "glory" here is a metonym for the praise that people give to a person who has glory or is glorious.

Alternate translation: "accept praise ... seeking the praise"

John 5:45

in whom you have hoped

Here the word "hope" means "expect" or "trust," and the person who hopes in this way believes that he will receive what he hopes for. It can be stated clearly what they hoped for in Moses. Alternate translation: "whom you expect to help you" or "whom you trust to defend you before the Father you"

John 5:46

General Information:

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John 5:47

If you do not believe his writings, how are you going to believe my words?

This remark appears in the form of a question to provide emphasis. Alternate translation: "You do not believe his writings, so you will never believe my words!"

my words

"what I say"

Chapter 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁶⁶ Because of this, many of his disciples went away and no longer walked with him. ⁶⁷ Then Jesus said to the twelve, "You do not want to go away also, do you?" ⁶⁸ Simon Peter answered him, "Lord, to whom would we go? You have words of eternal life, ⁶⁹ and we have believed and come to know that you are the Holy One of God." ¹

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

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

John 6 General Notes

Special concepts in this chapter

King

The king of any nation was the richest and most powerful person in that nation. The people wanted Jesus to be their king because he gave them food and so they thought he would make the Jews into the richest and most powerful nation in the world. They did not understand that Jesus came to die so God could forgive his people's sins and that the world would persecute his people.

Important metaphors in this chapter

Bread

Bread was the most common and important food in Jesus's day, and so the word "bread" was their general word for "food." It is often difficult to translate the word "bread" into the languages of people who do not eat bread because the general word for food in some languages refers to food that did not exist in Jesus's culture. Jesus used the word "bread" to refer to himself. He wanted them to understand that they need him so they can have eternal life.

Eating the flesh and drinking the blood

When Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves," he knew that before he died he would tell his followers to do this by eating bread and drinking wine. In the event this chapter describes, he expected that his hearers would understand that he was using a metaphor but would not understand what the metaphor referred to. (See: flesh and blood)

Other possible translation difficulties in this chapter

Parenthetical Ideas

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

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 6:1 Notes](#)

John 6

6:1-15

What is the Passover?

[6:4]

Passover is a feast that Jews celebrated. They held this feast in Jerusalem. John said that the feast of the Passover “neared”(ἐγγύς/g1451). He did not say when this would happen (see: 2:13).

See: Passover

Why did Jesus “test” Philip?

[6:5]

Some scholars think Jesus “tested”(πειράζω/g3985) Philip to teach him something. Jesus taught this way often. Other scholars think Jesus showed Philip that he was truly the Messiah.

See: Test; Messiah (Christ)

How did Philip and Andrew respond to Jesus’ question about buying bread?

[6:7]

Philip said 200 denarii was not enough money to buy bread for all the people. This was a very large crowd because this was a large amount of money. Usually, it would take someone about 200 days to make 200 denarii. Andrew said he found a boy with five loaves of bread and two fish. However, this was not enough to feed this large crowd.

See: Denarius

How many people were in this crowd?

[6:10]

John said 5000 men sat in the crowd of people. Perhaps, this was only the number of men. There were also women and children in the crowd (see: Matthew 14:21). Therefore, there were more than 5000 people in the crowd.

What did Jesus do with the bread and the fish?

[6:11]

John said that Jesus “gave thanks”(εὐχαριστέω/g2168). Some scholars think that Jesus “gave thanks” for the food. They think his giving thanks caused the miracle to happen. Other scholars think Jesus “gave thanks” to God, because God gave them the food. Jesus gave the food to the disciples for them to give to the people (see: Matthew 14:19).

See: Thanksgiving; Miracle

How did the crowds respond to Jesus’ miracle?

[6:14]

Because people saw the “sign”(σημεῖον/g4592) Jesus did for them, they said he was a prophet. The people thought a prophet was coming into the world (see: Deuteronomy 18:15-19). Jesus knew the crowds wanted to make him their king. Some scholars think Jesus knew this even though no one said this because he was God and knew what people thought.

John said that Jesus went away from the crowds and went up the mountain (see: Matthew 14:22-23).

See: Miracle; Sign; Prophet; Jesus is God

6:16-25

Why did the disciples leave on a boat to Capernaum without Jesus?

[6:17]

The book of Matthew said that Jesus told his disciples to get into the boat and go to Capernaum without him (see: Matthew 14:22). The disciples did what Jesus told them to do.

See: Disciple

See Map: Capernaum

When did the disciples see Jesus again?

[6:19]

After the disciples went about five kilometers in the boat, Jesus came to the boat. Jesus walked on the water. Jesus told them not to be afraid because “it is I” because he frightened the disciples. Some scholars think Jesus simply told the disciples that it was just him who was walking on the water. Other scholars think Jesus declared that he is God. This is because “it is I” can also be translated as “I am.” This is the same thing God said when he told Moses his name (see: Exodus 3:14).

See: Disciple; Yahweh (I am)

How did they get to Capernaum?

[6:21]

When Jesus stepped into the disciple’s boat, John said they made it to where they were going immediately. Some scholars think this was another miracle. Other scholars think John meant that nothing stopped them from getting to the other side of the lake.

See: Disciple; Miracle

See Map: Capernaum

What did the crowd call Jesus?

[6:25]

The crowd called Jesus “rabbi”(ῥαββί/g4461). People called a teacher who was qualified to speak about the Law of Moses and how to live by the Law of Moses a “Rabbi.”

See: Law of Moses

6:26-40

What is the food that endures to living forever?

[6:27]

John said that certain food endures to living forever. Scholars disagree about what John was thinking about when he said this.

Some scholars think John was thinking about Jesus. That is, Jesus allows people to live together with God in heaven forever. John also said Jesus was the bread who gave people life (see: 6: 50-51). Some scholars think John was speaking about doing the things God wanted them to do. Some scholars think John was speaking about living together with God in heaven forever.

See: Heaven

How does Jesus have the seal of God on him?

[6:27]

Some scholars think that the “seal of God” and the image of God are the same (see: Colossians 1:15). More scholars think that the “seal of God” is a metaphor for God saying that Jesus is the only one who has the power to give food that endures to living forever.

See: Seal; Image; Metaphor

How did Jesus describe the “work of God?”

[6:29]

Jesus said that the “work of God” is the same as to “believing (πιστεύω/g4100) in the person God sent to the world. That is, it is the same as believing in Jesus. This means that people need to trust Jesus as the one who gives people the ability to live together with God in heaven forever (see: 6:27; Acts 4:10-12).

See: Faith (Believe in); Heaven

What kind of sign did the people think was coming?

[6:30]

Because the people spoke about the miracle of “manna”(μάννα/g3131) in the wilderness, scholars think they looked for a “sign”(σημεῖον/g4592) far greater than the one given during the time of Moses.

See: Sign; Miracle; Manna

What did Jesus tell the people about the “true bread” from heaven?

[6:32]

Jesus said the Father gives the “true(ἀληθινός/g0228) bread” that comes from heaven. This bread gives life, but it is a certain type of life. It is living together with God in heaven forever. Also, Jesus told the people that God the Father gave the bread from heaven during the days of Moses. That bread was food that fed the people physically in the wilderness. Jesus used the phrase “true bread” to speak about himself. That is, he makes it so that people can live together with God in heaven forever. Jesus clearly said, “I Am the bread of life.” Jesus told the people that to have the bread of life, they needed to come to him and believe in him.

See: Heaven; God the Father; Wilderness

What is the “will of the Father?”

[6:40]

See: Will of God

6:41-65

How does God the Father “draw”(ἐλκύω/g1670) people to Jesus?

[6:44]

Some scholars think that all people are born rejecting God and not wanting to believe in Jesus. They think that someone cannot believe in Jesus without God first doing something. That is, they cannot believe in Jesus unless God uses the Holy Spirit to convince them or make them believe in Jesus. Other scholars think God “draws”(ἐλκύω/g1670) people by showing himself in the world he has made. They think the world shows God’s power and also his great love and concern for mankind. These scholars think God also showed people his love by dying for their sins. This draws people to believe in Jesus.

See: Elect (Election); Holy Spirit; Sin

How is Jesus the “bread of life?”

[6:51]

Jesus said he was the “bread of life.” He wanted to say that he would die so that people would live together with God in heaven forever. Some scholars think Jesus is saying that he not only makes it so that people can live together with God in heaven, he also makes things last forever. This is the opposite of the manna given in the wilderness. That is, this bread

only gave life for a short time.

See: Heaven; Manna; Wilderness

How does a person eat the flesh and drink the blood of the Son of Man?

[6:53]

Jesus used the metaphor of eating his flesh and drinking his blood to show what a person must do to live together with God in heaven forever. When someone believes in Jesus, they do so “inside” of them, they make Jesus part of them in some way. When a person eats bread or drinks water, the food and drink becomes part of that person. It gives him energy for living. Jesus gave his actual flesh when he died on the cross. His blood was actually spilled out on the cross. When a person believes in Jesus, he is believing in the flesh and blood of Jesus being given as a sacrifice on the cross.

See: Metaphor; Heaven; Cross; Sacrifice; Blood

How did Jesus’ followers react when Jesus described himself as the “bread of life”?

[6:60]

Many disciples thought that the words of Jesus were difficult to understand. Perhaps they did not really understand what he was saying to them.

See: Disciple

How did Jesus explain the meaning of his words to the disciples?

[6:63]

Both the Jewish leaders and the disciples of Jesus did not understand the words Jesus spoke. Jesus explained that the things he said came from the Spirit of God, therefore they could only be understood by the Spirit. The Jewish leaders and the disciples were trying to understand the words of Jesus through their own wisdom.

See: Disciple; Holy Spirit; Wise (Wisdom, Fool)

What did the twelve disciples say about Jesus?

[6:68]

Peter spoke for the twelve disciples and said to Jesus, “you have the words of eternal life”(see: 6:67). They also knew that Jesus was the “Holy One”(ἅγιος/g0040) of God. This means they believed that Jesus was the Messiah that God promised from long ago.

See: Disciple; Eternal Life; Holy (Holiness, Set Apart); Messiah (Christ)

John 6:1

General Information:

Jesus has traveled from Jerusalem to Galilee. A crowd has followed him up a mountainside. These verses tell the setting of this part of the story.

After these things

The phrase "these things" refers to the events in John 5:1-46 and introduces the event that follows.

Jesus went away

It is implied in the text that Jesus traveled by boat and took his disciples with him. Alternate translation: "Jesus traveled by boat with his disciples"

John 6:2

A great crowd

"A large number of people"

signs

This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.

John 6:3

General Information:

This page has intentionally been left blank.

John 6:4

Now the Passover, the Jewish festival, was near

John briefly stops telling about the events in the story in order to give background information about when the events happened.

John 6:5

General Information:

The action in the story begins in verse 5.

John 6:6

But Jesus said this to test Philip, for he himself knew what he was going to do

John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread.

for he himself knew

The reflexive pronoun "himself" makes it clear that the word "he" refers to Jesus. Jesus knew what he would do.

John 6:7

Two hundred denarii worth of bread

The word "denarii" is the plural of "denarius." Alternate translation: "The amount of bread that costs two hundred days' wages"

John 6:8

General Information:

This page has intentionally been left blank.

John 6:9

loaves

Loaves of bread are lumps of dough that are shaped and baked. These were probably small dense, round loaves.

what are these among so many?

This remark appears in the form of a question to emphasize that they do not have enough food to feed everyone. Alternate translation: "these few loaves and fishes are not enough to feed so many people!"

John 6:10

sit down

"lie down"

Now there was much grass in the place

John briefly stops telling about the events in the story in order to give background information about the place

where this event happens.

So the men sat down, about five thousand in number

While the crowd probably included women and children ([John 6:4-5](#)), here John is counting only the men.

John 6:11

giving thanks

Jesus prayed to God the Father and thanked him for the fish and the loaves.

he gave it

"he" here represents "Jesus and his disciples." Alternate translation: "Jesus and his disciples gave it"

John 6:12

General Information:

This page has intentionally been left blank.

John 6:13

General Information:

Jesus withdraws from the crowd. This is the end of the part of the story about Jesus feeding the crowd on the mountain. they gathered

"the disciples gathered"

left over

the food that no one had eaten

John 6:14

this sign

Jesus feeding the 5,000 people with five barley loaves and two fish

the prophet

the special prophet who Moses said would come into the world

John 6:15

General Information:

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John 6:16

Connecting Statement:

This is the next event in the story. Jesus's disciples go out onto the lake in a boat.

John 6:17

It was dark by this time, and Jesus had not yet come to them

Use your language's way of showing that this is background information.

John 6:18

General Information:

This page has intentionally been left blank.

John 6:19

they had rowed

Boats usually had two, four, or six people rowing with rowers on each side working together. Your culture may have different ways of making a boat go across a large body of water.

about twenty-five or thirty stadia

A "stadium" is 185 meters. Alternate translation: "about five or six kilometers"

John 6:20

Do not be afraid

"Stop being afraid!"

John 6:21

they were willing to receive him into the boat

It is implied that Jesus gets into the boat. Alternate translation: "they gladly received him into the boat"

John 6:22

the sea

"the Sea of Galilee"

there was no other boat there except the one

This double negative emphasizes that the one boat is the only one that was there. Alternate translation: "there was only that one boat there"

John 6:23

However, there were ... the Lord had given thanks

Use your language's way of showing that this is background information.

boats that came from Tiberias

Here, John provides more background information. The next day, after Jesus fed the people, some boats with people from Tiberias came to see Jesus. However, Jesus and his disciples had left the night before.

John 6:24

General Information:

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

John 6:25

General Information:

This page has intentionally been left blank.

John 6:26

Truly, truly

See how you translated this in John 1:51.

John 6:27

eternal life which the Son of Man will give you, for God the Father has set his seal on him

God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.

Son of Man ... God the Father

These are important titles that describe the relationship between Jesus and God.

has set his seal on him

To "set a seal" on something means to place a mark on it to show to whom it belongs. This means that the Son belongs to the Father and that the Father approves of him in every way.

John 6:28

General Information:

This page has intentionally been left blank.

John 6:29

General Information:

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John 6:30

General Information:

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John 6:31

Our fathers

"Our forefathers" or "Our ancestors"

heaven

This refers to the place where God lives.

John 6:32

Truly, truly

See how you translated this in John 1:51.

it is my Father who is giving you the true bread from heaven

The "true bread" is a metaphor for Jesus. Alternate translation: "the Father gives to you the Son as the true

bread from heaven"

my Father

This is an important title for God.

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

Here the "world" is a metonym for all of the people in the world who trust in Jesus.

John 6:34

General Information:

This page has intentionally been left blank.

John 6:35

I am the bread of life

Through metaphor, Jesus compares himself with bread.

Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. Alternate translation: "Just as food keeps you alive physically, I can give you spiritual life"

believes in

This means to believe that Jesus is the Son of God, to trust him as Savior, and to live in a way that honors him.

John 6:36

General Information:

This page has intentionally been left blank.

John 6:37

Everyone whom the Father gives me will come to me

God the Father and God the Son will save forever those who believe in Jesus.

Father

This is an important title for God.

he who comes to me I will certainly not throw out

This can be stated in positive form. Alternate translation: "I will keep everyone who comes to me"

John 6:38

Connecting Statement:

Jesus continues speaking to the crowd.

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

Here litotes is used to emphasize that Jesus will keep everyone that God gives to him. Alternate translation: "I should keep all of them"

will raise them up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "will cause them to live again"

John 6:40

General Information:

This page has intentionally been left blank.

John 6:41

Connecting Statement:

The Jewish leaders interrupt Jesus as he is speaking to the crowd.

grumbled

talked unhappily

I am the bread

Just as bread is necessary for our physical life, Jesus is

necessary for our spiritual life. See how you translated this in [John 6:35]

John 6:42

Is not this Jesus son of Joseph, whose father and mother we know?

This remark appears in the form of a question to emphasize that the Jewish leaders believe that Jesus is no one special. Alternate translation: "This is just Jesus, the son of Joseph, whose father and mother we know!"

How then does he now say, 'I have come down from heaven'?

This remark appears in the form of a question to emphasize that the Jewish leaders do not believe that Jesus came from heaven. Alternate translation: "He is lying when he says that he came from heaven!"

John 6:43

Connecting Statement:

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

John 6:44

raise him up

This is an idiom. Alternate translation: "cause him to live again"

draws

This can mean 1) "pulls" or 2) "attracts."

Father

This is an important title for God.

John 6:45

It is written in the prophets

This is a passive statement that can be translated in an active form. Alternate translation: "The prophets wrote"

Everyone who has heard and learned from the Father comes to me

The Jews thought Jesus was the "son of Joseph" (John 6:42), but he is the Son of God because his Father is God, not Joseph. Those who truly learn from God the Father believe in Jesus, who is God the Son.

John 6:46

Connecting Statement:

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

Not that anyone has seen the Father, except he who is from God—he has seen the Father

"I am not saying that anyone has seen the Father. Only he who is from God—he has seen the Father"

Father

This is an important title for God.

John 6:47

Truly, truly

See how you translated this in John 1:51.

he who believes has eternal life

God gives "eternal life" to those who trust in Jesus, the Son of God.

John 6:48

I am the bread of life

Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. See how you translated this in [John 6:35]

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

Here "bread" is a metaphor that points to Jesus who is the one who gives spiritual life just as bread sustains physical life. Alternate translation: "I am like the true bread"

not die

"live forever." Here the word "die" refers to spiritual death.

John 6:51

living bread

This means "the bread that causes people to live" (John 6:35).

for the life of the world

Here "the world" is a metonym that represents the lives of all the people in the world. Alternate translation: "that will give life to all the people in the world"

John 6:52

Connecting Statement:

Some Jews who are present begin to argue among themselves and Jesus responds to their question.

How can this man give us his flesh to eat?

This remark appears in the form of a question to emphasize that the Jewish leaders are reacting negatively to what Jesus has said about "his flesh." Alternate translation: "There is no way that this man can give us his flesh to eat!"

John 6:53

Truly, truly

See how you translated this in John 1:51.

eat the flesh of the Son of Man and drink his blood

Here the phrases "eat the flesh" and "drink his blood" are a metaphor that shows how trusting in Jesus, the Son of Man, is like receiving spiritual food and drink. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.

Whoever eats my flesh and drinks my blood has everlasting life

The phrases "eats my flesh" and "drinks my blood" are a metaphor for trusting Jesus. Just as people need food and drink in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did.

raise him up

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "cause him to live again"

at the last day

"on the day when God judges everyone"

John 6:55

my flesh is true food ... my blood is true drink

The phrases "true food" and "true drink" are a metaphor that means Jesus gives life to those who trust in him.

However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

The phrase "eats me" is a metaphor for trusting Jesus.

However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

living Father

Possible meanings are 1) "the Father who gives life" or 2)

"the Father who is alive."

Father

This is an important title for God.

John 6:58

This is the bread that has come down from heaven

Jesus was speaking about himself. Alternate translation: "I am the bread that has come down from heaven"

This is the bread that has come down from heaven

The bread is a metaphor for what gives life. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

He who eats this bread will live forever

Jesus spoke about himself as "this bread." Alternate

translation: "He who eats me, the bread, will live forever"

He who eats this bread

Here "eats this bread" is a metaphor for trusting Jesus.

However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

the fathers

"the forefathers" or "the ancestors"

John 6:59

Jesus said these things in the synagogue ... in Capernaum

Here John gives background information about when this event happened.

John 6:60

Connecting Statement:

Some of the disciples ask a question and Jesus responds, as he continues speaking to the crowd.

who can hear it?

The disciples use this question to emphasize that they cannot do this. Alternate translation: "no one can hear it!" or "it is too hard to hear!"

hear it

Possible meanings are 1) "hear it" is a synecdoche for "understand it" or 2) "hear it" is a synecdoche for "agree with it"

John 6:61

Does this offend you?

"Does this shock you?" or "Does this upset you?"

John 6:62

Then what if you should see the Son of Man going up to where he was before?

Jesus offers this remark in the form of a question to emphasize that his disciples will see other things that are also hard to understand. Alternate translation: "Then you will not know what to think when you see me, the Son of Man, going up into heaven!"

John 6:63

profits

The word "profit" means to cause good things to happen.
words

Possible meanings are 1) Jesus's words in [John 6:32-58]

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

Possible meanings are 1) "are about the Spirit and eternal life" or 2) "are from the Spirit and give eternal life" or 3)

"are about spiritual things and life."

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

For Jesus knew from the beginning who were the ones ... who it was
who would betray him

Here John gives background information about what Jesus
knew would happen.

John 6:65

no one can come to me unless it is granted to him by the Father

Whoever wants to believe must come to God through the
Son. Only God the Father allows people to come to Jesus.

Father

This is an important title for God.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

Jesus went from one place to another by walking, so it is
literally true that they did not walk where and when he
walked, but the reader should also be able to understand

that this metaphor indicates that they no longer wanted to
hear what he had to say.

his disciples

Here "his disciples" refers to the general group of people
who followed Jesus.

John 6:67

the twelve

This is an ellipsis for "the twelve disciples," a specific group
of twelve men who followed Jesus for his entire ministry.

Alternate translation: "the twelve disciples"

John 6:68

Lord, to whom would we go?

Simon Peter gives this remark in the form of a question to
emphasize that he desires to follow only Jesus. Alternate
translation: "Lord, we could never follow anyone but you!"

John 6:69

General Information:

This page has intentionally been left blank.

John 6:70

Did not I choose you, the twelve, and one of you is a devil?

Jesus gives this remark in the form of a question to draw
attention to the fact that one of the disciples will betray
him. Alternate translation: "I chose you all myself, yet one
of you is a servant of Satan!"

John 6:71

General Information:

Verse 71 is not part of the main story. Here John comments
on what Jesus said.

Chapter 7

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

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

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

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

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

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

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

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

¹⁹ Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" ²⁰ The crowd answered, "You have a demon. Who seeks to kill you?"

²¹ Jesus answered and said to them, "I did one work, and you all marvel because of it. ²² Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man.

²³ If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? ²⁴ Do not judge according to appearance, but judge righteously."

²⁵ Some of them from Jerusalem said, "Is not this the one they seek to kill?" ²⁶ See, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? ²⁷ Yet we know where this one is from. But when the Christ comes, no one will know where he is from."

²⁸ Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. ²⁹ I know him because I come from him and he sent me."

³⁰ They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. ³¹ But many in the crowd believed in him, and they said, "When the Christ comes, will he do more signs than what this one has done?" ³² The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him.

³³ Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. ³⁴ You will seek me but you will not find me; where I go, you will not be able to come."

³⁵ The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? ³⁶ What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come'?"

³⁷ Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. ³⁸ He who believes in me, just as the scripture says, rivers of living water will flow from his belly."

³⁹ But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified.

⁴⁰ Some of the crowd, when they heard these words, said, "This is indeed the prophet." ⁴¹ Others said, "This is the Christ." But some said, "Does the Christ come from Galilee? ⁴² Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?"

⁴³ So there arose a division in the crowds because of him. ⁴⁴ Some of them would have arrested him, but no one laid hands on him.

⁴⁵ Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" ⁴⁶ The officers answered, "Never has anyone spoken like this."

⁴⁷ So the Pharisees answered them, "Have you also been deceived? ⁴⁸ Have any of the rulers believed in him, or any of the Pharisees? ⁴⁹ But this crowd that does not know the law, they are cursed."

⁵⁰ Nicodemus (one of the Pharisees, who came to him earlier) said to them, ⁵¹ "Does our law judge a man before hearing from him and knowing what he does?" ⁵² They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

⁵³ ¹ [Then everyone went to his own house.

¹ The best ancient copies do not have John 7:53-8:11.

John 7 General Notes

Structure and formatting

This whole chapter concerns the concept of believing Jesus to be the Messiah. Some people believed this to be true while others rejected it. Some were willing to recognize his power and even the possibility that he was a prophet, but most were unwilling to believe that he was the Messiah. (See: christ and prophet)

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

Special concepts in this chapter

"My time has not yet come"

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

"Living water"

This is an important image used in the New Testament. It is a metaphor. Because this metaphor is given in a desert environment, it probably emphasizes that Jesus is able to give life sustaining nourishment.

Important figures of speech in this chapter

Prophecy

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

Irony

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

Other possible translation difficulties in this chapter

"Did not believe in him"

Jesus's brothers did not believe Jesus was the Messiah. (See: believe)

"The Jews"

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

Links:

[John 7:1 Notes](#)

John 7

7:1-5

Which "Jews" wanted to kill Jesus?

[7:1]

John spoke about certain Jews who wanted to kill Jesus. When John said this, he was speaking about some of the Jewish leaders who wanted to kill Jesus at previous times (see: 5:18).

What is the Feast of Shelters?

[7:2]

The Festival of "Shelters" (σκηνοπηγία/g4634) was one of three great feasts for the people of Israel. Jews celebrated every year because of God's command (see: Leviticus 23:33-43). The people built shelters from palm branches. This is what gave the festival its name. They lived in these shelters during the feast. This festival celebrated God's faithfulness during Israel's wandering in the wilderness (see: Exodus 12-40). During this time, Israel lived in temporary shelters. The festival celebrated the fall harvest and had seven days of sacrifices. On the eighth day, they rested and gave more offerings and all the people came together.

See: Festival of Shelters

7:6-9

What did Jesus mean by saying, "my time has not yet come"?

[7:6]

Some scholars think Jesus' used the word "time" (καιρός/2540) to speak about the moment which Jesus revealed himself to be the messiah. Some scholars think Jesus was thinking that it was not yet time for him to die. Other scholars think Jesus was simply waiting for the best time to go to the festival. The best time was after the crowds gathered for the feast.

See: Messiah (Christ); Reveal (Revelation)

Why does the "world" hate Jesus?

[7:7]

When Jesus spoke about the "world" (κόσμος/2889), he spoke about all the things that opposed God in every way. That is, the world is opposed to God because God gave the Devil permission to rule the world. And the Devil hates that Jesus speaks the truth about God. The Jewish religious leaders also hated Jesus because he spoke the truth about God.

See: World; Satan (The Devil)

What did Jesus mean by saying, "I am not going up to the feast"?

[7:8]

Some ancient copies of the Bible said "I am not going up to this feast." This means that Jesus was not going to the feast at any time. Other ancient copies of the Bible said "I am not yet going up to the feast." This means that Jesus was going to the feast, but he was not going to the feast yet. They both mean that it was not the right time for Jesus to go up to the feast.

See: Differences in the Ancient Copies of the Bible

7:10-13

Why did the people fear the Jewish leaders?

[7:13]

Though many of the people at the feast knew Jesus to be a good man and that he did many miracles, they feared speaking about Jesus because the Jewish leaders punished those who spoke well of Jesus. Perhaps the Jewish leaders believed Jesus did not speak the truth about God.

See: Miracle

7:14-15

Why did the Jewish leaders say Jesus never studied the scriptures?

[7:15]

Jesus taught the scriptures in a way the Jewish leaders did not know. People living in that time period only studied the scriptures when they were taught by a rabbi. When someone taught, the Jewish leaders knew which rabbi was their teacher. The Jewish leaders did not know who taught Jesus. Therefore, they said that Jesus never studied the scriptures.

See: Rabbi

7:16-18

How is a person willing to do what God wants?

[7:17]

When a person is “willing”(θέλω/g2309) to do what God wants, it means he makes a choice to learn what God wants him to do and wants to do the things God wants him to do. He can do this by going through and learning the scriptures to see what they say about God and the things God wants.

What are the benefits for the person who is willing to do what God wants?

[7:17. 7:18]

A person who is willing to do what God wants, will be able to know if someone is teaching the truth about God. That is, because a person learns about what God wants by reading and studying the scriptures, he will know what is the truth about God.

7:19-24

How did circumcision come from the fathers?

[7:22]

The Law of Moses told the Jews to circumcise their male children. God commanded Abraham to use circumcision. This was before the birth of Moses (see: Genesis 17:9-14). The Jews circumcised each male child eight days after birth. If the eighth day was a Sabbath, they circumcised the baby on the Sabbath.

See: Law of Moses; Circumcise (Circumcision); Sabbath

How did the Jewish leaders not observe the sabbath correctly?

[7:23]

The sabbath laws did not forbid people from doing good on the sabbath day. However, the Jewish leaders avoided doing any kind of work. This made it seem that they obeyed the sabbath laws in the Law of Moses. Jesus challenged the thinking of the Jewish leaders with doing good things on the sabbath (see: Matthew 12:11-12; Luke 13:14-17). Once again, Jesus told the Jewish leaders to judge by what is “right”(δίκαιος/g1342) and good.

See: Sabbath; Circumcise (Circumcision); Law of Moses

7:25-32

Why did some people in Jerusalem not believe Jesus was the Messiah?

[7:26, 7:27]

Some people thought that Jesus cannot be the Messiah. They knew Jesus grew up in Nazareth. They thought the Messiah came through a miracle and when no one thought he would come. Malachi said that the Lord will suddenly come to His temple (see: Malachi 3:1). Therefore, some people thought no one would know from where the Messiah comes.

See: Messiah (Christ); Miracle, Temple

Why did some people in Jerusalem believe Jesus was the Messiah?

[7:31]

These Jews believed Jesus was the messiah because they knew when the true messiah came to Israel, he was not going to do more miraculous signs than Jesus already did.

See: Messiah (Christ); Miracle; Sign

Why were the Jewish leaders not able to arrest Jesus?

[7:30]

The Jewish leaders wanted to arrest Jesus, but it was not his “hour.” That is, it was not the time he knew that he would be killed and wanted to die so that people could have peace with God (see: 8:20; 12:23-27; 13:1; 17:1). Jesus was not able to be arrested until God allowed it to happen.

7:32-36

Where was Jesus going that others were unable to come?

[7:34]

Many scholars think Jesus spoke about going to the cross to die for sin, rising from the dead, and then going to the Father in heaven. The Jewish leaders did not know that Jesus spoke about returning to heaven. That is, from where he came. They thought Jesus spoke about going to one of the Gentile nations.

See: Cross; Sin; Resurrect (Resurrection) ; God the Father; Heaven; Gentile

7:37-39

How do people come to Jesus to drink?

[7:37]

Many scholars think that in the same way God gave water from a rock in the wilderness to provide the physical needs of the people of Israel, "drinking" from Jesus provided their spiritual needs (see: Numbers 20:1-13). This was a metaphor. People come to Jesus and drink by believing in him. The Bible speaks of this. Jesus said that for those people who believe in him, there will be living water flowing from them. The living water is a metaphor for the Spirit of God who comes to live in those who believe in Jesus Christ (see: Ephesians 1:13-14).

See: Wilderness; Spirit (Spiritual); Metaphor; Indwelling of the Holy Spirit

7: 40-52

Why did Jesus' words divide the people?

[7:43]

John wrote five different ways the things Jesus said divided the people.

Some people thought Jesus was the Messiah. They even said this. Other people did not think he was the Messiah. They thought the Messiah to come from Bethlehem. They did not know that Jesus was born in Bethlehem. He moved to Galilee and grew up in that area. Some people wanted Jesus arrested because he made them angry. He confused many officials because they never heard anyone speak in the way he spoke. The Jewish leaders began to question whether any of the officials believed in Jesus. They set out to prove that no prophet came from Galilee.

See: Messiah (Christ); Prophet

See Map: Bethlehem, Galilee

John 7:1

General Information:

Jesus is in Galilee speaking to his brothers. These verses tell about when this event occurred.

After these things

These words tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples" (John 6:66-71) or "Some time later" traveled

The reader should understand that Jesus is probably walking rather than riding on an animal or in a vehicle. the Jews were seeking to kill him

Here "the Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "the Jewish leaders were making plans to kill him"

John 7:2

Now the Jewish Festival of Shelters was near

"Now the time for the festival of the Jews was near" or "Now it was almost time for the Jewish festival of Shelters"

John 7:3

brothers

This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.

the works that you do

The word "works" refers to the miracles that Jesus had performed.

John 7:4

he himself

The word "himself" is a reflexive pronoun that emphasizes the word "he."

the world

Here "the world" is a metonym for all of the people in the world. Alternate translation: "all people" or "everyone"

John 7:5

For even his brothers did not believe in him

This sentence is a stop from the main story. Here John gives

background information about the brothers of Jesus.

his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "his younger brothers"

John 7:6

My time has not yet come

The word "time" is a metonym. Jesus is implying that it is not the right time for him to bring his ministry to a close. Alternate translation: "It is not the right time for me to end my work"

your time is always ready

"any time is good for you"

John 7:7

The world cannot hate you

Here the "world" is a metonym for the people who live in the world. Alternate translation: "The people in the world cannot hate you"

I testify about it that its works are evil

"I tell them that what they are doing is evil"

John 7:8

Connecting Statement:

Jesus continues speaking to his brothers.

my time has not yet been fulfilled

Here Jesus is implying that if he goes to Jerusalem, he will bring his work to an end. Alternate translation: "It is not the right time for me to go to Jerusalem"

John 7:9

General Information:

This page has intentionally been left blank.

John 7:10

General Information:

The setting of the story has changed. Jesus and his brothers are now at the festival.

when his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "when his younger brothers"

he also went up

Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.

not publicly but in secret

These two phrases mean the same thing. The idea is repeated for emphasis. Alternate translation: "very secretly"

John 7:11

The Jews were looking for him

Here the word "Jews" is a synecdoche for "the Jewish leaders." The word "him" refers to Jesus. Alternate translation: "The Jewish leaders were looking for Jesus"

John 7:12

he leads the crowds astray

Here "leads ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "he deceives the people"

John 7:13

fear

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

the Jews

The word "Jews" is a synecdoche for the leaders of the Jews who opposed Jesus. Alternate translation: "the Jewish leaders"

John 7:14

General Information:

Jesus is now teaching the Jews in the temple.

John 7:15

How does this man know so much?

The remark appears in the form of a question to emphasize the Jewish leaders' surprise that Jesus has so much knowledge. Alternate translation: "It is amazing how much he knows about the scriptures!"

John 7:16

but is of him who sent me

"but comes from God, the one who sent me"

John 7:17

Connecting Statement:

Jesus continues speaking to the Jews.

John 7:18

but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him

"when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie"

John 7:19

Connecting Statement:

Jesus continues speaking to the Jews.

Did not Moses give you the law?

This remark appears in the form of a question to add emphasis. Alternate translation: "It was Moses who gave you the law"

keeps the law

"obeys the law"

Why do you seek to kill me?

Jesus questions the motives of the Jewish leaders who want to kill him for breaking the law of Moses. He implies that the leaders themselves do not keep that same Law.

Alternate translation: "You break the Law yourselves and yet you want to kill me!"

John 7:20

You have a demon

"This shows that you are crazy, or maybe a demon is controlling you!"

Who seeks to kill you?

This remark appears in the form of a question to add emphasis. Alternate translation: "No one is trying to kill you!"

John 7:21

one work

"one miracle" or "one sign"

you all marvel

"you all are shocked"

John 7:22

not that it is from Moses, but from the ancestors

Here John provides additional information about circumcision.

on the Sabbath you circumcise a man

Jesus implies that the act of circumcision also involves work. Alternate translation: "you circumcise a male baby on the Sabbath. That is working too"

on the Sabbath

"on the Jewish Day of Rest"

John 7:23

If a man receives circumcision on the Sabbath so that the law of Moses is not broken

"If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"

why are you angry with me because I made a man completely healthy on the Sabbath?

This remark appears in the form of a question to add emphasis. Alternate translation: "you should not be angry with me because I made a man completely well on the Sabbath!"

on the Sabbath

"on the Jewish Day of Rest"

John 7:24

Do not judge according to appearance, but judge righteously

Jesus implies that the people should not decide what is right, based only on what they can see. Behind the action is a motive that cannot be seen. Alternate translation: "Stop judging people according to what you see! Be more concerned with what is right according to God"

John 7:25

Is not this the one they seek to kill?

This remark appears in the form of a question to add emphasis. Alternate translation: "This is Jesus whom they are seeking to kill!"

John 7:26

they say nothing to him

This implies that the Jewish leaders are not opposing Jesus. Alternate translation: "they say nothing to oppose him"

It cannot be that the rulers indeed know that this is the Christ, can it?

This remark appears in the form of a question to add

emphasis. Alternate translation: "Maybe they have decided that he is truly the Messiah!"

John 7:27

General Information:

This page has intentionally been left blank.

John 7:28

cried out

"spoke in a loud voice"

in the temple

Jesus and the people were actually in the courtyard of the temple. Alternate translation: "in the temple courtyard"

You both know me and know where I come from

John uses irony in this statement. The people believe that Jesus is from Nazareth. They do not know that God sent him from heaven and that he was born in Bethlehem.

Alternate translation: "You all know me and you think you know where I come from"

of myself

"on my own authority." See how you translated "of himself" in John 5:19.

he who sent me is true

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

John 7:29

General Information:

This page has intentionally been left blank.

John 7:30

his hour had not yet come

The word "hour" is a metonym that represents the right time for Jesus to be arrested, according to God's plan.

Alternate translation: "it was not the right time to arrest him"

John 7:31

When the Christ comes, will he do more signs than what this one has done?

This remark appears in the form of a question to add emphasis. Alternate translation: "When the Christ comes, surely he will not be able to do more signs than this man has done!"

signs

This refers to the miracles that prove that Jesus is the Christ.

John 7:32

General Information:

This page has intentionally been left blank.

John 7:33

I am still with you for a short amount of time

"I will remain with you for only a short period of time"

then I go to him who sent me

Here Jesus refers to God the Father, who sent him.

John 7:34

where I go, you will not be able to come

"you will not be able to come to the place where I am"

John 7:35

The Jews therefore said among themselves

The "Jews" is a synecdoche that represents the leaders of the Jews who opposed Jesus. Alternate translation: "The Jewish leaders said among themselves"

the dispersion

This refers to the Jews that were spread all across the Greek

world, outside of Palestine.

John 7:36

What is this word that he said

This "word" is a metonym which stands for the meaning of the message that Jesus had shared, which the Jewish leaders had failed to understand. Alternate translation:

"What is he talking about when he said"

John 7:37

General Information:

Some time has passed. It is now the last day of the festival and Jesus speaks to the crowd.

great day

It is "great" because it is the last, or most important, day of the festival.

If anyone is thirsty

Here the word "thirsty" is a metaphor that means one's great desire for the things of God, just as one "thirsts" for water. Alternate translation: "Anyone who desires the things of God like a thirsty man desires water"

let him come to me and drink

The word "drink" is a metaphor that means to receive the spiritual life that Jesus provides. Alternate translation: "let him come to me and quench his spiritual thirst"

John 7:38

He who believes in me, just as the scripture says

"As the scripture says about anyone who believes in me"

rivers of living water will flow

The "rivers of living water" is a metaphor that represents the life that Jesus provides for those who are spiritually "thirsty." Alternate translation: "spiritual life will flow like rivers of water"

living water

Possible meanings are 1) "water that gives life" or 2) "water that causes people to live."

from his belly

Here the belly represents the inside of a person, specifically the non-physical part of a person. Alternate translation: "from inside of him" or "from his heart"

John 7:39

General Information:

In this verse the author gives information to clarify what Jesus is talking about.

But he

Here "he" refers to Jesus.

the Spirit had not yet been given

John implies that the Spirit would later come to live in those who trusted Jesus. Alternate translation: "the Spirit had not yet come to live in the believers"

because Jesus was not yet glorified

Here the word "glorified" refers to the time when God would honor the Son after his death and resurrection.

John 7:40

This is indeed the prophet

By saying this, the people are indicating that they believe Jesus is the prophet like Moses that God had promised to send. Alternate translation: "This is indeed the prophet who is like Moses that we have been waiting for"

John 7:41

Does the Christ come from Galilee?

This remark appears in the form of a question to add emphasis. Alternate translation: "The Christ cannot come from Galilee!"

John 7:42

Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?

This remark appears in the form of a question to add emphasis. Alternate translation: "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!"

Have the scriptures not said ... was?

The scriptures are referred to as if they were actually speaking as a person speaks. Alternate translation: "Did the prophets not write in the scriptures ... was?" or "The prophets wrote in the scriptures ... was."

where David was

"where David lived"

John 7:43

So there arose a division in the crowds because of him

The crowds could not agree about who or what Jesus was.

John 7:44

but no one laid hands on him

To lay hands on someone is an idiom which means to grab him or to hold onto him. Alternate translation: "but no one grabbed him to arrest him"

John 7:45

the officers

"the temple guards"

John 7:46

Never has anyone spoken like this

The officers exaggerate to show how impressed they are by what Jesus said. You may need to make explicit that the officers were not claiming to know everything that every person in all times and places had ever said. Alternate translation: "We have never heard anyone say such amazing things as this man!"

John 7:47

So the Pharisees

"Because they said that, the Pharisees"

answered them

"answered the officers"

Have you also been deceived?

The remark appears in the form of a question to add emphasis. The Pharisees are shocked at the response of the officers. Alternate translation: "You have been deceived

too!"

John 7:48

Have any of the rulers believed in him, or any of the Pharisees?

This remark appears in the form of a question to add emphasis. Alternate translation: "None of the rulers or Pharisees have believed in him!"

John 7:49

the law

This is a reference to the law of the Pharisees and not the law of Moses.

But this crowd that does not know the law, they are cursed

"As for this crowd that does not know the law, God will cause them to perish!"

John 7:50

one of the Pharisees, who came to him earlier

John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information.

John 7:51

Does our law judge a man ... what he does?

This remark appears in the form of a question to add emphasis. This can be translated as a statement. Alternate translation: "Our Jewish law does not allow us to judge a man ... what he does!"

Does our law judge a man ... does?

Here Nicodemus speaks of the law as if it were a person. If this is not natural in your language, you may translate it with a personal subject. Alternate translation: "Do we judge a man ... does?" or "We do not judge a man ... does."

John 7:52

Are you also from Galilee?

The Jewish leaders know that Nicodemus is not from Galilee. They ask this question as a way of scoffing at him. Alternate translation: "You must also be one of those inferior persons from Galilee!"

Search and see

This is an ellipsis. You may wish to include the information that does not appear. Alternate translation: "Search carefully and read what is written in the Scriptures"

no prophet comes from Galilee

This probably refers to the belief that Jesus was born in Galilee.

John 7:53

General Information:

The best early texts do not have 7:53-8:11. The ULB has set them apart in square brackets

Chapter 8

¹ Jesus went to the Mount of Olives. ² Early in the morning he came to the temple again, and all the people came; he sat down and taught them. ³ The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle.

⁴ Then they said to him, "Teacher, this woman has been caught in the act of adultery. ⁵ Now in the law, Moses commanded us to stone such people; what do you say about her?" ⁶ They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger.

⁷ When they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him be the first to throw a stone at her." ⁸ Again he stooped down, and wrote on the ground with his finger.

⁹ When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. ¹⁰ Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" ¹¹ She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] ²

¹² Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life." ¹³ The Pharisees said to him, "You testify about yourself; your testimony is not true."

¹⁴ Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. ¹⁵ You judge according to the flesh; I judge no one. ¹⁶ Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me."

¹⁷ Yes, and in your law it is written that the testimony of two men is true. ¹⁸ I am he who testifies about myself, and the Father who sent me testifies about me."

¹⁹ They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father also." ²⁰ He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

²¹ So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." ²² The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?"

²³ Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins."

²⁵ They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. ²⁶ I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." ²⁷ They did not understand that he was speaking to them about the Father.

²⁸ Jesus said, "When you have lifted up the Son of Man, then you will know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. ²⁹ He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." ³⁰ As Jesus was saying these things, many believed in him.

³¹ Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; ³² and you will know the truth, and the truth will set you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?"

³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ Therefore, if the Son sets you free, you will be truly free."

³⁷ I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. ³⁸ I say what I have seen with my Father, and you also do what you heard from your father."

³⁹ They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ⁴⁰ Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. ⁴¹ You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God."

⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my words? It is because you cannot hear my words. ⁴⁴ You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies."

⁴⁵ Yet, because I speak the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I speak the truth, why do you not believe me? ⁴⁷ He who is of God hears the words of God; you do not hear them because you are not of God."

⁴⁸ The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" ⁴⁹ Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me."

⁵⁰ I do not seek my glory; there is one seeking and judging. ⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death."

⁵² The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' ⁵³ You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. ⁵⁵ You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. ⁵⁶ Your father Abraham rejoiced at seeing my day; he saw it and was glad."

⁵⁷ The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." ⁵⁹ Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

See the note on John 7:53.

See the note on John 7:53.

John 8 General Notes

Structure and formatting

Translators may wish to include a note at verse 1 to explain to the reader why they have chosen to translate or to not translate verses 8:1-11.

Special concepts in this chapter

A light and darkness

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

I AM

John records Jesus as saying these words four times in this book, three times in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

The Scribes and Pharisees' trap

The Scribes and Pharisees wanted to trick Jesus. They wanted him to say either that they should keep the law of Moses by killing a woman whom they had found committing adultery or that they should disobey the law of Moses and forgive her sin. Jesus knew that they were trying to trick him and that they did not really want to keep the law of Moses. He knew this because the law said that both the woman and the man should die, but they did not bring the man to Jesus. (See: adultery)

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 8:1 Notes](#)

John 8

8:1-6

Why is John 7:53-8:11 not inside of all Bibles?

[8:1]

Many ancient copies of the Greek New Testament do not have John 7:53-8:11. Many Bible translations do not have these verses because some scholars do not think John wrote these verses when he wrote this book. However, some Bible translations have the verses because other scholars think John wrote these words even though some old copies of the Greek New Testament are missing these verses. Some English bibles place these verses in brackets: []. The brackets tell the translators that scholars do not know whether John wrote these verses. Overall, the oldest copies of the Greek New Testament do not have these verses, but many old copies of the Greek New Testament have these verses.

See: Differences in the Ancient Copies of the Bible

What is the Mount of Olives?

[8:1]

See: Mount of Olives

See Map: Mount of Olives

Where was the Jewish Temple?

[8:2]

See: Temple

See Map: Jerusalem

Why did the scribes and Pharisees bring a woman adultery before Jesus?

[8:4]

The Pharisees brought the adulterous woman to Jesus because they wanted to trap him with questions about the Law of Moses. They asked Jesus whether he thought the woman needed to be killed. The Law of Moses said that adulterers were to be stoned to death (see: Leviticus 20:10; Deuteronomy 22:22). If Jesus told the Pharisees to kill the woman, this was against the law of the Roman Empire. That is, the law of the Roman Empire said that only the Roman government was able to put people to death for their crimes (see: 18:31). If Jesus told the Pharisees to let the woman go free, then he broke the Law of Moses.

See: Adultery; Scribe; Pharisees; Law of Moses; Scribe, Pharisees, Law of Moses; Rome (Roman Empire, Caesar)

Why did Jesus write on the ground with his finger?

[8:6]

Scholar's do not know why Jesus wrote on the ground with his finger. Some scholars think that Jesus' bending down and writing on the ground meant that he ignored the Pharisees and that they accused the women. Other scholars think he did this to show that Jesus was not going to judge the woman. Still other scholars think Jesus drew a picture to show the message spoken by the prophet Jeremiah. That is, what happens to those who forsake God (see: Jeremiah 17:13).

See: Prophet

8:7-9

How did Jesus challenge the Scribes and Pharisees?

[8:7]

Jesus challenged the scribes and pharisees when he got the crowd to focus on the hypocrisy of the scribes and Pharisees instead of the woman's sins. Some Pharisees thought they obeyed the Law of Moses. While they did obey some of the Law of Moses, they did not obey the whole Law of Moses. This is because they did not understand the Law of Moses. The Pharisees knew they sinned. They knew they could not judge the woman because they were sinners also.

See: Scribe; Pharisees; Hypocrisy (Hypocrite); Sin; Law of Moses

8:12

Why did Jesus call himself the "light of the world"?

[8:12]

Jesus said "I am the light of the world" so that people would know that he is God (see: 1 John 1:5; Isaiah 42:5-6). This is the second time Jesus said "I am" statement made by Jesus about which John has written (see: 6:35). Many scholars think Jesus said, "I am the light of the world" toward the end of the Festival of Shelters. Part of this celebration included the lighting of many oil lamps and candles within the temple. This feast is still celebrated by the Jewish people today around the world. However, they are no longer able to celebrate in the temple because it was destroyed. The lighting of the oil lamps reminded the people of how God appeared as a column of fire when he led the people of Israel through the wilderness (see: Exodus 13:18-22).

See: Light and Darkness (Metaphor); Yahweh (I am); Festival of Shelters; Temple; Wilderness

8:13-20

How did Jesus respond when the Pharisees' accused the woman?

[8:14]

Jesus said the Pharisees were wrong to accuse the woman. The Law of Moses said they needed two witnesses to prove an accusation true (see: Deuteronomy 19:15). Jesus said he two witnesses, God the Father and himself. Jesus explained why his witness was true. That is, he knew everything. The Pharisees did not know this because they only saw things and heard things. They did not know things about heaven (see: 7:27-28; 9:29). John the Baptist also said that Jesus was the light of the world (see:1:8-9).

See: Pharisees; Law of Moses; Witness (Martyr); God the Father; Heaven; Light and Darkness (Metaphor)

Why did the Pharisees ask Jesus about his father?

[8:19]

Some scholars think the Pharisees knew Jesus spoke about God being his father. However, they did not allow a witness who could not be seen. Therefore, they asked where was his father.

See: Pharisees; God the Father

8:21-24

What did Jesus mean when he said, "I am going away"?

[8:21]

Jesus said, "I am going away." Perhaps Jesus spoke of going to God the Father. That is, he went to the cross to die, he resurrected, and then he went to God the Father in heaven (see: 7:33-36).

See: God the Father; Cross; Resurrect (Resurrection) ; Heaven

Why did Jesus tell the Jews they were going to die in their sin?

[8:21]

Jesus told the Jews they were going to die in their sin because they did not believe God the Father sent Jesus to the earth. The Jews believed obeying the Law of Moses and doing good things gave them peace with God. However, scripture teaches that no one can be at peace with God because they do good things (see: Galatians 2:16). They needed to believe in God and that God the Father sent Jesus to the earth.

See: Sin; God the Father; Law of Moses

8:25-30

Why did the Pharisees question Jesus about who he was?

[8:25]

Because Jesus said "I am" the Jews began to question Jesus. These were the words God used when he told Moses his name

(see: Exodus 3:14). Therefore, the Jews knew when Jesus said “I am,” he was saying that he is God. Jews did not even say the name “I am” when talking about God. They feared they might not say it correctly. They thought saying God’s name wrong dishonored God. Therefore, the Jews did not want to listen to Jesus about who he said he was. They thought he dishonored God both by saying God’s name.

See: Yahweh (I am)

What does it mean that the Son of Man will be lifted up?

[8:28]

John said that the Son of Man will be lifted up. Some scholars think Jesus spoke about the time when he would be nailed to and lifted up on the cross to die. Other scholars think Jesus spoke about his being lifted up on the cross and being lifted up into heaven. That is, he went to heaven after he was resurrected.

See: Cross; Heaven; Resurrect (Resurrection)

What did Jesus mean by saying, “then you will know”?

[8:28]

Jesus said that “you will know.” Some scholars think Jesus spoke about the time that came after his resurrection when he showed proved to people that he is God. Other scholars think Jesus spoke about a time in the future when the temple was going to be destroyed in the same way Jesus prophesied. The Pharisees were going to know because of the words Jesus spoke, not because the Holy Spirit helped them to believe Jesus.

See: Resurrect (Resurrection) ; Temple; Prophecy (Prophecy) ; Pharisees; Holy Spirit

8:31-41

How do Christians remain in Jesus’ words?

[8:31]

Some scholars think that to “remain”(μένω/g3306) in Jesus’ words is to continue following his teaching. That is, to obey the words he taught. Other scholars think Jesus was talking about Jesus’ words helping to change someone.

Jesus said that those who remain in his word will “know”(γινώσκω/g1097) the truth. That is, they will know that the things said in Scripture are true and that they will live in the right way. The truth rules the Christian’s life. Jesus said this truth set a person “free”(ἐλευθερώω/g1659). That is, Christians will know that sin no longer rules their lives.

See: Free (Freedom)

How did the people respond to Jesus’ statement about truth setting them free?

[8:32]

John wrote that the people responded “against him”(πρός/g4314; αὐτός/g0846) when he said the truth will set them free. Some scholars think these people were those that did believe the words of Jesus (see: 8:31) at one time. Other scholars think these people were the Jews that never believed Jesus’ words. The people against Jesus thought they were free because they were descendants of Abraham.

See: Free (Freedom); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

How did Jesus respond to the Jews’ claim of Abraham as their father?

[8:41]

Jesus agreed the Jews were physical descendants of Abraham. However, Jesus told the Jews they followed a different father. That is, because they did not do the things that Abraham did, they were not his true descendants. Jesus told the Jews they did not receive his “word” (λόγος/g3056) because they followed a different father. But, the Jews then told Jesus that God was their father. Perhaps Jesus was saying that they were acting like another father, Satan (see: 1 John 3:10).

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Satan (The Devil); Children of God

8:42-47

How did Jesus respond to the Jews’ claim of God being their father?

[8:42]

Jesus told the Jews if God was their father, then they needed to love Jesus. That is, Jesus is from God (see: 5:19-24; 1 John 5:1). And those who loved God their Father also loved God’s Son, Jesus. Jesus tells the Jews they belong to the devil. He said the devil was their father, not God. This is because the Jews did not understand the truth of Jesus’ words.

See: 1 John 3:10

See: God the Father; Son of God; Children of God; Satan (The Devil)

Why did the Jews not believe the words of Jesus?

[8:45, 8:46]

Jesus said “because”(ὅτι/g3754) he speaks the truth, the Jews did not believe him. What proved that a person was a child of God was that he loved the truth. Because Jesus is the truth, they were going to believe in him if they were really God’s children. The children of the devil did not accept the truth. The devil is the father of lies. That is, he was the first liar. Jesus told the Jews they did not “hear”(ἀκούω/g0191) the words of God because they did not truly belong to God.

See: Children of God; Satan (The Devil)

8:48-53

Why did the Jews say that Jesus was possessed by a demon?

[8:48]

Some scholars think because Jesus accused the Jews of following a different father than that of Abraham or even God, the Jews said Jesus was possessed by a demon. These scholars think the Jews thought Jesus' claim to come from God was an insult to God. The Jews said that this proved that a demon possessed Jesus. They also called Jesus a Samaritan. The Jews hated Samaritans and thought they did not believe in the true God.

See: Demon; Demon Possession (Casting Out Demons); Samaria

In what way did the Jews dishonor Jesus?

[8:49]

The Jews dishonored Jesus by accusing him of many things that were not true. Not only did they accuse Jesus of having a demon, but they accused him of being a Samaritan. They also accused him of disobeying what the Law of Moses said about the sabbath (see: 5:18). They also dishonored Jesus because they did not believe in him when he said he was equal with God. Jesus said earlier in the Book of John that whoever did not honor the Son also did not honor the Father (see: 5:22-23). Jesus also honored the Father by stating he does not want the people to honor him.

See: Demon; Demon Possession (Casting Out Demons); Samaria; Law of Moses; Sabbath; Son of God; God the Father; Jesus is God

In what way will a person who keeps Jesus' word never die?

[8:51]

When a person "keeps" (τηρέω/g5083) the word of Jesus, they obey the things Jesus told them to do. Then people know that Jesus has given him a new type of life and that he will live together with God in heaven. That is, he heard the things Jesus said to do and did the things Jesus said to do. Because this person believes in Jesus and does what honors him, John wanted to say that he will never be "die," that is he will never be separated from God. This is what the scriptures call the "second death." The Jews were only thinking about the first death by saying that Abraham died. They did not know who Jesus is. They did not understand the things that he said.

See: Born Again (New Life, Regeneration); Eternal Life; Heaven; Die (Death)

8:54-56

What did Jesus mean by saying "my glory is nothing?"

[8:54]

By saying "my glory is nothing" Jesus said that he completely obeyed God the Father. It is the Father who honors Jesus. Perhaps Jesus spoke about the glory that was going to follow his death his resurrection, and his return to God Father (see: 17:5).

See: Glory (Glorify); God the Father; Resurrect (Resurrection) ; God the Father

In what way did the Jews not know God?

[8:55]

Jesus told the Jews they did not "know" (γινώσκω/g1097) God because those who know God also do what he told them to do. Jesus said he knows God and does what God the Father tells him to do. The Jews did not know God because they did not honor God the Son whom God sent (see: 5:37-47).

See: God the Father; Son of God

In what way did Abraham see Jesus' day?

[8:56]

Some scholars think Abraham saw Jesus' day when his son Isaac was born. God promised Abraham a son, and he said he was going to bless the whole world through this son. Other scholars think Abraham saw Jesus' day when Abraham walked up the mountain to sacrifice his son Isaac. There Abraham saw God give the "lamb" for the sacrifice. In place of Isaac, God sent a ram to be sacrificed to him. This ram was a symbol of Jesus coming to be sacrificed for people's sins (See: Genesis 22; Exodus 12; John 1:29). He is the "lamb of God." These scholars think when God gave the ram for the sacrifice, He showed Abraham about the Messiah's coming.

See: Bless (Blessing); Lamb of God; Sacrifice; Symbol; Messiah (Christ)

8:57-59

Who did Jesus say he is?

[8:58]

Jesus told the Jews he is the "I Am." Jesus was saying that he is God. This is how he knew Abraham. The Jews thought Jesus insulted God by saying this. They began to pick up stones to throw at Jesus. The Law of Moses said to stone someone who insulted God (see: Leviticus 24:16).

See: Yahweh (I am); Law of Moses

John 8:1

General Information:

While some texts have 7:53-8:11, the best and earliest texts

do not include them.

Connecting Statement:

Verse 1 tells us where Jesus went at the end of the previous

chapter.

John 8:2

all the people

This is a general way of speaking. It means "many people."

John 8:3

The scribes and the Pharisees brought

Here the phrase "the scribes and the Pharisees" is a synecdoche that represents some of the members of these two groups. Alternate translation: "Some scribes and Pharisees brought" or "Some men who taught the Jewish laws and some who were Pharisees brought"

a woman caught in the act of adultery

This is a passive statement. You may translate it in an active form. Alternate translation: "a woman whom they had found committing adultery"

John 8:4

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

John 8:5

such people

"people like that" or "people who do that"

what do you say about her?

"so you tell us. What should we do about her?"

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

What they would accuse him of can be made explicit.

Alternate translation: "so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law"

John 8:7

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

When they continued

The word "they" refers to the scribes and Pharisees.

The one among you who has no sin

The abstract noun "sin" can be expressed with the verb sin.

Alternate translation: "The one among you is has never sinned" or "If any one of you has never sinned"

let him

"let that person"

John 8:8

he stooped down

"he bent down"

John 8:9

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

one by one

"one after another"

John 8:10

Woman, where are your accusers

When Jesus called her "woman," he was not trying to make her feel insignificant. If people in your language group would think that he was doing that, this can be translated without the word "Woman."

John 8:11

General Information:

This page has intentionally been left blank.

John 8:12

General Information:

Jesus is speaking to a crowd near the treasury in the temple after either the events of [John 7:1-52]

I am the light of the world

Here the "light" is a metaphor for the revelation that comes from God. Alternate translation: "I am the one who gives light to the world"

the world

This is a metonym for the people. Alternate translation: "the people of the world"

he who follows me

This is an idiom that means "everyone who does what I teach" or "everyone who obeys me"

will not walk in the darkness

To "walk in darkness" is a metaphor for living a sinful life.

Alternate translation: "will not live as if he were in the darkness of sin"

light of life

The "light of life" is a metaphor for the truth from God that gives spiritual life. Alternate translation: "truth that brings eternal life"

John 8:13

You testify about yourself

"You are just saying these things about yourself"

your testimony is not true

The Pharisees are implying that the witness of only one person is not true because it cannot be verified. Alternate translation: "you cannot be your own witness" or "what you say about yourself may not be true"

John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

Possible meanings are 1) "I do not judge anyone yet" or 2) "I am not judging anyone now."

John 8:16

if I judge

Possible meanings are 1) "if I judge people" or 2) "whenever I judge people"

my judgment is true

Possible meanings are 1) "my judgment will be right" or 2) "my judgment is right."

I am not alone, but I am with the Father who sent me

Jesus, the Son of God, has authority because of his special relationship with his Father.

I am not alone

The implied information is that Jesus is not alone in his judgment. Alternate translation: "I am not alone in how I judge" or "I do not judge alone"

I am with the Father who sent me

The Father and the Son judge together. Alternate translation: "the Father who sent me also judges with me"

or "the Father who sent me judges as I do"

the Father

This is an important title for God. If your language must state whose Father this is, you could say "my Father" since Jesus switches to that in the following verses.

John 8:17

Connecting Statement:

Jesus continues speaking to the Pharisees and other people about himself.

Yes, and in your law

The word "Yes" shows that Jesus is adding to what he was saying before.

it is written

This is a passive phrase. You may translate it in an active form with a personal subject. Alternate translation: "Moses wrote"

the testimony of two men is true

The logic implied here is that one person can verify the words of another. Alternate translation: "if two men say the same thing, then people know it is true"

John 8:18

I am he who testifies about myself

Jesus testifies about himself. Alternate translation: "I give evidence to you about myself"

the Father who sent me testifies about me

The Father also testifies about Jesus. You could make it explicit that this means Jesus's testimony is true. Alternate translation: "my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

the Father

This is an important title for God. If your language must state whose Father this is, you could say "my Father" since Jesus switches to that in the following verses.

John 8:19

You know neither me nor my Father; if you had known me, you would have known my Father also

Jesus indicates that to know him is to also know the Father. Both Father and Son are God. "Father" is an important title for God.

my Father

This is an important title for God.

John 8:20

General Information:

Here there is a break in Jesus's speaking where the author give us background information regarding where Jesus had been teaching. Some languages may require the information about the setting to be placed at the beginning of this part of the story in [John 8:12]

his hour had not yet come

The word "hour" is a metonym for the time for Jesus to die. Alternate translation: "it was not yet the right time for Jesus to die"

John 8:21

Connecting Statement:

Jesus continues speaking to the crowd.

die in your sin

Here the word "die" refers to spiritual death. Alternate translation: "die while you are still sinful" or "you will die

while you are sinning"

you cannot come

"you are not able to come"

John 8:22

The Jews said

Here "Jews" is a synecdoche for "the Jewish leaders."

Alternate translation: "The Jewish leaders said" or "The Jewish authorities said"

John 8:23

You are from below

"You were born in this world"

I am from above

"I came from heaven"

You are of this world

"You belong to this world"

I am not of this world

"I do not belong to this world"

John 8:24

you will die in your sins

"you will die without God's forgiving your sins"

that I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."

John 8:25

They said

The word "They" refers to the Jewish leaders (John 8:22).

John 8:26

these things I say to the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "these things I say to all the people"

John 8:27

the Father

This is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"

John 8:28

When you have lifted up

This refers to placing Jesus on the cross to kill him.

lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself.

Alternate translation: "lifted me, the Son of Man, up"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

As the Father taught me, I speak these things

"I am only saying what my Father taught me to say." The

word "Father" is an important title for God.

John 8:29

He who sent me

The word "He" refers to God.

John 8:30

As Jesus was saying these things

"As Jesus spoke these words"

many believed in him

"many people trusted him"

John 8:31

remain in my word

This is an idiom that means "to obey Jesus." Alternate translation: "obey what I have said"

my disciples

"my followers"

John 8:32

the truth will set you free

This is personification. Jesus speaks of "the truth" as if it were a person. Alternate translation: "if you obey the truth, God will set you free"

the truth

This refers to what Jesus reveals about God. Alternate translation: "what is true about God"

John 8:33

how can you say, 'You will be set free'?

This remark appears in the form of a question to express the Jewish leaders' shock at what Jesus has said. Alternate translation: "We do not need to be set free!"

John 8:34

Truly, truly

See how you translated this in John 1:51.

is the slave of sin

Here the word "slave" is a metaphor. This implies that "sin" is like a master for the one who sins. Alternate translation: "is like a slave to sin"

John 8:35

in the house forever

Here "house" is a metonym for "family." Alternate translation: "as a permanent member of a family"

the son remains forever

This is an ellipsis. You may translate it by including the implied words. Alternate translation: "the son is a member of the family forever"

John 8:36

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

It is implied that Jesus is talking about freedom from sin, which is a metaphor for being able not to sin. Alternate translation: "if the Son sets you free, you will truly be able to refrain from sin"

if the Son sets you free

"Son" is an important title for Jesus, the Son of God. Jesus was speaking about himself. Alternate translation: "If I, the Son, set you free"

John 8:37

Connecting Statement:

Jesus continues speaking to the Jews.

my word has no place in you

Here "word" is a metonym for the "teachings" or "message" of Jesus, which the Jewish leaders do not accept. Alternate translation: "you do not accept my teachings" or "you do not allow my message to change your life"

John 8:38

I say what I have seen with my Father

"I am telling you about the things I saw when I was with my Father"

you also do what you heard from your father

The Jewish leaders do not understand that by "your father"

Jesus is referring to the devil. Alternate translation: "you also continue doing what your father has told you to do"

John 8:39

father

forefather

John 8:40

Abraham did not do this

"Abraham never tried to kill anyone who told him the true revelation from God"

John 8:41

You do the works of your father

Jesus implies that their father is the devil. Alternate translation: "No! You are doing the things that your real father did"

We were not born in sexual immorality

Here the Jewish leaders imply that Jesus does not know who his real father is. Alternate translation: "We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"

we have one Father: God

Here the Jewish leaders claim God as their spiritual Father. This is an important title for God.

John 8:42

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 8:43

Why do you not understand my words?

Jesus is using this question mainly to rebuke the Jewish leaders for not listening to him. Alternate translation: "I will tell you why you do not understand what I say!"

It is because you cannot hear my words

Here "words" is a metonym for the "teachings" of Jesus.

Alternate translation: "It is because you will not accept my teachings."

John 8:44

You are of your father, the devil

"You belong to your father, Satan"

the father of lies

Here "father" is a metaphor for the one who originates all lies. Alternate translation: "he is the one who created all lies in the beginning"

John 8:45

Connecting Statement:

Jesus continues speaking to the Jews.

because I speak the truth

"because I tell you true things about God"

John 8:46

Which one of you convicts me of sin?

Jesus uses this question to emphasize that he has never sinned. Alternate translation: "None of you can show that I have ever sinned!"

If I speak the truth

"If I say things that are true"

why do you not believe me?

Jesus uses this question to scold the Jewish leaders for their unbelief. Alternate translation: "you have no reason for not believing in me!"

John 8:47

the words of God

Here "words" is a metonym for the "message" of God.

Alternate translation: "the message of God" or "the truth that comes from God"

John 8:48

The Jews

The "Jews" is a synecdoche that represents the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders"

Do we not truly say that you are a Samaritan and have a demon?

The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

John 8:49

General Information:

This page has intentionally been left blank.

John 8:50

Connecting Statement:

Jesus continues answering the Jews.

there is one seeking and judging

This refers to God.

John 8:51

Truly, truly

See how you translated this in John 1:51.

keeps my word

Here "word" is a metonym for the "teachings" of Jesus.

Alternate translation: "obeys my teachings" or "does what I say"

see death

This is an idiom that means to experience death. Here Jesus is referring to spiritual death. Alternate translation: "die spiritually"

John 8:52

Jews

Here "Jews" is a metonym for the "Jewish leaders" who opposed Jesus. Alternate translation: "Jewish leaders"

If anyone keeps my word

"If anyone obeys my teaching"

taste death

This is an idiom that means to experience death. The Jewish leaders mistakenly assume that Jesus is speaking only about physical death. Alternate translation: "die"

John 8:53

You are not greater than our father Abraham who died, are you?

The Jewish leaders use this question to emphasize that Jesus is not greater than Abraham. Alternate translation: "You are certainly not greater than our father Abraham who indeed died!"

father

forefather

Who do you make yourself out to be?

The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. Alternate translation: "You should not think that you are so important!"

John 8:54

it is my Father who glorifies me—about whom you say that he is your God

The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of God. Alternate translation: "it is my Father who honors me, and you say that he is your God"

John 8:55

keep his word

Here "word" is a metonym for what God says. Alternate translation: "I obey what he says to do"

John 8:56

my day

This is a metonym for what Jesus would accomplish during his life. Alternate translation: "what I would do during my life"

he saw it and was glad

"he foresaw my coming through God's revelation and he rejoiced"

John 8:57

Connecting Statement:

This is the end of the part of the story about Jesus speaking with the Jews in the temple, which began in John 8:12.

The Jews said to him

Here the "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders said to him"

You are not yet fifty years old, and you have seen Abraham?

The Jewish leaders use this question to express their shock that Jesus claims to have seen Abraham. Alternate translation: "You are less than fifty years old. You could not have seen Abraham!"

John 8:58

Truly, truly

See how you translated this in John 1:51.

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "before Abraham existed, I existed."

John 8:59

Then they picked up stones to throw at him

The Jewish leaders are outraged at what Jesus has said.

Here it is implied that they wanted to kill him because he had made himself equal to God. Alternate translation:

"Then they picked up stones to kill him because he claimed to be equal with God"

Chapter 9

¹ Now as Jesus passed by, he saw a man blind from birth. ² His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?"

³ Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. ⁴ We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. ⁵ While I am in the world, I am the light of the world."

⁶ After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. ⁷ He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing.

⁸ Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" ⁹ Some said, "It is he." Others said, "No, but he is like him." But he said, "I am the one."

¹⁰ They said to him, "Then how were your eyes opened?" ¹¹ He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." ¹² They said to him, "Where is he?" He replied, "I do not know."

¹³ They brought the man who used to be blind to the Pharisees. ¹⁴ Now it was the Sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then again the Pharisees asked him how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I now can see."

¹⁶ Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was a division among them. ¹⁷ So they asked the blind man again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." ¹⁸ Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight.

¹⁹ They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" ²⁰ So his parents answered them, "We know that this is our son and that he was born blind. ²¹ How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself."

²² His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. ²³ Because of this, his parents said, "He is an adult, ask him."

²⁴ So for a second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." ²⁵ Then that man replied, "I do not know if he is a sinner. One thing I do know: I was blind, and now I see."

²⁶ Then they said to him, "What did he do to you? How did he open your eyes?" ²⁷ He answered, "I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?"

²⁸ They insulted him and said, "You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but we do not know where this one is from."

³⁰ The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him.

³² Since the world began it has never been heard that anyone opened the eyes of a man born blind. ³³ If this man were not from God, he could do nothing." ³⁴ They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

³⁵ Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" ³⁶ He replied and said, "Who is he, Lord, that I may believe in him?" ³⁷ Jesus said to him, "You have seen him, and it is the one who is speaking with you." ³⁸ The man said, "Lord, I believe," and he worshiped him.

³⁹ Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." ⁴⁰ Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" ⁴¹ Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

John 9 General Notes

Special concepts in this chapter

"Who sinned?"

Many of the Jews of Jesus's time believed that if a person was blind or deaf or crippled, it was because he or his parents or someone in his family had sinned. This was not the teaching of the law of Moses. (See: sin and lawofmoses)

"He does not keep the Sabbath"

The Pharisees thought that Jesus was working, and so breaking the Sabbath, by making mud. (See: sabbath)

Important metaphors in this chapter

Light and darkness

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

Seeing and being blind

Jesus calls the Pharisees blind because they see that Jesus is able to heal blind people but they still do not believe that God sent him

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 9:1 Notes](#)

John 9

9:1-5

Why did the disciples ask Jesus, "who sinned?"

[9:2]

Some Jews thought a parent's sin caused their children to suffer or be ill. Here, Jesus said sin did not cause this man's blindness. This man was born blind to serve God in some way. Because he was blind, this allowed God to work in a special way in the man's life. That is, God used this man's problem to tell people about God.

See: Sin; Serve

Why did Jesus say he needed to work "while it was day"?

[9:4]

Some scholars think Jesus said he needed to work while it was day to say he needed to do the work of God while he was on the earth with his disciples. Other scholars think when Jesus said work must be done while it is day, he spoke about the amount of time God allowed for the gospel to be preached.

See: Disciple; Gospel; Preach (Preacher)

Why did Jesus say, "Night is coming"?

[9:4]

Jesus said, "Night is coming." Some scholars think Jesus was speaking about the disciples who were going to suffer after he died. Other scholars think Jesus spoke about when God will judge people. This is because night is dark. John also said that God is light. Perhaps John wanted to warn people that there will be a time when those who reject God will not be separated from God forever.

See: Disciple; Day of Judgment; Light and Darkness (Metaphor)

Why did Jesus say, "As long as I am in the world"?

[9:5]

Jesus said, "as long as I am in the world." Some scholars think Jesus spoke about his time on earth before he died. He did not live for very long, therefore he needed to work quickly. Other scholars think Jesus said he will always be in the world, even after he died. Jesus continues to live on the earth in some way through the Holy Spirit even after Jesus died.

See: Holy Spirit

How is Jesus the light of the world?

[9:5]

John said that Jesus is the "light of the world." This is a type of metaphor. One reason Jesus is the light of the world is because he is life. That is, he creates all people and makes them new and different after they believe in Jesus. John said Jesus is life, and the life was the "light of men" (see: 1:4-5). Jesus said that people who follow him will be given this light, that is, they will live forever with God in heaven (see: 8:12).

People can also see things because of light. Another reason Jesus is the light of the world is because he made the world in a way that everyone can see that there is a God who created the world (see: 1:9; Romans 1:19-20). Because God gave light for all people to know, it means all people are able to know and believe in God. But, many people did not believe (see: 1:10-11; Romans 1:18-23).

Jesus showed another reason he is the light of the world. He opened the eyes of a man born blind. Before Jesus, all the man could not see any light. Therefore, Jesus made it so that people could see light.

See: Light and Darkness (Metaphor); Heaven

9:6-7

Why did Jesus rub mud over the man's eyes?

[9:6]

Some scholars think Jesus rubbed mud over the man's eyes to show that he could do certain things that only God could do. In the same way God created man from the dust on the ground, Jesus used dust to create eyes that were able to see (see: Genesis 2:7). Some scholars think the man did not possess eyes at all. Others scholars think he possessed eyes, but that he was blind. Whether he had eyes or not, Jesus healed the man.

Why did Jesus send the blind man to the pool of Siloam?

[9:7]

Jesus sent the blind man to the pool of "Siloam" because people thought its waters were sacred. The Siloam pool is still

inside the wall of ancient Jerusalem. A spring flows into it through a long tunnel cut through rock during the lifetime of King Hezekiah (see: 2 Kings 20:20). Some scholars think Jesus sent the man to the pool of Siloam to tell them that in the same way the Jews rejected the waters of “Shiloah” in the Old Testament, so they rejected Jesus in the New Testament (see: Isaiah 8:6).

See: Holy (Holiness, Set Apart); Old Testament (Law and Prophets); New Testament

Map: Siloam

9:8-16

What did the man’s neighbors say about him?

[9:8]

Some of the man’s neighbors talked about how he was the man who used to sit and beg. Others said it must be a different man, someone who looked like the beggar. Scholars think the miracle performed on the man was so amazing, some of the people were unable to think it was the same beggar who was healed.

See: Miracle

Why was the man brought to the Pharisees after he was healed?

[9:13]

The man was brought to the Pharisees after he was healed. This is because no one ever saw a miracle of someone being given back their sight. The people brought the man to the Pharisees after he was healed so that they could hear how this kind of miracle happened.

See: Pharisees; Miracle

How did the Pharisees respond to the healing of the blind man?

[9:16]

Because Jesus healed the blind man on the Sabbath, some of the Pharisees thought God did not send Jesus. They thought it was wrong to heal someone on the sabbath. This is because they thought that it was work, which was against the Law of Moses. It was not against the Law of Moses. Other Pharisees thought Jesus was a sinner because of this, and they thought that no sinner ever healed a blind man before. This miracle caused a division between the members of the Pharisees.

See: Sabbath; Pharisees; Law of Moses; Miracle

9:17-18

Jesus healed a man. Who did he think Jesus was?

[9:17]

The healed man told the Pharisees that he thought that Jesus was a prophet. When the man’s neighbors asked him about who healed him, he said, “the man called Jesus.” Some scholars think when the man told the Pharisees that Jesus is a prophet, and he thought people should respect Jesus. However, some of the Pharisees refused to believe Jesus came from God. They thought Jesus was someone who sinned because he did not obey the Sabbath and the Law of Moses in the way they thought it needed to be obeyed.

See: Pharisees; Prophet; Sin; Sabbath; Law of Moses

Why did the Jews ask to speak with the parents of the man he healed?

[9:18]

After Jesus healed the man, the Jews wanted to speak to the man’s parents because they did not believe he was born blind. Some scholars think the Jews did not believe the words of the man’s neighbors. That is, that they did not think that the man was truly born blind. They also did not believe the witness of the healed man himself.

9:19-23

Why did the parents say their son was “of age”?

[9:21]

The parents said that their son was “of age.” Some scholars think the parents simply said their son was no longer a child. That is, he was a man and he was able to answer the Jews’ questions for himself. Other scholars think the parents said their son was of the certain age, according to the Jewish law, to give his own answers. According to Jewish laws, a person to give a testimony needed to be thirteen years old. In either case, the parents did not give a direct answer to the Jews who asked them questions.

Advice to Translators: Here, “Jewish law” does not refer to the Law of Moses. Instead, it refers to the laws the Jewish leaders made.

See: Testify (Testimony)

Why did John write that the parents “feared the Jews”?

[9:22]

The parents feared the Jews because they said that anyone who believes that Jesus is the Messiah was no longer able to go to the synagogue. By this time in the life of Jesus, the leaders of the Jews opposed him and the things he taught. These Jews scared the people in a way that the people did not say anything about Jesus, and they gave no answers to direct questions about Jesus (see: 7:13). This caused the parents to have the Jews question their son. The parents did not want to

have the Jewish leadership against them.

See: Messiah (Christ); Synagogue

9:24-34

Why did the Pharisees tell the healed man to “give glory to God”?

[9:24]

The Pharisees told the man Jesus healed to “give glory to God” to tell the man that he needed to agree with them that Jesus was a sinner (see: Joshua 7:19). The Pharisees wanted to hear that Jesus was a sinner. They already decided that he was a sinner because he was against the false things they taught.

The man told the Pharisees he did not know if Jesus was a sinner. However, he did know that Jesus healed him, and he knew Jesus healed him.

See: Pharisees; Glory (Glorify); Sin

Why did the Pharisees continue asking the man about his healing?

[9:26]

Some scholars think the Pharisees continued asking the healed man about his healing because they wanted to find out that the man was lying. In this way, they wanted to say the healing and the fact that Jesus did the healing was not true.

Some scholars think the man mocked the Pharisees with his answer because he asked them if they wanted to follow Jesus too.

See: Pharisees

How did the Pharisees respond to the man who was healed?

[9:28]

Scholars think an argument began between the Pharisees and the man Jesus healed. They argued about which prophet they followed. The Pharisees did not think that God spoke to Jesus. They chose only to believe in Moses. They did think God spoke to Moses. They said they did not know from where Jesus came.

See: Pharisees; Prophet

Why did the man Jesus healed think the Pharisees’ answer was amazing?

[9:30]

The man Jesus healed thought the question of the Pharisees was amazing because never before has anyone given sight to someone who was blind from birth. The man thought that being healed was enough proof that Jesus came from God. He also knew that God did not listen to sinners. But the Pharisees thought they were right about Jesus, because they that he was a sinner. They did not accept the truth about the man’s healing. The Pharisees mocked him. Then they sent him out from the synagogue. That is, the man was unable to be a part of the synagogue meetings and activities anymore. The Pharisees already decided they were going to remove anyone from the synagogue who said Jesus was the messiah.

See: Pharisees; Synagogue; Messiah (Christ)

9:35-38

Who did Jesus say he was to the man he healed?

[9:35, 9:37]

Jesus told the healed man that the “Son of Man” spoke to him at that time. The Gospel of John uses the phrase “Son of Man” many times when speaking about Jesus (see: 1:49-51; 3:13-14; 5:27; 8:28).

See: Daniel 7:13

See: Son of Man

9:39-41

What is the “judgment” for which Jesus came into the world?

[9:39]

Jesus spoke earlier about how judgment came into the world (see: 3:17-21). Those who do not believe in Jesus are judged already. Jesus brought good news from God to all people who believe in him. Some Jews believed that they could be at peace with God by following the Law of Moses, they rejected Jesus. The Law of Moses “judged already” those who did not believe in Jesus because the Law of Moses spoke about the coming of another prophet, the Messiah. By rejecting Jesus, they disobeyed the Law of Moses.(see: 5:46-47). Jesus told the Pharisees they were guilty because they following the Law of Moses and were sinners would be judged.

See: Judge (Judgment); Law of Moses; Prophet; Messiah (Christ); Pharisees; Guilty .

John 9:1

General Information:

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

Now

This word shows that the author is about to describe a new event.

as Jesus passed by

Here "Jesus" is a synecdoche for Jesus and the disciples.

Alternate translation: "as Jesus and his disciples passed by" John 9:2

who sinned, this man or his parents, so that he was born blind?

This question reflects the ancient Jewish belief that sin caused all illnesses and other deformities. The rabbis also

taught that it was possible for a baby to sin while still in the womb. 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?"

John 9:3

General Information:

This page has intentionally been left blank.

John 9:4

We

This "We" includes both Jesus and the disciples he is talking to.

day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

John 9:5

in the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "living among the people of this world"

the light of the world

Here "light" is a metaphor for the true revelation of God. Alternate translation: "the one who shows what is true, just as light allows people to see what is in the darkness"

John 9:6

made mud with the saliva

Jesus used his fingers to mix the dirt and saliva. Alternate translation: "and used his fingers to mix the dirt and saliva to make mud"

smeared the mud on his eyes

"smeared the mud on the man's eyes"

John 9:7

wash ... washed

You may need to make explicit that Jesus wanted him to wash the mud off of his eyes in the pool and that that is what the man did.

which is translated "Sent"

A brief stop occurs here in the story. Here John explains to his readers what "Siloam" means. Alternate translation: "which means 'Sent'"

John 9:8

Is not this the man that used to sit and beg?

This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!"

John 9:9

General Information:

This page has intentionally been left blank.

John 9:10

Connecting Statement:

The neighbors of the man who had been blind continue to speak to him.

Then how were your eyes opened?

"Then what caused you to be able to see?" or "How is it that you can see now?"

John 9:11

smeared it on my eyes

"used his fingers to cover my eyes with mud." See how you translated a similar phrase in John 9:6.

John 9:12

General Information:

This page has intentionally been left blank.

John 9:13

They brought the man who used to be blind to the Pharisees

The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

John 9:14

General Information:

This verse tells background information about when Jesus healed the man.

Sabbath day

"Jewish Day of Rest"

John 9:15

Then again the Pharisees asked him

"So the Pharisees also asked him"

John 9:16

he does not keep the Sabbath

This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

How can a man who is a sinner do such signs?

This remark appears in the form of a question to emphasize that Jesus's signs prove he is not a sinner.

Alternate translation: "A sinner can not do such signs!"

signs

This is another word for miracles. "Signs" give evidence that God is the all-powerful one who has complete authority over the universe.

John 9:17

He is a prophet

"I think he is a prophet"

John 9:18

General Information:

Here John stops the main story. Here he provides background information about the Jews' disbelief.

Now the Jews still did not believe

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "Now the Jewish leaders still did not believe"

John 9:19

They asked the parents

"They" refers to the Jewish leaders.

John 9:20

General Information:

This page has intentionally been left blank.

John 9:21

he is an adult

"he is a man" or "he is no longer a child"

John 9:22

General Information:

In this verse there is a stop from the main story. Here John provides background information about the man's parents being afraid of the Jews.

they were afraid of the Jews

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "they were afraid of what the Jewish leaders might do to them"

afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to oneself or others.

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:23

He is an adult

"he is a man" or "he is no longer a child." See how you translated this in John 9:21.

John 9:24

they called the man

Here, "they" refers to the Jews. (John 9:18)

Give glory to God

This is an idiom that people used when taking an oath.

Alternate translation: "In the presence of God, tell the truth" or "Speak the truth before God"

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:26

Connecting Statement:

The Jews continue to speak to the man who had been blind.

John 9:27

Why do you want to hear it again?

This remark appears in the form of a question to express the man's amazement that the Jewish leaders have asked him to tell them again what happened. Alternate translation: "I am surprised that you want to hear again what happened to me!"

You do not want to become his disciples too, do you?

This remark appears in the form of a question to add irony to the man's statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. Alternate translation: "It sounds like you also want to become his disciples!"

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

The pronoun "we" is exclusive. The Jewish leaders are speaking only of themselves. Alternate translation: "but we are following Moses"

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

Here the Jewish leaders are referring to Jesus. They imply that he has no authority to call disciples. Alternate translation: "we do not know where he comes from or where he gets his authority"

John 9:30

that you do not know where he is from

The man is surprised that the Jewish leaders question Jesus's authority when they know he has the power to heal. Alternate translation: "that you do not know where he gets his authority"

John 9:31

does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

John 9:32

Connecting Statement:

The man who had been blind continues speaking to the Jews.

Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

it has never been heard that anyone opened

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

If this man were not from God, he could do nothing

This sentence uses a double negative pattern. Alternate translation: "Only a man from God could do something like that"

John 9:34

You were completely born in sins, and you are teaching us?

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

John 9:35

General Information:

Jesus finds the man whom he healed ([John 9:1-7](#)) and begins to speak to him and the crowd.

believe in the Son of Man

This means to "believe in Jesus," to believe that he is the Son of God, to trust him as Savior, and live in a way that honors him.

the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:36

General Information:

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John 9:37

General Information:

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John 9:38

General Information:

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John 9:39

came into this world

The "world" is a metonym for "the people who live in the world." Alternate translation: "came to live among the people of this world"

so that those who do not see may see

Here "seeing" is a metaphor for being able to understand spiritual things. Alternate translation: "so that those who do not see spiritually may see spiritually"

so that those who see

When Jesus speaks here of those that see, he is speaking of those who think that they understand spiritual things.

Alternate translation: "so that those who think that they see spiritually"

may become blind

Here "blind" is a metaphor for not being able to understand spiritual things. Alternate translation: "may never see spiritually"

John 9:40

and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they are spiritually blind, but they realize that Jesus might say that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

but now you say, 'We see,' so your sin remains

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin. Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

Chapter 10

¹ "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. ² He who enters through the gate is the shepherd of the sheep.

³ The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.

⁵ They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." ⁶ Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

⁷ Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. ⁸ Everyone who came before me is a thief and a robber, but the sheep did not listen to them.

⁹ I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. ¹⁰ The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly.

¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. ¹³ He runs away because he is a hired servant and does not care for the sheep.

¹⁴ I am the good shepherd, and I know my own, and my own know me. ¹⁵ The Father knows me, and I know the Father, and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd.

¹⁷ This is why the Father loves me: I lay down my life so that I may take it again. ¹⁸ No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

¹⁹ A division again occurred among the Jews because of these words. ²⁰ Many of them said, "He has a demon and is insane. Why do you listen to him?" ²¹ Others said, "These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?"

²² Then it was time for the Festival of the Dedication in Jerusalem. It was winter, ²³ and Jesus was walking in the temple in the porch of Solomon. ²⁴ Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly."

²⁵ Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. ²⁶ Yet you do not believe because you are not my sheep.

²⁷ My sheep hear my voice; I know them, and they follow me. ²⁸ I give them eternal life; they will never die, and no one will snatch them out of my hand.

²⁹ My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. ³⁰ I and the Father are one." ³¹ Then the Jews took up stones again to stone him.

³² Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" ³³ The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God."

³⁴ Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'"? ³⁵ If he called them gods, to whom the word of God came (and the scripture cannot be broken), ³⁶ do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

³⁷ If I am not doing the works of my Father, do not believe me. ³⁸ But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." ³⁹ They tried to seize him again, but he went away out of their hand.

⁴⁰ He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. ⁴¹ Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." ⁴² Many people believed in him there.

John 10 General Notes

Special concepts in this chapter

Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

Important metaphors in this chapter

Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

Links:

[John 10:1 Notes](#)

John 10

10:1-6

Why did Jesus teach about sheep and the sheep pen?

[10:1]

Jesus spoke about sheep and a sheep pen. Some scholars think Jesus was speaking about the leaders of the Jews, because they were supposed to be the shepherds of Israel (see: Ezekiel 34:1-10). They think Jesus was speaking about how the Jewish leaders treated the blind man who had been healed. They rejected the work of God through Jesus, and they rejected the things the man said and expelled him from the synagogue. Jesus spoke about the Jewish leaders being the thieves and robbers when he taught. In the same way sheep follow the shepherd when he spoke, so Christians follow the things Jesus said. When they did this, they obeyed God. In the same way the thief and robber avoided the door when they tried to get into the sheep pen, the Jewish leaders tried to get to God in some other way than by Jesus. John said Jesus is the door in this passage.

In scripture, when someone does not understand, it is said that they cannot see. This is a type of metaphor. They pharisees did not understand the things Jesus taught, therefore John said they could not see (see: 9:40-41).

See: Shepherd; Synagogue; Metaphor; Pharisees

Advice to Translators: A pen is a place where animals live. In this passage, a door can also be translated as gate.

10:7-13

What did Jesus mean when he said, "I am the gate of the sheep"?

[10:7]

As the shepherd (see: 10:1-5), Jesus led his sheep out to pasture. As the gate of the sheep, scholars think Jesus spoke that he protected the sheep. John wanted to say that those who believe in Jesus will live together with God in heaven forever. This is the only way for someone to be at peace with God (see: 14:6).

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

See: Shepherd; Door (Metaphor); Heaven

Who were the thieves and robbers “who came before”?

[10:8]

Scholars think Jesus was speaking about false prophets and teachers who said that someone could be at peace with God by obeying the Law of Moses. The false teachers only served themselves, and they did not serve God (see: Luke 11:39-46). They rejected the things Jesus taught.

See: False Prophet; False Teacher; Law of Moses; Serve

Why did Jesus state “I am the gate” a second time?

[10:9]

Jesus was stating very clearly that he is the only way for his sheep to enter into a place of safety, and the only way they could go out to feed in the pastures. This was a metaphor. John wanted to say that Jesus was the only way that someone could be at peace with God and live with Jesus in heaven forever.

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

See: Door (Metaphor); Heaven

What did it mean to have life abundantly?

[10:10]

Jesus said that those who believe in Jesus have life abundantly. He wanted to say that those who believe in Jesus more than just that people will have safety and enough to eat and drink. They will also live together with God in heaven forever.

How was Jesus the “good shepherd”?

[10:11]

Some scholars think Jesus contrasted himself with people who were hired to care for the sheep. They think Jesus was saying the “good shepherd” loved the sheep in a different way than people hired to care for sheep. Those who were hired would run from danger, but the “good shepherd” stayed to defend and care for the sheep (see: 1 Samuel 17:34-36). Those who owned the sheep loved them, while those who worked for other people did not love the sheep.

Other scholars think Jesus was the “good shepherd” because he was the shepherd who had come from God. Jesus, the good shepherd died for his sheep. This was a metaphor about people who believe in Jesus getting to live together with God in heaven (see: 1 Peter 3:18; Hebrews 13:20).

See: Shepherd; Atonement (Atonement); Metaphor

10:14-18

Why did Jesus say, “I am the good shepherd” a second time?

[10:14]

When Jesus spoke of himself as the “good shepherd” the second time, he spoke about how close he was to his sheep. That is, Jesus was close to all those who believe in him and they know him (see: 17:9-10).

See: Shepherd

Who were the sheep that were from a different sheep pen?

[10:16]

Scholars think Jesus was telling the Jews that there were also sheep to be gathered from the Gentile nations (see: 11:51-52; Romans 1:16; Galatians 3:28; Ephesians 2:11-22). People from all nations were to be gathered under one shepherd, Jesus.

See: Gentile; Shepherd

What did Jesus mean, when speaking about laying down his life, that he would “take it again”?

[10:17]

When Jesus said, “I lay down my life so that I may take it again” he was telling people that he would die. He also said that he would be resurrected. This was what he planned. He also said that the Holy Spirit would begin to do things in a new way (see: 7:37-39; 17:5; Acts 2:1-4).

Jesus also told people that God gave him permission to lay down his life and to take it up again. Everything that happened to Jesus was part of God’s plan. Even though Jesus was beaten and nailed to the cross by men, none of it happened outside of God’s plan (see: Acts 2:22-24)

See: Resurrect (Resurrection) ; Holy Spirit; Cross; Will of God

10:19-21

Why were the Jewish leaders divided?

[10:19]

Some of the Jewish leaders decided to reject everything about Jesus and who he said he was. Other leaders were not so quick to reject him, because no one had ever done the miracles Jesus did. Those leaders could not accept that a man doing

the kind of miracles Jesus performed could be possessed by a demon.

See: Miracle; Demon

10:22-30

What was the Festival of Dedication?

[10:22]

See: Festival of Dedication

Why did the Jews want Jesus to speak “openly” about who he is?

[10:24]

The Jews wanted Jesus to speak openly about who he is. Scholars think the Jewish leaders were attempting to trap Jesus into saying something for which they could accuse him, and therefore further reject him. Perhaps the Jewish leaders were afraid of losing their positions as religious leaders (see: 11:48).

What did Jesus mean when he told the Pharisees, “You are not among my sheep”?

[10:26]

When Jesus told the Pharisees they were not his sheep, he was saying that God had not chosen them to be Jesus’ sheep, that is to be Christians (see: 6:44; 12:37). The sheep that belonged to Jesus showed that they belonged by obeying him. Most of the Jewish leaders only rejected Jesus, the things he taught, and that he was God.

See: Pharisees; Shepherd

What are the great promises Jesus gave to those who were his sheep?

[10:28]

Jesus promised something to those who were his sheep, that those who believe in Jesus. He promised that they would live together with God in heaven forever (see: 3:16; 17:3). He also told those who believed in him that no one could ever “snatch”(ἀρπάξω/g0726) them out of the Father’s hand. This was a metaphor.

Some scholars think that he wanted to say that Christians did not need to fear being mocked or accused by the Jewish leaders because they believe in Jesus. Other scholars think that he wanted to say that once someone believes in Jesus, nothing can stop them from living together with God in heaven forever. This promise was certain and could not be changed (see: 6:37-40). Other scholars think John wanted to say that God protects people. They think the only thing that can stop a Christian from living together with God in heaven forever is a Christian choosing to reject God and not wanting to live with God forever.

When Jesus said this, everyone knew that Jesus taught people that he is God.

See: Shepherd; Heaven; Metaphor; Eternal Security

What did it mean that the Father and the Son are one?

[10:30]

God the Father and God the Son are the same. Some scholars think they are perfectly “one” in the sense that they do the same types of things. The things God the Father did, Jesus did too (see: 5:19). This did not mean that God the Father and God the Son were one person. Other scholars think John wanted to say that God the Father and Jesus wanted the same things to happen or that they were both perfectly good (see: 1:1-2).

See: God the Father; Son of God; Trinity; Jesus is God

10:31-39

Why did the Pharisees accuse Jesus of saying that he is God?

[10:33]

The Pharisees knew that Jesus was claiming to be God. Because they rejected Jesus, they accused him of blasphemy.

According to the Law of Moses, when someone blasphemed, that person was to be punished and killed.

See: Pharisees; Blaspheme (Blasphemy); Law of Moses

Why did Jesus use the words from scripture which say, “you are gods”?

[10:34]

Jesus used the words from scripture which say, “you are gods” to show that human leaders, such as kings and judges, could be called gods (see: Psalm 82:1-8). They were not God, but perhaps John wanted to say that they did something that only God could do, judge people. Or perhaps they did things for God.

See: Judge (Judgment)

What did it mean that “scripture cannot be broken”?

[10:35]

John said that “scripture cannot be broken.” This was a type of metaphor. Some scholars think Jesus was saying the scriptures are always right because God wrote. Because of this, the scripture cannot be wrong or change. Jesus did not reject the Law of Moses (see: Matthew 5:17-18).

See: Metaphor; Law of Moses

Why did Jesus tell the Jewish leaders to “believe the works”?

[10:38]

Jesus did not expect the Jewish leaders to believe when he told them who he is. For this reason, Jesus told the leaders of

the Jews to "believe the works." That is, they should believe him because of the things he did. He did things that only God could do and he did things that honored God.

Why did Jesus leave the area and go back across the Jordan?

[10:40]

Jesus left and went back across the Jordan River. Perhaps he did this because people were trying to attack Jesus.

Therefore, he went back across the Jordan River where John baptized people (see: 5:18; 8:37; 10:31).

See Map: Jordan River

See: Baptize (Baptism)

John 10:1

General Information:

Jesus begins to speak in parables.

Connecting Statement:

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

Truly, truly

See how you translated this in John 1:51.

sheep pen

This is a fenced area where a shepherd keeps his sheep.

a thief and a robber

This is the use of two words with similar meanings to add emphasis.

John 10:2

General Information:

This page has intentionally been left blank.

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

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

The sheep hear his voice

"The sheep hear the shepherd's voice"

John 10:4

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

John 10:5

General Information:

This page has intentionally been left blank.

John 10:6

they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

John 10:7

Connecting Statement:

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

Truly, truly

See how you translated this in John 1:51.

I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access

into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

John 10:8

Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

John 10:9

I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

pasture

The word "pasture" means a grassy area where sheep eat.

John 10:10

does not come except to steal and kill and destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

John 10:11

Connecting Statement:

Jesus continues his parable about the good shepherd.

I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

John 10:12

The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one

who is like a hired servant"

abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

John 10:13

does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

John 10:14

I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

John 10:15

The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

John 10:16

I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

Father

This is an important title for God.

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

John 10:18

I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

John 10:19

Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

John 10:20

Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

John 10:21

Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

John 10:22

General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

John 10:25

Connecting Statement:

Jesus begins to respond to the Jews.

in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority.

Alternate translation: "through my Father's power" or "with my Father's power"

these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate

translation: "these offer proof concerning me"

John 10:26

not my sheep

The word "sheep" is a metaphor for the followers of Jesus.

Alternate translation: "not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus.

The metaphor of Jesus as the "shepherd" is also implied.

Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

John 10:30

I and the Father are one

Here "are one" means they are completely united and alike.

It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

Father

The word "Father" is an important title for God.

John 10:31

Then the Jews took up stones again

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

John 10:32

Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"?"

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in

your law, 'I said, "You are gods.""

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate

translation: "God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world,

'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

These are important titles that describe the relationship between God and Jesus.

John 10:37

Connecting Statement:

Jesus finishes responding to the Jews.

Father

This is an important title for God.

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38

believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

John 10:39

went away out of their hand

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

John 10:40

beyond the Jordan

Jesus had been on the west side of the Jordan River.

Alternate translation: "to the east side of the Jordan River"

he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

John 10:41

Chapter 11

John indeed did no signs, but all the things that John has said about this man are true
"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."
signs
These are miracles that prove that something is true or that

give someone credibility.
John 10:42
believed in
Here "believed in" means accepted or trusted what Jesus said was true.

Chapter 11

¹ Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. ² It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick.

³ The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." ⁴ When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it."

⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. ⁷ Then after this, he said to the disciples, "Let us go to Judea again."

⁸ The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" ⁹ Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world.

¹⁰ However, if he walks at night, he will stumble because the light is not in him." ¹¹ He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep."

¹² The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." ¹³ Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. ¹⁴ Then Jesus said to them plainly, "Lazarus is dead.

¹⁵ I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." ¹⁶ Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

¹⁷ When Jesus came, he found that Lazarus had already been in the tomb for four days. ¹⁸ Now Bethany was near Jerusalem, about fifteen stadia away. ¹⁹ Many of the Jews had come to Martha and Mary, to comfort them about their brother. ²⁰ Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.

²¹ Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. ²² Even now, I know that whatever you ask from God, he will give to you." ²³ Jesus said to her, "Your brother will rise again."

²⁴ Martha said to him, "I know that he will rise again in the resurrection on the last day." ²⁵ Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; ²⁶ and whoever lives and believes in me will never die. Do you believe this?"

²⁷ She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." ²⁸ When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." ²⁹ When she heard this, she got up quickly and went to him.

³⁰ Now Jesus had not yet come into the village but was still in the place where Martha had met him. ³¹ So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. ³² When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died."

³³ When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; ³⁴ he said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵ Jesus wept.

³⁶ Then the Jews said, "See how much he loved Lazarus!" ³⁷ But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?"

³⁸ Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. ³⁹ Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." ⁴⁰ Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?"

⁴¹ So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. ⁴² I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me."

⁴³ After he had said this, he cried out with a loud voice, "Lazarus, come out!" ⁴⁴ The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go."

⁴⁵ Then many of the Jews who came to Mary, and saw what Jesus did, believed in him. ⁴⁶ But some of them went away to the Pharisees and told them the things that Jesus had done.

⁴⁷ Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many

signs.⁴⁸ If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation."

⁴⁹ However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing."⁵⁰ You do not consider that it is better for you that one man dies for the people than that the whole nation perishes."

⁵¹ Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation;⁵² and not only for the nation, but so that the children of God who are scattered would be gathered together into one.⁵³ So from that day onward they planned how to put Jesus to death.

⁵⁴ No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples.⁵⁵ Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves.

⁵⁶ They were looking for Jesus and speaking one with another as they stood in the temple: "What do you think? That he will not come to the festival?"⁵⁷ Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

John 11 General Notes

Special concepts in this chapter

Light and darkness

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

Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: passover)

Important figures of speech in this chapter

"One man dies for the people"

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, "It is better for you that one man dies for the people than that the whole nation perishes" ([John 11:50](#)). He said this because he loved his "place" and "nation" ([John 11:48](#)) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

Condition that is contrary to fact

When Martha said, "If you had been here, my brother would not have died," she was speaking of a situation that could have happened but did not happen. Jesus had not come sooner, and her brother died.

Links:

[John 11:1 Notes](#)

John 11

11:1-16

Who were Lazarus, Mary, and Martha?

[11:1]

Lazarus, Mary, and Martha were Jesus' close friends. Both John and Luke wrote about their friendship (See: 11:1-12:11; Luke 10:38-42).

See Map: Bethany

Why did Jesus say, "This illness does not lead to death"?

[11:4]

Jesus said, "This illness does not lead to death." Jesus was not saying that Lazarus will not die from his sickness. In fact, he did die. He was dead for four days. He meant that Lazarus would not remain dead. How did the death of Lazarus glorify God?

Scholars think Lazarus died so that God could show his glory to people. God made his power known to people by bringing Lazarus back to life after he died. God made his love and compassion known to people by doing this. God glorified Jesus through this miracle.

See: Glory (Glorify); Resurrect (Resurrection) ; Love; Miracle

Why did Jesus wait two days before travelling to visit Mary and Martha?

[11:6]

Jesus waited for two days before traveling to visit Mary and Martha for two reasons. Jesus wanted to give time for people to know Lazarus was dead. Perhaps Jesus wanted to make it known that he had the power to bring Lazarus back to life. He controlled what happens after people die. He wanted everyone to know that the miracle did not have any other possible reasons for occurring. Jesus wanted Mary and Martha to know he loved them very much. He wanted to help them to trust him.

See: Miracle

Why did Jesus use the metaphors of day and night?

[11:9, 11:10]

Many scholars think Jesus used the metaphor of the day to speak of his ministry on the earth. These scholars think Jesus told his disciples he was safe because he did the things his Father wanted him to do. John spoke about Jesus being the “light of the world” (see: 9:5). These scholars think Jesus used the metaphor of the night to speak of when Jesus returned to heaven.

See: Metaphor; Disciple; God the Father; Light and Darkness (Metaphor); Heaven

Why did Jesus say, “Lazarus has fallen asleep”?

[11:11]

The New Testament uses the metaphor of sleep to mean someone died (see: Matthew 9:24; Acts 7:60; 1 Thessalonians 4:13). This was a common metaphor during the time of the New Testament but not during the time of the Old Testament and for the Jewish people. This is why the disciples did not know Jesus said that Lazarus was dead when the disciple said he was sleeping.

See: New Testament; Metaphor; Old Testament (Law and Prophets); Disciple

Why did Thomas say, “that we may die with him”?

[11:16]

When Thomas said “let us also go that we may die with him,” people knew that he was being courageous and devoted to Jesus. He knew the Jewish leaders wanted to kill Jesus. Perhaps Thomas thought the disciples would be killed with Jesus.

See: Disciple

11:17-37

Why does John say Lazarus was in the tomb for four days?

[11:17]

John said that Lazarus was in the tomb for four days so that people would know that Lazarus was dead and not just sick. At this time, the Jews thought the soul of a dead person remained near a grave for three days. It did this hoping to return to the body. The body began to decay after four days, and the soul no longer remained with the body. Some scholars think Jesus did not go immediately to Bethany because he wanted to bring more honor to God. They think Jesus wanted people to know that he could make the dead live and that he could stop decay and remove uncleanness.

See: Soul; Resurrect (Resurrection) ; Clean and Unclean

Why did Martha say, “if you had been here, my brother would not have died”?

[11:21]

Martha said, “if you had been here, my brother would not have died.” She knew that Jesus could have saved her brother and she was very sad because he died. Martha’s also knew God would do whatever Jesus asked him to do. Perhaps she thought good things would happen because Lazarus died. Martha knew Lazarus would live again at the last day.

See: Day of Judgment; Resurrect (Resurrection)

Why did Jesus say, “I am the resurrection and the life”?

[11:25]

Jesus said “I am.” Jesus wanted people to know that they could not come back to life after they died without him. Only by believing in Jesus can someone be at peace with God and live together with God in heaven forever. Some scholars think Jesus spoke these words to Martha because he wanted her to trust him completely. They think Jesus spoke these things so that Martha would know that he had the ability to do these things.

See: Yahweh (I am); Resurrect (Resurrection)

Why did Martha say, “Yes, Lord”?

[11:27]

Martha said, “Yes, Lord” so that people would know that she knew Jesus was the messiah.

See: John 20:30-31; Matthew 16:16

See: Lord; Messiah (Christ)

Why was Jesus “deeply moved”?

[11:33]

When Jesus was “deeply moved”(ἐμβριμάομαι/g1690), he was angered. Some scholars think Jesus was angered because of the problems sin caused in the world. That is, it caused sickness, disease, and death which causes great sorrow. Other

scholars think the people grieving caused Jesus to be angry because they did not have hope. They did not believe in Jesus because if they did, they would know that they would live together with God in heaven forever. They would have hope.

See: Sin; Hope; Heaven

In what way had “Jesus wept”?

[11:35]

John said that Jesus wept. Scholars think Jesus wept silently, but he was very sad. His tears made known his genuine sympathy. This was unlike certain people in ancient Israel who were paid to cry after people died. They think Jesus felt sympathy for both Mary and Martha for their great loss. The Jews at the tomb thought Jesus wept because of his great love for Lazarus.

Advice to Translators: Sympathy means that someone feels sorrow for someone else because something bad has happened to them.

11:38-44

How did Martha see the “glory of God”?

[11:40]

Martha saw the power of God when Jesus made Lazarus alive again. Scholars think whenever Jesus made known the power of God, it was to glorify God. Scholars also think that all those seeing Lazarus made alive again saw a miracle. Also, those who believed in Jesus saw the miracle in the same way as the glory of God was made known to them.

See: Glory (Glorify); Resurrect (Resurrection) ; Miracle

What did Jesus’ public prayer make known to the crowd?

[11:41, 11:42]

Scholars think that Jesus’ prayer made the crowd know that he was sent by God the Father and that he all the things that God the Father told him to do. They think Jesus’ wanted some of the crowd to see him pray and believe that God truly sent Jesus into the world.

See: Pray (Prayer); God the Father

How did Jesus make Lazarus alive again?

[11:43]

Jesus made Lazarus alive again by calling his name. He commanded Lazarus to come out of the tomb. Some scholars think the command of Jesus to Lazarus will be the same command given for all those who die believing in Jesus. Jesus will call their name and command them to come out of their graves on the last day (see: 1 Thessalonians 4:16).

See: Resurrect (Resurrection) ; Tomb; Day of Judgment; Jesus’ Return to Earth

Why did Lazarus have clothes on his hands and feet?

[11:44]

In ancient Israel, a dead body was wrapped it in a large sheet of cloth before being buried. They tied the feet together at the ankles with another cloth. And they tied the arms to the body with linen strips. These wrappings made it difficult for Lazarus to move and walk.

11:45-57

Why did John say that Caiaphas was high priest for “that year”?

[11:49]

When John said that Caiaphas was the high priest for “that year,” he meant that Caiaphas was high priest during this specific year. That is, the year of Jesus’ death and resurrection. It did not mean Caiaphas was high priest for only one year (see: 18:12-14).

See: High Priest; Resurrect (Resurrection)

How did Caiaphas prophecy that Jesus would die?

[11:50]

John wrote that Caiaphas said that one man should die for the nation was a prophecy. John meant that God gave Caiaphas those words to speak. Caiaphas did not know he prophesied about Jesus dying. They think Caiaphas was only worried that Jesus or his followers might threaten the Sadducees in some way. Caiaphas did not want this because he thought this would cause the nation to “perish”(ἀπόλλυμι/g0622). The Romans allowed the Jews to have the temple and worship God. However, the Jews could not cause any problems for the Romans. Caiaphas thought that Jesus or his followers might cause fighting among the Jews. This would cause problems for the Romans, and they would destroy the Jewish temple and nation for this.

See: Prophecy (Prophecy) ; Sadducees; Rome (Roman Empire, Caesar); Temple; Worship

What did the words, “the children of God who are scattered would be gathered together into one” mean?

[11:52]

At that time John wrote, there were many Jews who believed that Jesus was the messiah. The persecution of Christians caused them to go to other countries. God promised that he will bring them back together (see: Isaiah 43:5-7; Ezekiel 34:11-12). Some scholars think John also spoke about the Gentiles as well as the Jews (see: 12:32; Ephesians 2:11-18).

See: Children of God; Messiah (Christ); Persecute (Persecution) ; Gentile

Where was the town of Ephraim?

[11:54]

See map: Ephraim

What was the "Passover of the Jews"?

[11:55]

See: Passover

Why did John write that they needed "to purify themselves"?

[[11:55]

The Law of Moses has instructions for Jews who were unclean. It took seven days for someone to become clean. At the end of the seven days, the one who was unclean was pronounced clean. So, many Jews went up to Jerusalem early so they might be made clean before the Passover began (see: Numbers 9:6-12; 19:11-12).

See: Law of Moses; Clean and Unclean; Passover

John 11:1

General Information:

These verses introduce the story of Lazarus and give background information about him and his sister Mary.

John 11:2

It was Mary who anointed the Lord ... her hair

As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story.

John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

Jesus implies that he knows what will happen related to Lazarus and his sickness. Alternate translation: "Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

Jesus implies that he knows what the outcome will be.

Alternate translation: "but the purpose is that the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:5

Now Jesus loved Martha and her sister and Lazarus

This is background information.

John 11:6

General Information:

This page has intentionally been left blank.

John 11:7

General Information:

This page has intentionally been left blank.

John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "Teacher, you surely do not want to go back there! The Jews were trying to stone

you the last time you were there!"

the Jews

This is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

John 11:9

Are there not twelve hours of light in a day?

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!"

If someone walks in the daytime, he will not stumble, because he sees by the light of this world

People who walk in the light of the day can see well and do not stumble. "Light" is a metaphor for "truth." Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

John 11:10

Connecting Statement:

Jesus continues speaking to his disciples.

if he walks at night

Here "night" is a metaphor that refers to one's walking without God's light.

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

"Has fallen asleep" is an idiom that means "has begun to sleep" or "is sleeping." Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"Wake him out of sleep" is an idiom that means "cause someone who is sleeping to wake up." Jesus meant that he was going to bring Lazarus back to life. But his disciples did not understand this. So it is important to keep the idea of waking him up in the translation. Alternate translation: "but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:13

General Information:

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what

Chapter 11

Jesus meant when he said Lazarus was asleep.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

Connecting Statement:

Jesus continues speaking to his disciples.

for your sakes

"for your benefit"

that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

You can translate this in an active form. Alternate

translation: "whom they called Didymus"

Didymus

This is a male name that means "twin."

John 11:17

General Information:

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

he found that Lazarus had already been in the tomb for four days

You can translate this in an active form. Alternate

translation: "he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away." A "stadium" is 185 meters.

John 11:19

about their brother

Lazarus was their younger brother. Alternate translation:

"about their younger brother"

John 11:20

General Information:

This page has intentionally been left blank.

John 11:21

my brother would not have died

Lazarus was the younger brother. Alternate translation:

"my younger brother would still be alive"

John 11:22

General Information:

This page has intentionally been left blank.

John 11:23

Your brother will rise again

Lazarus was the younger brother. Alternate translation:

"Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

The abstract nouns "resurrection" and "life" can be stated as verbal phrases. Alternate translation: "I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

will never die

Here "die" refers to spiritual death.

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

Mary is the younger sister of Martha. Alternate translation:

"she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:29

General Information:

This page has intentionally been left blank.

John 11:30

Now Jesus had not yet come into the village

Here John provides a brief break in the story to give background information regarding the location of Jesus.

John 11:31

General Information:

This page has intentionally been left blank.

John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

John 11:33

he was deeply moved in his spirit and was troubled

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

John 11:34

Where have you laid him

This is a milder way of asking, "Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have

made this man not die?

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

opened the eyes

This is an idiom. Alternate translation: "healed the eyes"

John 11:38

Now it was a cave, and a stone lay against it

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

John 11:39

Martha, the sister of Lazarus

Martha and Mary were older sisters of Lazarus. Alternate translation: "Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

Father, I thank you that you listened to me

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

Father

This is an important title for God.

John 11:42

that you have sent me

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

John 11:45

General Information:

These verses tell us what happened after Jesus raised Lazarus from the dead.

John 11:46

General Information:

This page has intentionally been left blank.

John 11:47

General Information:

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

Then the chief priests

"Then the leaders among the priests"

Then

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

What will we do?

It is implied here that the council members are talking about Jesus. Alternate translation: "What are we going to do about Jesus?"

John 11:48

all will believe in him

The Jewish leaders were afraid that the people would try to make Jesus their king. Alternate translation: "everyone will trust in him and rebel against Rome"

the Romans will come

This is a synecdoche for the Roman army. Alternate translation: "the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

You know nothing

This is an exaggeration that Caiaphas uses to insult his hearers. Alternate translation: "You do not understand what is happening" or "You speak as though you know nothing"

John 11:50

than that the whole nation perishes

Caiaphas implies that the Roman army would kill all of the people of the Jewish nation if Jesus is allowed to live and cause a rebellion. The word "nation" here is a synecdoche that represents all of the Jewish people. Alternate translation: "than that the Romans kill all the people of our nation"

John 11:51

General Information:

In verses 51 and 52 John explains that Caiaphas was prophesying even though he did not realize it at the time. This is background information.

die for the nation

The word "nation" is a synecdoche and refers to the people

of the nation of Israel.

John 11:52

and not only for the nation

The words "that he should die" are understood from the previous clause. Alternate translation: "and that he should die not only for the nation"

would be gathered together into one

This is an ellipsis. The word "people" is implied by the context. Alternate translation: "would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:53

General Information:

This page has intentionally been left blank.

John 11:54

General Information:

Jesus leaves Bethany and goes to Ephraim.

walk openly among the Jews

Here "Jews" is a synecdoche for the Jewish leaders and "walk openly" is a metaphor for "live where everyone could see him." Alternate translation: "live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

There he stayed with the disciples

Jesus and his disciples stayed in Ephraim for a while.

Alternate translation: "There he stayed with his disciples for a short period of time"

John 11:55

General Information:

Here the story shifts to telling about what many of the Jews are doing now that Passover is near.

went up to Jerusalem

The phrase "went up" is used here because Jerusalem is higher in elevation than the surrounding areas.

John 11:56

General Information:

The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56.

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

The speakers were sure that if Jesus came to the festival the Jewish leaders would arrest him. The meaning of these rhetorical questions is not clear. Possible meanings are 1) the speakers were not sure that he would come. Alternate translation: "Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

John 11:57

Now the chief priests

This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here.

Chapter 12

¹ Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. ³ Then Mary took a litre of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

⁴ Judas Iscariot, one of his disciples, the one who would betray him, said, ⁵ "Why was this perfume not sold for three hundred denarii and given to the poor?" ⁶ Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it.

⁷ Jesus said, "Allow her to keep what she has for the day of my burial. ⁸ You will always have the poor with you. But you will not always have me."

⁹ Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. ¹⁰ The chief priests conspired together so that they might also put Lazarus to death;

¹¹ for it was because of him that many of the Jews went away and believed in Jesus.

¹² On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, ¹³ they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

¹⁴ Jesus found a young donkey and sat on it; as it was written,

¹⁵ "Do not fear, daughter of Zion;
see, your King is coming,
sitting on the colt of a donkey."

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.

¹⁷ Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead.

¹⁸ It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. ¹⁹ The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

²⁰ Now certain Greeks were among those who were going up to worship at the festival. ²¹ These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." ²² Philip went and told Andrew; Andrew went with Philip, and they told Jesus.

²³ Jesus answered them and said, "The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit.

²⁵ He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him.

²⁷ Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour.

²⁸ Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." ²⁹ Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."

³⁰ Jesus answered and said, "This voice did not come for me, but for you. ³¹ Now is the judgment of this world: Now will the ruler of this world be thrown out.

³² When I am lifted up from the earth, I will draw everyone to myself." ³³ He said this to indicate what kind of death he would die.

³⁴ The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" ³⁵ Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light so that you may be sons of light." Jesus said these things and then departed and hid from them.

³⁷ Although Jesus had done so many signs before them, yet they did not believe in him ³⁸ so that the word of Isaiah the prophet would be fulfilled, in which he said:

"Lord, who has believed our report,
and to whom has the arm
of the Lord been revealed?"

³⁹ For this reason they could not believe, for Isaiah had also said,

⁴⁰ "He has blinded their eyes,
and he has hardened their heart,
otherwise they would see with their eyes
and understand with their hearts,
and turn, and I would heal them."

⁴¹ Isaiah said these things because he saw the glory of Jesus and spoke of him. ⁴² But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. ⁴³ They loved the glory that comes from people more than the glory that comes from God.

⁴⁴ Jesus cried out and said, "The one who believes in me believes not only in me but also in him who sent me, ⁴⁵ and the one who sees me sees him who sent me.

⁴⁶ I have come as a light into the world, so that whoever believes in me may not remain in the darkness. ⁴⁷ If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world.

⁴⁸ The one who rejects me and who does not receive my words has one who judges him. The word I have spoken will judge him on the last day. ⁴⁹ For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. ⁵⁰ I know that his command is eternal life, so that is what I say—just as

the Father has spoken to me, so I speak."

John 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:38 and 40, which is from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

Special concepts in this chapter

Mary anointed Jesus's feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection ([John 12:16](#)).

Important figures of speech in this chapter

The metaphors of light and darkness

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

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in 12:25: "He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life." But in 12:26 Jesus explains what it means to keep one's life for eternal life. ([John 12:25-26](#)).

Links:

[John 12:1 Notes](#)

John 12

12:1-11

Why did Lazarus, Martha, and Mary give this dinner for Jesus?

[12:2]

Lazarus, Martha, and Mary gave Jesus dinner at their home. Jesus made Lazarus alive again, so they wanted to honor him. Perhaps they also did this because Passover began in six days. This was Jesus' final Passover while on earth. Scholars think this was the dinner Matthew, Mark and Luke about (See: [Matthew 26:6-13](#), [Mark 14:3-9](#), and [Luke 7:36-38](#)).

See: [Passover](#)

See Map: [Bethany](#) (showing how close it is to Jerusalem)

What perfume did Mary pour on Jesus?

[12:3]

Mary poured nard on Jesus. This was very expensive. It was a sweet smelling oil. It was made from the roots of a plant. Mary used a "litra" of the perfume. That is, she used about half a litre. What did Jesus want his disciples to think about his being anointed (12:7-8)? Jesus wanted his disciples to think of how he was going to die soon. He knew he was going to die. But he also knew that his disciples did not know this.

Jesus told them not to sell the perfume. Jesus did not say this because he did not want his disciples to help the poor people. Instead, he wanted them to listen to him while he was still on earth. They could worship God in person while he was on the earth. This was not something everyone could do. They could help the poor after he was gone.

See: [Disciple](#); [Worship](#)

Why did many Jewish leaders want to kill Lazarus?

[12:10, 12:11]

Many Jewish leaders wanted to kill Lazarus because of Jesus. Jesus made Lazarus alive again. This caused many people to follow Jesus. They believed he was the Messiah. But the Jewish leaders did not believe Jesus was the Messiah, and they did not want other people to believe in him. So they thought that if they killed Lazarus, people will stop believing in Jesus.

See: Messiah (Christ)

12:12-19

Did Matthew, Mark and Luke write about Jesus' "triumphal entry" into Jerusalem?

[12:12, 12:13]

Matthew, Mark, Luke and John all speak of Jesus' entry into Jerusalem before his crucifixion. He entered into the city in the same way a king would enter into a city after a great victory. Because all four of these men wrote about this happening, scholars think they really wanted people to know about it.

See: Matthew 21:1-11, Mark 11:1-11, and Luke 19:29-38

See: Crucify (Crucifixion)

Why did many people come to see Jesus ?

[12:18]

Many people came to see Jesus because they wanted to see his miracles. The people who saw Jesus make Lazarus alive again (See: 12:17) told other people that Jesus was coming to Jerusalem from Bethany. So, many people went to see him. They wanted to see the man who made Lazarus alive again. They wanted to hear what he said. They wanted to see if the Pharisees would arrest him.

Jesus was honored in Jerusalem in the same way a powerful man was honored. In ancient times, after a general or king defeated their enemies, they rode into their capital city. Their soldiers and the men they captured followed them to give them honor. Many people came to welcome them.

See: Miracle; Pharisees

Why did the people wave palm branches?

[12:13]

The people waved palm branches to honor Jesus. They did this while he entered the city. They cut these branches from date palm trees. These were on the side of the road leading to Jerusalem.

What did the people shout?

[12:13]

The people who came to greet Jesus shouted words that honored him. "Hosanna" is an Aramaic word. People used this to honor someone. They wanted to say "We praise you!" They also shouted words from Scripture to honor Jesus (See: Psalm 118:25-26). They called him a man coming to speak for God. They called him a king.

Why did Jesus ride into Jerusalem on a donkey?

[12:14]

Jesus rode into Jerusalem on a donkey to fulfill a prophecy (See: Zechariah 9:9). In ancient Israel, leaders rode on horses when they fought against each other. However, they rode on donkeys when there was peace. Jesus rode on a donkey. He wanted the people to think of a gentle king.

See: Fulfill (Fulfillment); Prophecy (Prophecy)

Why did the Pharisees say, "the world has gone after him"?

[12:19]

The Pharisees said, "the world has gone after him" because all the people welcomed Jesus. This worried them. They worried that people might stop listening to them. Instead, they would listen to Jesus. This caused them to begin planning to kill Jesus.

See: Pharisees

12:20-50

Why did John write about the "Greeks"?

[12:20]

John wrote about "Greeks." These people were not Jewish. John was a Jew. When John was alive, Jewish people said "Greek" to speak of a non-Jewish person. That is, John wrote of Gentiles coming to the Passover festival.

See: Gentile; Passover

Why did John write that Philip was from Bethsaida in Galilee?

[12:21]

John wrote that Philip was from Bethsaida in Galilee. Many "Greeks" or Gentiles lived in this town. Therefore, Philip knew how to talk to them. Perhaps he knew some of the people who came to talk to him. He also knew Jesus. So, he was the person to tell these people about Jesus.

See: Gentile

See Map: Bethsaida and Galilee

Why did Philip talk to Andrew?

[12:22]

Philip talked to Andrew because Andrew was good at telling people about Jesus. Andrew was Peter's brother. He brought Peter to meet Jesus (See: 1:41). He also took Jesus to heal their mother (See: Mark 1:29-30). So, Philip wanted Andrew to help get Jesus to speak with these Gentiles.

See: Gentile

12:23-26

Why did Jesus say, "the hour has come"?

[12:23]

Jesus said "the hour has come." He wanted to make known that something was happening that they needed to pay attention to. He did not mean a specific time. Instead, he meant that people were ready for this thing to happen.

Why did Jesus say, "Son of Man"?

[12:23]

Jesus called himself "Son of Man." He wanted people to think about him in a special way. The Old Testament used the words "Son of Man" to speak of the messiah. Therefore, Jesus wanted people to know he was the messiah spoken of in the Old Testament.

See: Son of Man; Old Testament (Law and Prophets); Messiah (Christ)

Why did Jesus talk about wheat?

[12:24]

Jesus told a parable about wheat. This was a metaphor. He used it to talk about when he would die. He wanted people to know that he would be made alive again after he died. He wanted people to think about how one grain of wheat becomes a living plant after it is placed in the ground.

Also, he spoke of how one grain of wheat grows a plant that has many more grains of wheat on it. So, Jesus wanted to say that many people would believe in him after he died.

See: Parable; Metaphor; Resurrect (Resurrection)

12:27-29

Why did Jesus talk about the "hour"?

[12:27]

Jesus talked about the "hour." That is, he would soon suffer and die on the cross. He was not speaking about a certain time of the day. Instead, he wanted to say that something would soon happen. This was his crucifixion.

See: Crucify (Crucifixion); Cross

Why did Jesus say, "Father, glorify your name"?

[12:28]

Jesus said "Father, glorify your name." Jesus wanted to honor God when he died. Jesus died so that people could be at peace with God. This honored God.

See: God the Father; Glory (Glorify); Name

What was the voice that "came from heaven"?

[12:28]

God the Father was the voice that "came from heaven." The Father answered Jesus' prayer.

God said "I have glorified it and will glorify it again." He said that Jesus' death fulfilled the Father's plan for the world. He made it so that people could be at peace with God. By doing this, he honored God. God also said that Jesus' dying and being made alive again honored the Father in the present time and in a future time.

See: God the Father; Heaven; Pray (Prayer); Glory (Glorify); Resurrect (Resurrection)

Why did Jesus say, "judgment of this world" and "ruler of this world"?

[12:31]

Jesus wanted people to think of God and the wrong things they did when he said "judgment of this world." God will judge everyone because everyone does wrong things. He wanted people to think about Satan when he said "ruler of this world." God gave some permission to Satan to "rule" the world for a while. However, God will judge Satan. God will "throw him out" of the world forever (See: 1 Peter 5:8, Romans 16:20, Revelation 2:13, 12:9, 20:7-10).

See: Judge (Judgment); World; Satan (The Devil)

Why did Jesus say he would be "lifted up"?

[12:32]

Jesus said he would be "lifted up from the earth." That is, he would be crucified. People were tied and nailed to crosses during crucifixion. Then the cross was lifted up with the person on it. This was above the ground so people could see them. So Jesus was physically "lifted up" when he was crucified.

Normally, a crucified person was shamed. However, Jesus was not shamed, he was honored because he died for people. Jesus also wanted people to believe in him. He said people will believe in him after he died.

See: Crucify (Crucifixion); Shame (Ashamed); Atone (Atonement)

Why did the people ask Jesus about the "Son of Man"?

[12:34]

People did not understand Jesus when he spoke about the "Son of Man." So they asked him what this meant. The Jewish people thought the messiah was going to make Israel a great nation again. They thought he was going to live forever and rule them forever (See: Psalms 72:17, 89:35-37, Isaiah 9:7, and Ezekiel 37:25). "Son of Man" was a title for this messiah

(See: Daniel 7:13-14).

Some of the people believed Jesus was the messiah. However, they did not understand him when he said he was going to die. They did not understand how the "Son of Man" could die. So they asked Jesus to make known what he was saying. Advice to Translators: A title is a specific name someone is given because of a particular position they hold. For example, mother is a title given to a child's female parent. These titles always have special meaning. The title itself gives specific information about the person with the title. We know the title "mother" means that woman has at least one child. In the same way, "Son of Man" gives us specific information about the messiah and how he fulfilled prophecy.

See: Son of Man; Messiah (Christ)

Why did Jesus talk about the "light"?

[12:35, 12:36]

Jesus used the metaphor of light to speak of himself. He wanted to say that he was not merely a man. He is God. "Light" meant good and pure. God is the best and purest of all things. So Jesus used this metaphor to say he is God.

However, he also wanted people to know that he was not going to live on earth much longer. So he said they will only have the "light" for "a short amount of time." He also used the metaphor of walking. He wanted people to think about how they should believe in him and do the things that he did. He wanted them to believe and do the things he did while he was still on earth.

See: Light and Darkness (Metaphor); Jesus is God; Walk

Why did some people not believe in Jesus?

[12:37, 12:39]

Many of the Jewish people did not believe in Jesus. The Jewish leaders taught them wrong things about the messiah. Also, many people did not understand the things taught in Scripture. Because of these things, they did not want to believe in Jesus. So, God "hardened their hearts." That is, he allowed them to not believe. He gave them what they wanted. The prophet Isaiah said this will happen (See: Isaiah 53:1, 6:10).

See: Messiah (Christ); Heart (Metaphor); Prophet

How did Isaiah see "the glory of Jesus"?

[12:41]

Isaiah saw "the glory of Jesus" in a vision from God (See: Isaiah 6: 1-4) Isaiah lived before Jesus was on earth. But Jesus is God. So Jesus was with God the Father in heaven before he was born. Jesus shares God's glory. Therefore, Isaiah saw Jesus when he saw the glory of God.

See: Glory (Glorify); Vision; Jesus is God; God the Father; Heaven

What did John want to say about some of the rulers?

[12:42]

John wrote "some of the rulers." because not all the Jewish leaders were against Jesus. Some of them believed in him. However, they did not tell others that they believed in him because they were afraid of the Pharisees. If they said they believed in Jesus, the Pharisees would not allow them to worship in the Jewish synagogues.

See: Pharisees; Worship; Synagogue

Why did Jesus "cry out"?

[12:44]

Jesus cried out to say several things:

He wanted to speak of "the one who sent me." That is, God the Father. He wanted to say that people needed to believe in him. He said that when people believe in him, they also believe in God. This is because Jesus and the Father are both God. He wanted to speak about himself in a metaphor of light (See: 12:34-36). He used the metaphor of darkness. He wanted people to think about their sins. He saves people in the same way that light shines and removes darkness. He wanted to say that God will judge people. He will punish people who do not believe in Jesus. He wanted to say that he only spoke the things God told him to speak. He wanted to say everyone who believe in Jesus will live together with God in heaven forever.

Advice to Translators: Crying out means to speak in a very loud voice.

See: God the Father; Jesus is God; Light and Darkness (Metaphor); Save (Salvation, Saved from Sins); Judge (Judgment); Punish (Punishment); Heaven

John 12:1

General Information:

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

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

This is an idiom. Alternate translation: "had made alive

again"

John 12:2

General Information:

This page has intentionally been left blank.

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because

the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

three hundred denarii

You can translate this as a numeral. Alternate translation: "300 denarii"

denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation:

"Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

John 12:9

Now

This word is used here to mark a stop in the main story.

Here John tells about a new group of people that has come to Bethany from Jerusalem.

the dead

All those who have died. This expression describes all dead

people together in the underworld.

John 12:10

General Information:

This page has intentionally been left blank.

John 12:11

because of him

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

believed in Jesus

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

John 12:12

General Information:

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

On the next day

The author uses these words to mark the beginning of a new event.

a great crowd

"a great crowd of people"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

John 12:14

Jesus found a young donkey and sat on it

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

as it was written

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

John 12:16

General Information:

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

when Jesus was glorified

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and

waving the palm branches).

John 12:17

Now

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

John 12:18

they heard that he had done this sign

"they heard others say that he had done this sign"

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

see, the world has gone after him

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. Alternate translation: "It looks like everyone is becoming his disciple" the world

Here "the world" is a metonym that represents

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation: "Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

John 12:23

General Information:

Jesus begins to respond to Philip and Andrew.

The hour has come for the Son of Man to be glorified

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

John 12:24

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated "Truly, truly" in John 1:51.

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and

grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

This remark appears in the form of a rhetorical question.

Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. Alternate translation: "I will not pray, 'Father, save me from this hour!'"

Father

This is an important title for God.

this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

John 12:28

glorify your name

Here the word "name" is a metonym that refers to God.

Alternate translation: "make your glory known" or "reveal your glory"

a voice came from heaven

This represents God speaking. Sometimes people avoid referring directly to God because they respect him.

Alternate translation: "God spoke from the heavens"

John 12:29

General Information:

This page has intentionally been left blank.

John 12:30

General Information:

Jesus explains why the voice spoke from heaven.

John 12:31

Now is the judgment of this world

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

Now will the ruler of this world be thrown out

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

John 12:32

When I am lifted up from the earth

Here Jesus refers to his crucifixion. You can translate this in

an active form. Alternate translation: "When people raise me high on a cross"

will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

John 12:33

General Information:

Here John tells us background information about what Jesus said about being "lifted up."

He said this to indicate what kind of death he would die

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

John 12:34

The Son of Man must be lifted up

The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

John 12:35

The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:36

While you have the light, believe in the light so that you may be sons of light

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

John 12:37

General Information:

This is a stop in the main story. Here John begins to explain about the fulfillment of prophecies that had been spoken by the prophet Isaiah.

John 12:38

so that the word of Isaiah the prophet would be fulfilled

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message. They may be stated as a single rhetorical

question, Alternate translation: "Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!"

the arm of the Lord

This is a metonym that refers to the Lord's ability to rescue with power.

John 12:39

General Information:

This page has intentionally been left blank.

John 12:40

he has hardened their heart ... understand with their heart

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand"

and turn

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

John 12:41

General Information:

This page has intentionally been left blank.

John 12:42

so that they would not be banned from the synagogue

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

John 12:43

They loved the glory that comes from people more than the glory that comes from God

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

John 12:44

General Information:

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

Jesus cried out and said

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"

John 12:45

the one who sees me sees him who sent me

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

John 12:46

Connecting Statement:

Jesus continues speaking to the crowd.

I have come as a light into the world

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in [John 8:12]

may not remain in the darkness

Here "darkness" is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind"

the world

Here "the world" is a metonym that represents all of the

people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

This is an important title for God.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

Chapter 13

¹ Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² Now the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner,

³ Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God—⁴ got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. ⁵ Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself.

⁶ He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." ⁸ Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head."

¹⁰ Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." ¹¹ (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

¹² So when Jesus 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?" ¹³ You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. ¹⁴ If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. ¹⁵ For I have given you an example so that you should also do just as I did for you.

¹⁶ Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.'

¹⁹ I tell you this now before it happens so that when it happens, you may believe that I AM. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

²¹ When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." ²² The disciples looked at each other, wondering of whom he was speaking.

²³ One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. ²⁴ Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." ²⁵ So he leaned back against the side of Jesus and said to him, "Lord, who is it?"

²⁶ Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. ²⁷ Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly."

²⁸ Now no one who was lying down at the table knew why he said this to him. ²⁹ Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give something to the poor. ³⁰ After Judas received the bread, he went out immediately. It was night.

³¹ When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. ³³ Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you.

³⁴ I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love one for another."

³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." ³⁷ Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." ³⁸

Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times."

John 13 General Notes

Structure and formatting

The events of this chapter are commonly referred to as the last supper or the Lord's supper. This Passover feast in many ways parallels Jesus's sacrifice as the lamb of God. (See: passover)

Special concepts in this chapter

The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other.

I AM

John records Jesus as saying these words four times in this book, once in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Links:

[John 13:1 Notes](#)

John 13

13:1-17

Why did John write that Jesus "knew his hour had come"?

[13:1]

John wrote that Jesus "knew his hour had come." That is, Jesus knew he was going to die soon. The metaphor of an "hour" was about a certain time, which was the end of Jesus's life.

See: Metaphor

Why did John write that the devil "put it into the heart" of Judas Iscariot?

[13:2]

John wrote that the devil "put it into the heart" of Judas Iscariot. That is, Judas wanted to help the people who wanted to kill Jesus. John wrote that the devil gave Judas these thoughts. He wanted his readers to know this was an evil idea.

See: Satan (The Devil); Heart (Metaphor)

Why did John write, "the Father had given everything over into Jesus hands"?

[13:3]

John wrote, "the Father had given everything over into Jesus' hands." He wanted to say that God the Father gave Jesus power over everything that happened. Some scholars think God gave Jesus permission to choose when and how he would die. They think this because John also wrote that Jesus "had come from God and was going back to God" (13:3). Other scholars think God gave Jesus power over the whole world. They think this because many other verses talk about this (see: Mark 5:30, Acts 10:38, Romans 1:4, Colossians 1:15-18, 2 Peter 1:16). Other scholars think that John wanted to say both of these things.

See: God the Father

Why did Jesus wash his disciples' feet?

[13:5]

Jesus washed his disciples' feet for two reasons:

He did this to clean their feet. The roads in Palestine were made of dirt. People walked everywhere. So their feet had dirt on them. He did this so that they would know that they needed to serve other people (See: 13:14-16). Only servants or slaves washed people's feet. When Jesus lived, it was shameful to wash someone else's feet. But Jesus washed his disciples' feet. He is the Son of God and not a servant or slave. He rules over everything, yet he served others. He wanted people to serve other people.

See: Disciple; Serve; Shame (Ashamed); Son of God

What did Peter want to say to Jesus?

[13:6]

Peter told Jesus he did not want Jesus to wash his feet. He thought that washing feet was a shameful thing to do. First, he

asked this as a question. Then, he said, "Lord, you will never wash my feet." But Jesus said he must wash him. Then, Peter wanted Jesus to wash his hands and head. He wanted to have Jesus wash all of him. Some scholars think Peter thought this was less shameful than washing only Peter's feet. Other scholars think Peter was saying that he really wanted to follow Jesus.

See: Shame (Ashamed)

What did Jesus want to say to Peter?

[13:7, 13:10]

Jesus wanted to say that it honors God when Christians help other people. This is true even when someone serves others by doing something others think is shameful. Jesus wanted his disciples to honor God. So he wanted them to help other people (See: 13:14-15). He wanted them to do things that help other people, even if they feel shame while they are doing it.

See: Serve; Shame (Ashamed); Disciple

13:18-30

Who was Jesus speaking of in 13:18?

[13:18]

Jesus spoke of Judas Iscariot in 13:18. Jesus knew Judas was going to help the Jewish leaders to find Jesus. Jesus wanted his other disciples to know that this was something that must happen.

Jesus also spoke of his other disciples. He wanted them to know that all of them except Judas were loyal disciples. They trusted Jesus and he trusted them. He also wanted them to know that God forgave their sins. So he called them "clean" (see: 13:10) and "chosen" (see: 13:18).

See: Disciple; Forgive (Forgiveness, Pardon); Clean and Unclean; Elect (Election)

Who did Jesus talk about in 13:19-20?

[13:19, 13:20]

Jesus talked about himself in 13:19-20. He wanted to say that he is God. God gave himself the name "I am" (see: Exodus 3:14). He did this when he spoke to Moses. Jesus used the same words "I am" (see: John 8:58). He wanted people to know that he is God.

Jesus also talked about "him who sent me." He wanted to say that he spoke for God because God sent him to earth.

See: Yahweh (I am); Jesus is God

13:23-30

Why did John write, "one of his disciples, whom Jesus loved"?

[13:23]

John wrote "one of his disciples, whom Jesus loved" in 13:23. Scholars think this was because John wrote about himself.

John did not write his name in his gospel. Instead, he wrote "one whom Jesus loved" (see: John 19:26, John 20:2, John 21:7; John 21:20).

See: Disciple; Love; Gospel

Why did John write "lying down at the table against Jesus' side"?

[13:23]

John wrote "lying down at the table against Jesus' side." This was how people ate meals. At that time, people ate meals lying down around a table. They laid on their left arm with their feet pointing away from the table. They used their right hand to eat. Each person was near the persons lying next to them. So John was "at Jesus' side." Because he was near Jesus, he could easily lean against Jesus's side and ask him a question (see: 13:25).

Why did Jesus dip bread and give it to Judas Iscariot?

[13:26]

Jesus dipped bread and gave it to Judas Iscariot. He knew that Judas would betray him. Normally, dipping bread and giving it to someone gave that person great honor. However, Jesus knew Judas was going to give him to the Jewish leaders to be killed. Instead of honoring Judas, Judas was shamed.

See: Shame (Ashamed)

Why did John write about Judas and Satan in 13:27?

[13:27]

John wrote that Satan went into Judas to make known that Judas was doing what Satan wanted him to do. Some scholars think Satan controlled what Judas did. Judas was one of Jesus' disciples. However, Judas did not agree with what Jesus said and did. Therefore, he planned with Jesus' enemies. Because of this, he allowed Satan to "enter" him and take control of him. He wanted to do the things that Satan wanted him to do.

Other scholars think Satan only tempted Judas. The longer Judas did what Satan wanted him to do, the more he was doing what Satan wanted him to do. So in this way, Satan was doing what he wanted through Judas.

See: Satan (The Devil); Disciple; Tempt (Temptation)

13:31-38

Why did Jesus talk about being "glorified"?

[13:31]

Jesus talked about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. He wanted them to know that he did what God said to do. This would honor God. Also, God would greatly honor Jesus for this.

Jesus spoke about himself when he said "Son of Man."

When Jesus said he would be glorified immediately, he spoke of how would be killed and made alive again very soon (see: 13:32).

See: Glory (Glorify); Disciple; Son of Man

Why did Jesus say "you cannot follow me now, but you will follow later"?

[13:36]

Jesus told Peter "you cannot follow me now, but you will follow later" (13:36). Jesus was speaking about how Peter would die. He used "follow" as a metaphor to talk about being killed in the same way Jesus was killed. The Romans crucified Jesus the next day. Jesus knew Peter would be crucified for believing in Jesus. But this did not happen for many years. So Jesus said it would happen "later."

See: Metaphor; Crucify (Crucifixion)

John 13:1

General Information:

It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas.

Father

This is an important title for God.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

Connecting Statement:

John begins to give background information for a part of the story that begins in verse 4.

Now

This word shows that the author has stopped describing the action and is about to give background information before continuing the story. You should translate using the way your language introduces background information.

the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus

The phrase "put it into the heart" is an idiom that means to cause someone to think about something. Alternate translation: "the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Connecting Statement:

John continues to tell us background information about what Jesus knew. The action in the story begins in verse 4.

Father

This is an important title for God.

had given everything over into his hands

Here "his hands" is a metonym for power and authority.

Alternate translation: "had given him complete power and authority over everything"

he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

John 13:4

Connecting Statement:

John has finished giving the background to this part of the

story [John 13:2-3](#) and tells what Jesus did next.

got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

John 13:5

began to wash the feet of the disciples

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

John 13:6

Lord, are you going to wash my feet?

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!"

John 13:7

General Information:

This page has intentionally been left blank.

John 13:8

If I do not wash you, you have no share with me

Here Jesus begins to speak about "washing" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

If I do not wash you

It can be stated explicitly that Jesus is talking about washing feet. Alternate translation: "If I do not wash your feet" (

you have no share with me

The word "share" means a part of an inheritance. Here it is a metaphor meaning that Peter would not have fellowship or anything in common with Jesus. Alternate translation: "you will not be my disciple" or "you will not belong to me"

John 13:9

General Information:

This page has intentionally been left blank.

John 13:10

Connecting Statement:

Jesus continues to speak to Simon Peter.

He who is bathed has no need, except to wash his feet, but he is

completely clean; you are clean, but not everyone

Here Jesus speaks about "bathed" and "wash" and "clean" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

He who is bathed has no need, except to wash his feet, but he is completely clean

The word "but" shows the contrast between a person needing to be cleaned and a person already being being clean. In some languages "but" would not be used.

Alternate translation: "He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"

He who is bathed has no need, except to wash his feet

This double negative emphasizes that to wash the feet is the only thing that he who is bathed needs. Alternate translation: "He who is bathed needs only to wash his feet" or "The only thing a person who has bathed needs is to wash his feet"

has no need

It is implied that this need concerns washing the whole body. Alternate translation: "has no need to be fully bathed" or "does not need me to wash his whole body"

John 13:11

Not all of you are clean

Here "clean" means spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "clean" imagery and not try to explain it in the text.

John 13:12

Do you understand what I have done for you?

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!"

John 13:13

You call me 'teacher' and 'Lord,'

Here Jesus implies that his disciples have great respect for him. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

John 13:14

General Information:

This page has intentionally been left blank.

John 13:15

you should also do just as I did for you

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other"

John 13:16

Connecting Statement:

Jesus continues to speak to his disciples.

Truly, truly

See how you translated this in John 1:51.

greater

"more important"

John 13:17

you are blessed

Here "bless" means to cause good, beneficial things to happen to a person. You can translate this in an active form. Alternate translation: "God will bless you"

John 13:18

this is so that the scripture will be fulfilled

With this sentence, Jesus introduces something he will tell them in verse 21 that fulfills what the scripture says. You can translate this in an active form. Alternate translation: "this is in order to fulfill the scripture"

the scripture

"this scripture"

He who eats my bread lifted up his heel against me

Jesus quoted the scripture that will be fulfilled. Here the phrase "eats my bread" is an idiom for someone who pretends to be a friend. The phrase "lifted up his heel" is also an idiom, which means someone who has become an enemy. If you have idioms in your language that have these meanings, you can use them here. Alternate translation:

"The one who has pretended to be my friend has turned out to be an enemy"

John 13:19

I tell you this now before it happens

"I am telling you now what is going to happen before it happens"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

John 13:20

Truly, truly

See how you translated this in John 1:51.

John 13:21

troubled

concerned, upset

Truly, truly

See how you translated this in John 1:51.

John 13:22

The disciples looked at each other, wondering of whom he was speaking.

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

John 13:23

One of his disciples, whom Jesus loved

This refers to John.

lying down at the table

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

Jesus' side

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 13:24

General Information:

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John 13:25

General Information:

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John 13:26

Iscariot

This indicates that Judas was from the village of Kerioth.

John 13:27

Then after the bread

The words "Judas took" are understood from the context.

Alternate translation: "Then after Judas took the bread"

Satan entered into him

This is an idiom that means Satan took complete control of Judas. Alternate translation: "Satan took control of him" or "Satan started to command him"

so Jesus said to him

Here Jesus is speaking to Judas.

What you are doing, do it quickly

"Do quickly what you are planning to do"

John 13:28

General Information:

This page has intentionally been left blank.

John 13:29

that he should give something to the poor

You can translate this as a direct quote. Alternate translation: "'Go and give some money to the poor'"

John 13:30

he went out immediately. It was night

John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night.

Alternate translation: "he went out immediately into the dark night"

John 13:31

Now the Son of Man is glorified, and God is glorified in him

You can translate this in an active form. Alternate translation: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

John 13:32

God will also glorify the Son in himself, and he will glorify him at once

The word "him" refers to the Son of Man. The word

"himself" is a reflexive pronoun that refers to God.

Alternate translation: "God himself will immediately give honor to the Son of Man"

John 13:33

Little children

Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.

as I said to the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "as I said to the Jewish leaders"

John 13:34

Connecting Statement:

Jesus continues speaking to his disciples.

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:35

everyone

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

John 13:36

General Information:

This page has intentionally been left blank.

John 13:37

lay down my life

"give up my life" or "die"

John 13:38

Will you lay down your life for me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!"

the rooster will not crow before you have denied me three times

"you will say that you do not know me three times before the rooster crows"

Chapter 14

¹ "Do not let your heart be troubled. You believe in God; believe also in me. ² In my Father's house are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be.

⁴ You know the way to where I am going." ⁵ Thomas said to Jesus, "Lord, we do not know where you are going; how can we know the way?" ⁶ Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through me. ⁷ If you had known me, you would have known my Father also. From now on you know him and have seen him."

⁸ Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." ⁹ Jesus said to him, "I have been with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. ¹¹ Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves.

¹² Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. ¹³ Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

¹⁵ If you love me, you will keep my commandments, ¹⁶ and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— ¹⁷ the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you.

¹⁸ I will not leave you as orphans; I will come back to you. ¹⁹ Yet a short amount of time and the world will no longer see me, but you will see me. Because I live, you will also live. ²⁰ On that day you will know that I am in my Father, and that you are in me, and that I am in you.

²¹ He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him." ²² Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?"

²³ Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. ²⁴ He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

²⁵ I have said these things to you, while I am staying with you. ²⁶ However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. ²⁷ I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid.

²⁸ You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. ²⁹ Now I have told you before it happens so that, when it happens, you will believe.

³⁰ I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, ³¹ but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

John 14 General Notes

Special concepts in this chapter

"My Father's house"

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: heaven)

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 14:16](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 14:17](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

Links:

[John 14:1 Notes](#)

John 14

14:1-7

Where were Jesus and his disciples?

Jesus and his disciples were still in the upstairs room. They stayed in this room while Jesus taught them.

See: Disciple

Why did Jesus talk about his "Father's house"?

[14:2]

Jesus used a metaphor when he talked about his Father's house. His father's house is heaven. It is the place where God lives.

See: Metaphor; Heaven; God the Father

What are the "many rooms" Jesus talked about?

[14:2]

Jesus talked about "many rooms" in his "Father's house." This was a metaphor. There are many places in heaven. These are places where people can live with God. God wants to have many people with him. Scholars think Jesus wanted the disciples to think about some buildings the Romans built. These buildings were large and meant for many people to live inside together.

See: Metaphor; Heaven; Disciple; God the Father

Why did Jesus say that he would "come again"?

[14:3]

Jesus said he would "come again." Some scholars think Jesus was speaking about when he would return to the earth again. This will happen at the time of the end of the world. Other scholars think he also wanted his disciples to know he

would come back after he died.

See: Jesus' Return to Earth; Disciple

Why did Jesus say that he will "receive you to myself"?

[14:3]

Jesus said that he will "receive you to myself." He was saying that he will take the people who believe in him to be with God forever.

What was the "way" Jesus talked about?

[14:4]

Jesus used the metaphor of a "way" to talk about how people believe in him and do the things he wants them to do. Some scholars think he was talking about how God saves a person can be at peace with God because they believe in Jesus. Other scholars think Jesus was also talking about how Christians obey God.

See: Metaphor; Save (Salvation, Saved from Sins)

Why did Jesus say "I am"?

[14:6]

See: John 6:35

See: Yahweh (I am)

Why did Jesus say he is "the way, the truth, and the life"?

[14:6]

Jesus said he is "the way, the truth, and the life." This is used a metaphor. He talked about how he made it possible for people to do the things that honor God. He did this when he died. He wanted to say that God will save people from their sinning only if they believe in Jesus.

See: Metaphor; Atonement (Atonement)

Why did Jesus say "if you had known me, you would have known the Father"?

[14:7]

Jesus said "if you had known me, you would have known the Father." He was saying that he is God. So, if someone knows Jesus, that person also knows God. Jesus often said "the Father" when he wanted to talk about God.

See: Trinity; God the Father; Jesus is God

14:9-11

What did Jesus say in 14:9-11?

[14:9]

In 14:9-11, Jesus said more about what he said in 14:7. That is, he told Philip and the other disciples again that he is God. When he said "I am in the Father and the Father is in me" (14:10a, 14:11), he wanted his disciples to know that he is God. He was not saying that he was inside of God.

When he said "the Father living in me is doing his work" (14:10b), he wanted his disciples to know that God did the things that Jesus did. So when people saw Jesus do something, that was the same as seeing God do it.

See: Disciple; Jesus is God; Trinity; God the Father

Why did Jesus say that people need to believe in him?

[14:11]

Jesus said people need to believe in him because he is God. However, Jesus knew it is hard for people to know how he and the Father are in each other. So he told his disciples that there is another reason to believe in him.

He told his disciples they need to believe in him because of the miracles he did. He knew he had done many things so that people would know his great power. He did things that only God could do. So Jesus told his disciples that these miracles allowed them to know that he is God.

See: Jesus is God; God the Father; Disciple; Miracle

14:12-17

Who is the "comforter" or "advocate" about which Jesus spoke?

[14:16]

The "comforter" that Jesus spoke about is the Holy Spirit. The Holy Spirit comforts and encourages Christians. Also, the Holy Spirit speaks for Christians when they are unable to speak (See: Romans 8:26). Therefore, the Holy Spirit is called a "comforter."

Advice to Translators: Use the same word in your language that is used in the Bible in your language for 4:16 to mean comforter or advocate.

See: 14:26

See: Holy Spirit

Why did Jesus say the Holy Spirit "lives with you and will be in you"?

[14:17]

Jesus said the Holy Spirit "lives with" and "will be in" Christians. The Holy Spirit comes into a person in some way when the person believes in Jesus. While Jesus was on earth, the Holy Spirit was in him. When he returned to heaven, the Holy

Spirit went inside of every person who believes in Jesus.

Jesus wanted Christians to know that he does not leave them alone after they believe in him. Instead, in some way the Holy Spirit will live in them. He does not force them to do things. Demons do this when they possess a person. Instead, the Holy Spirit helps people. He guides them. He comforts them. He encourages them. He teaches them. The Holy Spirit is God. So Jesus said this to say that in some way God lives with a person after they believe in Jesus.

See: Indwelling of the Holy Spirit, Heaven; Sin; Demon; Holy Spirit

14:18-21

How did Jesus not leave his disciples alone?

[14:18]

Jesus did not leave his disciples alone because he went back to them after God made him alive again. The disciples continued to see and speak with Jesus during the 40 days after he died and was resurrected. Jesus came back to them to prove he was no longer dead. So, this fulfilled the promise he made to them here.

Jesus also did not leave his disciples alone because he sent his Spirit to live in them (See: John 14:15-17; Acts 2). Jesus' spirit and the Holy Spirit are the same person.

See: Resurrect (Resurrection) ; Disciple

What is "that day" about which Jesus spoke?

[14:20]

"That day" (14:20) was the day Jesus was made alive again. He knew that when his disciples saw that he was alive again, they would be able to understand what he told them at the Passover supper. They would understand that he is God. Scholars think Jesus also spoke about the time when he would return to earth, that is the last days. He will return at the ending of the world. He used words that Jewish people sometimes used when they wanted to speak about the ending of the world.

See: Passover; Jesus is God; Last Days; Jesus' Return to Earth

Who is the "Father" about which Jesus spoke?

[14:20]

When Jesus spoke about the "Father," he wanted his disciples to think about God.

See: Trinity; God the Father; Disciple

Why did Jesus say he is "in" his Father, and we are "in" him, and he is "in" us?

[14:20]

When Jesus said he is "in" his Father, he said that he is God. He did not say that he was inside of God.

He also said that Christians are in some way joined to him when they believe in him. However, Christians are not God.

That is, Jesus is "in" the Father in a different way than Christians are "in" Jesus.

See: Trinity; God the Father; Jesus is God; In Christ

14:28-31

Why did Jesus say the Father is "greater" than Jesus?

[14:28]

Jesus said the Father is "greater" than Jesus (see: 14:28) because he obeyed the Father. The Father made a plan before he created the world. He planned how people's sins could be forgiven. Jesus obeyed that plan when he died on the cross.

In the same way a son obeys his father because the son is ruled by the father, so Jesus obeys God the Father. However, Jesus is God (See: John 5:18).

See: Trinity; God the Father; Will of God; Sin; Forgive (Forgiveness, Pardon); Cross; Jesus is God

Who is the "ruler of this world"?

[14:30]

The "ruler of this world" is Satan (See: John 12:31, Ephesians 2:2, and 2 Corinthians 4:4). God is the ruler of Satan and the world. However, God gave Satan permission to rule in some way.

Satan wanted to kill Jesus. Jesus said Satan could not force Jesus to do anything. So Satan was not given permission to kill Jesus. However, Jesus gave people permission to crucify him when Satan tempted them. Jesus did this to obey God the father's plan. Therefore, Satan did not kill Jesus. Instead, Jesus gave his life for people's sins.

See: Satan (The Devil); Crucify (Crucifixion); Tempt (Temptation); God the Father; Atone (Atonement)

John 14:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

Do not let your heart be troubled

Here "heart" is a metonym for a person's inner being.

Alternate translation: "Stop being so anxious and worried"

John 14:2

In my Father's house are many rooms

"There are many places to live in my Father's house"

In my Father's house

This refers to heaven, where God lives.

Father

This is an important title for God.

many rooms

The word "room" can refer to a single room, or to a larger dwelling.

I am going to prepare a place for you

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

John 14:3

General Information:

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John 14:4

the way

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

John 14:5

how can we know the way?

"how can we know how to get there?"

John 14:6

the truth

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

the life

This is a metaphor that means Jesus can give life to people.

Alternate translation: "the one who can make people alive"

no one comes to the Father except through me

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father. Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

comes to the Father

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

Father

This is an important title for God.

John 14:7

General Information:

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John 14:8

Lord, show us the Father

The "Father" is an important title for God.

John 14:9

I have been with you for such a long time and you still do not know me, Philip?

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!"

Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father.

The "Father" is an important title for God.

How can you say, 'Show us the Father'?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

John 14:10

Connecting Statement:

Jesus asks Philip a question and then he continues to speak

to all of his disciples.

Do you not believe ... in me?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

Father

This is an important title for God.

The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

John 14:11

I am in the Father, and the Father is in me

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

John 14:12

Truly, truly

See how you translated this in John 1:51.

believes in me

This means to believe that Jesus is the Son of God.

Father

This is an important title that describes the relationship between God and Jesus.

John 14:13

Whatever you ask in my name

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

so that the Father will be glorified in the Son

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

Father ... Son

These are important titles that describe the relationship between God and Jesus.

John 14:14

If you ask me anything in my name, I will do it

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

John 14:15

General Information:

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John 14:16

another Comforter

This refers to the Holy Spirit.

John 14:17

Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

The world cannot receive him because it does not

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they

do not" or "Those who oppose God will not accept him because they do not"

John 14:18

leave you as orphans

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

John 14:19

the world

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

John 14:20

you will know that I am in my Father

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

my Father

This is an important title for God.

you are in me, and that I am in you

"you and I are just like one person"

John 14:21

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he who loves me will be loved by my Father

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

my Father

This is an important title for God.

John 14:22

Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

why is it that you will show yourself to us

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

not to the world

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

John 14:23

Connecting Statement:

Jesus responds to Judas (not Iscariot).

If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

My Father

This is an important title for God.

we will come to him and we will make our home with him

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

John 14:24

The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

The word

"The message"

that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

John 14:25

General Information:

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John 14:26

Father

This is an important title for God.

John 14:27

world

The "world" is a metonym that represents those people who do not love God.

Do not let your heart be troubled, and do not be afraid

Here "heart" is a metonym for a person's inner being.

Alternate translation: "So stop being anxious, and do not be afraid"

John 14:28

loved

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

I am going to the Father

Here Jesus implies that he will return to his Father.

Alternate translation: "I am going back to the Father"

the Father is greater than I

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

Father

This is an important title for God.

John 14:29

General Information:

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John 14:30

the ruler of this world is

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "Satan, who rules this world, is"

the ruler ... is coming

Here Jesus implies that Satan is coming to attack him.

Alternate translation: "Satan is coming to attack me"

John 14:31

in order that the world will know

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know"

the Father

This is an important title for God.

Chapter 15

¹ "I am the true vine, and my Father is the gardener. ² He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit.

³ You are already clean because of the message that I have spoken to you. ⁴ Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me.

⁵ I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. ⁶ If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. ⁷ If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you.

⁸ My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. ⁹ As the Father has loved me, I have also loved you. Remain in my love.

¹⁰ If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. ¹¹ I have spoken these things to you so that my joy will be in you and so that your joy will be made full.

¹² This is my commandment, that you love one another as I have loved you. ¹³ No one has greater love than this—that one lays down his life for his friends.

¹⁴ You are my friends if you do the things that I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you.

¹⁶ You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. ¹⁷ These things I command you, so that you love one another.

¹⁸ If the world hates you, know that it has hated me before it hated you. ¹⁹ If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you.

²⁰ Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹ They will do all these things to you because of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

²³ He who hates me also hates my Father. ²⁴ If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. ²⁵ But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.'

²⁶ When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me. ²⁷ You also must testify, because you have been with me from the beginning.

John 15 General Notes

Structure and formatting

Special concepts in this chapter

Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God.

Links:

[John 15:1 Notes](#)

John 15

15:1-8

Where are Jesus and his eleven disciples in John 15?

Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. At the end of John 14 (see: John 14:31) Jesus told the disciples they must leave the upstairs room. These scholars think Jesus continued to teach the disciples while they walked to the Garden of Gethsemane. Fewer scholars think Jesus and his disciples went to the temple on the way to Gethsemane. These scholars think that Jesus and the disciples did not arrive in the garden of

Gethsemane until John 18:1.

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

What is a "vine"?

[15:1]

A vine is a kind of plant that grows grapes. In these verses, when Jesus talked about "fruit," he wanted his listeners to think about grapes. Someone needs to carefully care for a vine so it will make as many grapes as possible. Fruit is a metaphor used many times in the Bible.

See: Vine (Vineyard); Metaphor; Fruit (Metaphor)

Why did Jesus say "I am"?

[15:1]

Jesus said "I am" in 15:1 to say that he is God. This is because Jesus and God have the same name. In 8:58, Jesus said "before Abraham was, I am." Jesus said this so the people would think about Exodus 3:14. In Exodus 3:14, Moses saw God in a burning bush. In that verse, God told Moses that God's name is "I am." So, in John 15:1, Jesus said "I am" to tell the disciples that he is God.

There are several other places in the gospel of John where Jesus said "I am" to say that he is God (See: 4:26, 6:36, 41, 48, 7:28-29, 8:23-24, 9:5, 10:7-14, 10:36, 11:25, 14:6, 14:10-12).

See: Disciple; Yahweh (I am); Trinity

Why did Jesus call himself the "true vine"?

[15:1]

Jesus called himself the "true vine." This was a metaphor. He said this to speak about how people need to follow God. People need to believe in Jesus if they want God to save them from the punishment for their sinning. Grapevines grow in a vineyard. So Jesus spoke about people growing in God's kingdom. This happens when people believe in Jesus. So Jesus is the "true vine."

Jesus said that Israel was not the "true vine." That is, the people of Israel believed they followed God. So they thought they were God's true vine (see: Psalm 80:7-9). But they stopped doing the things that honor God (see: Isaiah 5:1-2). So they were no longer the "true vine." Jesus is now God's "true vine." People who want to honor God must believe in Jesus.

See: Metaphor; Sin; Kingdom of God; Vine (Vineyard); Messiah (Christ)

What is a "gardener"?

[15:1, 15:2]

A "gardener" is a person who grows plants in a garden. In these verses, Jesus talked about a person who grows vines in a vineyard. A vineyard is a kind of garden where people grow vines that produce grapes.

See: Vine (Vineyard)

Why did Jesus say "my Father is the gardener"?

[15:1, 15:2]

Jesus said "my Father is the gardener." This was a metaphor. Jesus used this metaphor to talk about God. Jesus often "Father" when he wanted to talk about God. In 15:1, he said that God is the "gardener" to say that God cares for people who believe in Jesus.

In a vineyard, the gardener removes vine branches that do not grow. But the gardener carefully trims vine branches that do grow. He trims away things that will harm the branches. This helps the vine to grow more grapes. So Jesus wanted his disciples to think about how God helps people who believe in Jesus. God helps them the way the gardener helps branches that are growing.

See: Metaphor; God the Father; Vine (Vineyard)

Why did Jesus say "bear fruit"?

[15:2, 15:4, 15:5, 15:8]

When Jesus said "bear fruit," he continued to use the metaphor of a vine. He wanted his disciples to think about all they could do to honor God. Branches in a vineyard grow grapes. In the same way, Christians that grow will do things that honor God. Jesus called this "fruit."

See: Metaphor; Fruit (Metaphor); Vine (Vineyard)

Who bears "no fruit"?

[15:2]

When Jesus said some people bear "no fruit" (15:2), he wanted his disciples to think about people who do not honor God. Some scholars think he spoke about Christians who do not do the things that Jesus taught. That is, they say they believe in Jesus, but they do not do the things that he taught them to do. Other scholars think Jesus spoke about people who do not believe in him. Because they do not believe in him, they cannot honor God.

See: Fruit (Metaphor)

Why did Jesus say his disciples were "already clean"?

[15:3]

Jesus said his disciples were "already clean." He said this to say they were already at peace with God. They did not need to do anything new to be at peace with God. In John 13:10, Jesus said his disciples were clean, except for Judas Iscariot. He said that his disciples (except Judas Iscariot) believed in Jesus. So God forgave them from the punishment of sinning because they believed in Jesus. Because God forgave their sins, they were "clean." They did not need to have their sins forgiven again.

See: Metaphor; Forgive (Forgiveness, Pardon); Clean and Unclean; Disciple; Sin

Why did Jesus say "remain in me"?

[15:4]

See: Abide

Why did Jesus speak about branches being burned?

[15:6]

When Jesus spoke about branches being burned (15:6), he wanted his disciples to think about Christians who do not remain in him (see 15:4). He continued to use the metaphor of a vine. In a vineyard, branches that did not make grapes were cut off and burned. This is because they were useless to the owner of the vineyard.

These burned branches were a metaphor for Christians who do not remain in Jesus. They are useless branches. They are not connected to the vine. That is, they are not connected to Jesus. Anyone not connected to Jesus will be thrown away and burned in the same way a dead branch is thrown away and burned.

Sometimes, the word burning is used in the Bible to talk about hell. However, scholars think when Jesus spoke about burning branches in 15:6 he did not want to speak about hell.

See: Disciple; Abide; Metaphor; Vine (Vineyard); Hell

Why did Jesus say "ask whatever you wish, and it will be done for you"?

[15:7]

When Jesus said "ask whatever you wish, and it will be done for you", he wanted his disciples to know they needed to do the things that God wanted them to do. When a person believes in Jesus, people need to obey Jesus. They should do the things Jesus wants them to do. So when a Christian prays, they should pray for God's will. That is, he will ask God what it is God wants him to do. This kind of prayer honors God. So God will honor the person who prays this way by answering his prayers.

Jesus did not want to say that God will do anything a person wants him to do. Sometimes Christians think about and pray about things that do not honor God. God will not give people the things that do not honor him.

See: Will of God

Who is the "Father" that Jesus spoke about which Jesus spoke?

[15:8]

When Jesus spoke about the "Father," he wanted his disciples to think about God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: Disciple; God the Father

15:9-17

Why did Jesus say "my joy will be in you" and "your joy will be complete"?

[15:11]

When Jesus said "my joy will be in you" and "your joy will be complete," he wanted his disciples to know that people can have true joy only if they believe in Jesus and obey him.

See: Rejoice (Joy, Joyful)

Why did Jesus say a person who believes in Jesus needs to "lay down his life"?

[15:13]

Jesus said a person that believes in him needs to be ready to "lay down his life" for another person. That is, they need to serve other people and perhaps even be willing to die for other people. He said this because he wanted the people who believe in him to "love one another." This is how they are to love one another.

Jesus did not want to say that all Christians need to be killed. He said this to talk about how some Christians will die so other people will know how much they love Jesus. He wanted to say that they would choose to do this. That is, they will choose to obey Jesus instead of not being killed.

What did Jesus want to say in 15:14-15?

[15:14, 15:15]

In 15:14-15, Jesus spoke about how much he loves Christians. He told his disciples they were his "friends." In 15:10-13, he spoke about how his disciples must obey him. They do this in the same way a friend does what their friend tells them to do because they love him. So, Jesus spoke about his disciples as "friends" to say that he wanted them to obey him because they loved him.

See: Disciple

15:18-27

Why did Jesus speak about "hate"?

[15:18]

When Jesus spoke about "hate" in 15:18-21, he wanted his disciples to know that if they believed in him, then other people will persecute them. This is because they do not believe in Jesus.

Jesus said that people would persecute him. The Romans persecuted him by killing him. So, he wanted his disciples to know that people will persecute them for believing in him.

See: Persecute (Persecution)

Why did Jesus say "of the world"?

[15:19]

When Jesus spoke about people who are "of the world," he wanted his disciples to think about people who do not believe in him. They do things that do not honor God.

See: World

Why did Jesus say "because of my name"?

[15:21]

Jesus said "because of my name" to speak about people who believed in him. That is, people who are "Christians" (see: Acts 11:26).

See: Name

Why did Jesus say "him who sent me"?

[15:21]

When Jesus spoke about "him who sent me," he wanted his disciples to think about God. God the Father sent God the Son into the world to be the messiah.

See: Disciple; Trinity; God the Father; Son of God; Messiah (Christ)

Why did Jesus say "now they have no excuse for their sin"?

[15:22]

When Jesus said "now they have no excuse for their sin," he wanted to speak about how people needed to believe in him. God sent Jesus to tell people about God. He did this so they would believe in him and he would forgive them from the punishment of sinning. But when people do not believe in Jesus, they reject God. This is because Jesus is God.

Some scholars think Jesus spoke only about the Jewish people who did not believe in him. These people had the Romans kill Jesus. That was the sin for which they had no excuse. Other scholars think Jesus spoke about anyone who did not believe in Jesus after they have heard the gospel. Still other scholars think Jesus spoke about both these groups of people. Advice to translators: When someone does something bad, they often make an excuse. They do this so they will not be punished for doing something bad. They defend themselves by saying an excuse. Someone makes an excuse by saying that they had a good reason for doing the bad thing they did. An excuse is them saying to people why they did doing something. Here, the words "they have no excuse" are being used to say that there is nothing they can say to explain why they rejected Jesus.

See: Sin; Jesus is God; Gospel

Who is the "Comforter" (or "Advocate") about which Jesus spoke?

[15:26]

The "comforter" or "advocate" about which Jesus spoke is the Holy Spirit. One of the things the Holy Spirit does for Christians is to comfort and encourage them. Another thing the Holy Spirit does is to ask God the Father to do good things for them.

Advice to Translators: Use the same word in your language that is used in your Bible for comforter or advocate in 4:16.

See: 14:16,26

See: Holy Spirit; God the Father

John 15:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

I am the true vine

Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of life that causes people to live in a way that pleases God. Alternate translation: "I am like a vine that produces good fruit"

my Father is the gardener

The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener"

my Father

This is an important title for God.

John 15:2

He takes away every branch in me that does not bear fruit. Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.

takes away

"cuts off and takes away"

prunes every branch

"trims every branch"

John 15:3

You are already clean because of the message that I have spoken to you. The implied metaphor here is the "clean branches" that have already been "pruned." Alternate translation: "It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

you

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

John 15:4

Remain in me, and I in you

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

unless you remain in me

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: "unless you stay joined to me and depend upon me for everything"

John 15:5

I am the vine, you are the branches

The "vine" is a metaphor that represents Jesus. The "branches" is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine"

He who remains in me and I in him

"He who stays joined to me and I stay joined to him"

he bears much fruit

The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. Alternate translation: "you will bear much fruit"

John 15:6

he is thrown away like a branch and dries up

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. Alternate translation: "the vinedresser throws him away like a branch and it dries up" they are burned up

You can translate this in an active form. Alternate translation: "the fire burns them"

John 15:7

ask whatever you wish

Jesus implies that believers must ask God to answer their prayers. Alternate translation: "ask God whatever you wish"

it will be done for you

You can translate this in an active form. Alternate translation: "he will do it for you"

John 15:8

My Father is glorified in this, that

You can translate this in an active form. Alternate translation: "It causes people to honor my Father when"

My Father

This is an important title for God.

in this, that you bear much fruit

Here "fruit" is a metaphor for living to please God.

Alternate translation: "when you live in a way that pleases him"

prove that you are my disciples

"show you are my disciples" or "demonstrate you are my disciples"

John 15:9

As the Father has loved me, I have also loved you

Jesus shares the love that God the Father has for him with

those who trust in him. Here "Father" is an important title for God.

Remain in my love

"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love

When Jesus's followers obey him, they show their love for him. Alternate translation: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

my Father

Here "Father" is an important title for God.

John 15:11

I have spoken these things to you so that my joy will be in you

"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

You can translate this in an active form. Alternate translation: "so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:12

General Information:

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John 15:13

life

This refers to physical life.

John 15:14

General Information:

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John 15:15

everything that I heard from my Father I have made known to you

"I have told you everything my Father told me"

my Father

Here "Father" is an important title for God.

John 15:16

You did not choose me

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: "You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

Here "fruit" is a metaphor that represents a life that is pleasing to God. Alternate translation: "live lives that please God so that the results of what you do last forever"

whatever you ask of the Father in my name, he will give it to you

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Because you belong to me, whatever you ask of the Father, he will give it to you"

the Father

This is an important title for God.

John 15:17

General Information:

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John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

the world

the people who do not belong to God and are opposed to him

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

Here "word" is a metonym for the message of Jesus.

Alternate translation: "Remember the message that I spoke to you"

John 15:21

because of my name

Here "my name" is a metonym that represents Jesus. People will make his followers suffer because they belong to him.

Alternate translation: "because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation: "Because I have come and told them God's message, they have no excuse when God judges them for their sins"

they would not have sin

"they would not be guilty of sin"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

Father

This is an important title for God.

John 15:24

If I had not done the works ... they would have no sin, but

You can translate this double negative in a positive form.

Alternate translation: "Because I have done the works ... they have sin, and"

they would have no sin

"they would not be guilty of sin." See how you translated "they would not have sin" in John 15:22.

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

John 15:25

to fulfill the word that is written in their law

You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate

translation: "to fulfill the prophecy in their law"

law

This refers generally to the entire Old Testament, which

contained all of God's instructions for his people.

John 15:26

will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

Father

This is an important title for God.

the Spirit of truth

This is a title for the Holy Spirit. Alternate translation: "the Spirit who tells the truth about God and me"

John 15:27

You also must testify

Here "testify" means to tell others about Jesus. Alternate translation: "You also must tell everyone what you know about me"

You also must

Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"

the beginning

Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"

Chapter 16

¹ "I have spoken these things to you so that you will not fall away. ² They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God.

³ They will do these things because they have not known the Father nor me. ⁴ I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you.

⁵ But now I go to him who sent me, yet none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you.

⁸ When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment—⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father, and you will no longer see me; ¹¹ and about judgment, because the ruler of this world has been judged.

¹² I have many things to say to you, but you cannot bear them now. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. ¹⁴ He will glorify me, because he will take from what is mine and he will tell it to you.

¹⁵ Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. ¹⁶ In a short amount of time you will no longer see me, and after another short amount of time you will see me."

¹⁷ Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" ¹⁸ Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about."

¹⁹ Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see

me"? ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. ²¹ When a woman gives birth, she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world.

²² So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. ²³ On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. ²⁴ Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

²⁵ "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father.

²⁶ On that day you will ask in my name and I do not say to you that I will pray to the Father for you, ²⁷ for the Father himself loves you because you have loved me and because you have believed that I came from God. ²⁸ I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father."

²⁹ His disciples said, "See, now you are speaking plainly and you are not using figures of speech. ³⁰ Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." ³¹ Jesus answered them, "Do you believe now?

³² See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³ I have spoken these things to you so that you will have peace in me. In the world you have tribulation. But have courage! I have conquered the world."

John 16 General Notes

Special concepts in this chapter

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 16:7](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 16:13](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

"The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers ([John 16:2](#)) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone ([John 16:32](#)) was less than sixty minutes long. (See: prophet)

Important figures of speech in this chapter

Simile

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again.

Links:

[John 16:1 Notes](#)

John 16

16:1-4

Where were Jesus and his eleven disciples in John 16?

In John 16, Jesus and his eleven disciples continued to walk to Gethsemane. At the end of John 14 (see: John 14:31), Jesus told the disciples they needed to leave the upstairs room. Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. Jesus continued to teach them while they walked to the Garden of Gethsemane. They did not arrive in the Garden of Gethsemane until John 18:1.

Fewer scholars think that in John 16, Jesus and his disciples were at the temple on the way to Gethsemane.

See: Disciple; Temple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

What did Jesus want to say in 16:1-4?

[16:1, 16:2, 16:3, 16:4]

Jesus said things in 16:1-4 to tell his disciples they would be persecuted soon. He wanted them to be ready for this. If they were ready, they would not stop trusting Jesus when other people persecuted them (16:1). Jesus protected his disciples from persecution while he was with them (16:4). However, other people would persecute his followers after he died.

Disciple; Persecute (Persecution)

Who was "you"?

[16:1]

Jesus was talking to the eleven disciples when he said "you." However, Jesus also wanted all Christians to know what he said. There were only eleven disciples because Judas left them (see: John 13:27-30). Judas went to betray Jesus.

See: Disciple

What are "these things"?

[16:1]

Jesus wanted the disciples to remember what he told them in chapter 15 when he said "these things." He wanted them to "remain" in him (15:4). He wanted them to be ready when other people hated and persecuted them (15:20-21).

See: Disciple; Abide; Persecute (Persecution)

How does a person "fall away"?

[16:1]

Jesus spoke about falling away. This was a metaphor. He wanted to talk about how someone can stop believing or trusting in Jesus in some way. He wanted to warn the disciples so they would not stop trusting him.

Some scholars think Jesus wanted to speak about a Christian rejecting him completely and permanently. If they did this, they would not live together with him in heaven. Other scholars think Jesus spoke about a Christian not following him for only a short period of time. They will still live together with Jesus in heaven forever.

See: Fall (Fall Away, Stand); Metaphor; Disciple; Eternal Security; Heaven

Why did Jesus say "the hour" and "their hour"?

[16:2, 16:4]

Jesus used the metaphor "the hour" because he wanted to talk about some time soon. Soon, Jesus' enemies would start to persecute his followers. He was not speaking about a certain time of day. Instead, he wanted to speak again about when his enemies would persecute his followers when he said "their hour."

See: Persecute (Persecution) ; Metaphor

Why did Jesus say "throw you out of the synagogues"?

[16:2]

Jesus warned his disciples that Jewish leaders would keep them from worshipping with other Jews when he said "throw you out of the synagogues." Synagogues were buildings where Jewish people worshipped God. "Throw out" is a metaphor for not allowing a person to enter a place anymore. It was very bad for Jews when the Jews threw someone out of the synagogue. That person's Jewish friends did not talk to him anymore. He could not worship with other Jews.

See: Disciple; Synagogue; Metaphor; Persecute (Persecution) : Worship

Who is the "Father"?

[16:3]

The "Father" is God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: God the Father; Trinity

16:5-15

Why did Jesus say "him who sent me"?

[16:5]

Jesus wanted his followers to think about God the Father when he said "him who sent me."

See: God the Father; Trinity

Why did Jesus say none of his disciples asked him where he was going?

[16:5]

Jesus wanted to say that none of his disciples asked him where he was going at the time he spoke these words in 16:5. Earlier Peter (see: John 13:36) and Thomas (see: John 14:5) asked Jesus where he was going. However, they did not ask him where he was going later in 16:5.

See: Disciple

Why did Jesus say he would "go away"?

[16:7]

Jesus said he would "go away" because he wanted his disciples to know he had to die. He used "go away" as a metaphor for his crucifixion. He was crucified to save people from sin. So, he could not remain with the disciples.

See: Disciple; Metaphor; Crucify (Crucifixion); Save (Salvation, Saved from Sins).

Why was it "better" for Jesus' followers that he go away?

[16:7]

Jesus wanted his disciples to know that there was something better than having him with them when he said it was "better." He wanted to tell them about the Holy Spirit. Jesus had to be crucified for the Holy Spirit to be able to enter into those who believe in Jesus. He lives in them forever. This was "better" than simply having Jesus on earth to teach a few followers.

See: Disciple; Holy Spirit; Crucify (Crucifixion); Forgive (Forgiveness, Pardon); Indwelling of the Holy Spirit

Why did Jesus speak about the "Comforter"?

[16:7, 16:8]

Jesus spoke about the Holy Spirit when he spoke about the "Comforter" (παράκλητος #g3875). The Holy Spirit comforts, protects, and helps people who believe in Jesus.

Advice to translators: Use the word in your language that is in the Bible text. The Greek word παράκλητος can also be translated into English as "Helper" or "Advocate." It is the word for a person who comes alongside someone else to help him.

See: Holy Spirit

Why did Jesus say "the world"?

[16:8]

Jesus wanted to speak about all people and all the things people do that do not honor God when he said "the world."

See: World

Why did Jesus say the Holy Spirit will "prove the world to be wrong"?

[16:8]

Jesus wanted people to think about how sinning is wrong when he said the Holy Spirit will "prove the world to be wrong." That is, people who sin do wrong. The Holy Spirit will make them know how they dishonor God when they sin. He will make them know how they need God to forgive their sins.

He will also make them know that they do not know how to be at peace with God. They can only be at peace with God by believing in Jesus.

He will also make them know that God will judge them for sinning, unless they repent. God will judge them for sinning the same way he judges Satan. Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world" in 16:11.

See: Holy Spirit; World; Sin; Satan (The Devil); Judge (Judgment); Repent (Repentance); Disciple

Who is the "ruler of this world"?

[16:11]

Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world." God gives Satan permission to rule the world in some way, but this will only happen for a short time (see: John 12:31, 14:30, 16:11, Ephesians 2:2, 6:12).

See: Disciple; Satan (The Devil)

Who is the "Spirit of Truth"?

[16:13]

Jesus was speaking about the Holy Spirit when he spoke about the "Spirit of Truth." The Holy Spirit speaks to people. He tells them only what is true. Therefore, he is called the "Spirit of Truth."

See: Holy Spirit

Why did Jesus say "he will not speak from himself" and "he will say whatever he hears"?

[16:13]

Jesus said "he will not speak from himself" and "he will say whatever he hears." He wanted to say that the Holy Spirit will tell people what God the Father wants people to know. The Holy Spirit is God, but he is not God the Father. So Jesus said that when the Holy Spirit speaks to someone, he speaks what the Father wants the person to know.

See: Holy Spirit; God the Father; Trinity

Why did Jesus say "he will take from what is mine"?

[16:14]

Jesus wanted to speak about the things only God knows when he said "he will take from what is mine." Jesus knows these things because he is God. The Holy Spirit also knows these things because he is also God. The Holy Spirit helps Christians to know God when he tells them these things. He helps them to know what they need to know to do the things that honor God.

See: Trinity; Holy Spirit

16:16-24

Why did Jesus tell the disciples "in a short amount of time, you will no longer see me"?

[16:16]

Jesus wanted to tell the disciples that he would die when he said "you will no longer see me," He wanted them to know this would happen soon when he said "in a short amount of time." Jesus was crucified the next day.

See: Disciple; Crucify (Crucifixion) Crucify (Crucifixion)

Why did Jesus say "after another short amount of time, you will see me"?

[16:16]

Jesus wanted to speak about when he would come back to life when he said "you will see me." He wanted them to know this would happen soon after he died when he said "after another short amount of time." Jesus was resurrected three days later.

Jesus knew the disciples would not know what he meant. Therefore, he repeated it three times (16:16, 17, 19).

See: Resurrect (Resurrection) ; Disciple

Why did Jesus say "the world will be glad"?

[16:20]

When Jesus said "the world will be glad." He wanted his disciples to know that people who did not believe in him would be happy when he was killed. His disciples would be sad. But people who did not like what he taught would be glad because he was dead. They thought other people would stop believing in him.

See: Disciple

Why did Jesus speak about a woman giving birth in 16:21-22?

[16:21]

Jesus spoke about a woman giving birth in 16:21-22. This was a metaphor. He used this to tell the disciples about the different way they would think about Jesus dying after he was crucified. They would have pain when he was crucified in the same way a woman giving birth will have pain. Jesus knew that he would be made alive again. So in the same way a woman is happy and forgets her pain after the baby is born, they would be happy and forget their pain when Jesus was made alive again.

See: Metaphor; Crucify (Crucifixion); Resurrect (Resurrection)

Why did Jesus say "I will see you again"?

[16:22]

Jesus wanted to say he would return to the disciples when he said "I will see you again." This happened after he was resurrected. The disciples and many other people saw Jesus many times for 40 days. Then he returned to heaven.

See: Disciple; Resurrect (Resurrection) ; Heaven

What is "joy"?

[16:22]

See: Rejoice (Joy, Joyful)

Rejoice (Joy, Joyful)

Why did Jesus say "no one will be able to take away your joy from you"?

[16:22]

Jesus wanted the disciples to know that things would change after he was resurrected when he said "no one will be able to take away your joy from you." The disciples were happy because they were with him while he was alive. They would have joy even though he would stop being on earth (see: Acts 13:52). Nobody could do anything to make this joy be gone (see: 1 Peter 1:8).

See: Disciple; Rejoice (Joy, Joyful); Resurrect (Resurrection)

Why did Jesus say "you will not ask me anything" and "if you ask anything of the Father in my name"?

[16:23]

Jesus wanted to say that the disciples would not need to ask him for any more information when he said, "you will not ask me anything." This is because they would understand what he told them. Also he wanted them to know that they could pray directly to God the Father when he said "if you ask anything of the Father in my name." They could pray in Jesus' name, and God would answer.

Some scholars think Jesus spoke about prayer when he said both things. They think he wanted to say that while he was on earth, the disciples prayed to Jesus. But he wanted them to know that after he was resurrected they could pray directly to God the Father.

See: 16:26-27

See: Disciple; Resurrect (Resurrection) ; God the Father

16:25-33

Who is the "Father"?

[16:25]

See: God the Father

What is a "figure of speech"?

[16:25, 16:29]

Here the words "figure of speech" refer to the proverbs and parables Jesus used to teach his disciples. That is, Jesus sometimes said things in a way that made it difficult to understand exactly what he meant. Jesus said he had spoken to the disciples in a way that was hard for them to understand. However, soon he would talk to them in a way that they could understand.

See: Proverb; Parable

Why did Jesus say "the hour is coming"?

[16:25]

Jesus wanted to speak about the time after he was resurrected when he said "the hour is coming" in 16:25. He used the metaphor of "hour" to talk about a time in the future.

See: Metaphor; Resurrect (Resurrection)

Why did Jesus say "the hour is coming"?

[16:32]

Jesus wanted to speak about the time when he was crucified when he said "the hour is coming" in 16:32. He used the metaphor of "hour" to talk about a time in the future. He did not mean a literal time on the clock. This was not the same "hour" as in 16:25.

See: Metaphor; Crucify (Crucifixion)

Why did Jesus say "you will have peace in me"?

[16:33]

Jesus wanted his disciples to remember what he told them when he said "you will have peace in me." They would not have to fear what might happen after he was crucified. The things Jesus said to them would give them peace and courage.

See: Disciple; Crucify (Crucifixion)

Why did Jesus say "I have conquered the world"?

[16:33]

Jesus said "I have conquered the world." He used two metaphors. He wanted to speak about everyone and everything that does not honor God when he said "the world." (see: 16:8). When he said he "conquered," this was not a military victory. Instead, he died and was resurrected so that God could forgive people's sins. He wanted to say he saved people from the power of sin. In this way, he "conquered" the "world."

See: World; Metaphor; Resurrect (Resurrection) ; Sin; Save (Salvation, Saved from Sins)

John 16:1

Connecting Statement:

The story that began in the previous chapter continues.

Jesus reclines at the table with his disciples and continues to speak to them.

you will not fall away

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This is an important title for God.

John 16:4

when their hour comes

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

in the beginning

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

John 16:5

General Information:

This page has intentionally been left blank.

John 16:6

sorrow has filled your heart

Here "heart" is a metonym for a person's inner being.

Alternate translation: "you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This is a metonym that refers to the people in the world.

John 16:9

about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

Father

This is an important title for God.

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "because Satan, who rules this world, has"

John 16:12

things to say to you

"messages for you" or "words for you"

you cannot bear them

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

he will say whatever he hears

Jesus implies that God the Father will speak to the Spirit.

Alternate translation: "he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell it to you

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

John 16:15

Father

This is an important title for God.

the Spirit will take from what is mine and he will tell it to you

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

John 16:16

In a short amount of time

"Soon" or "Before much time passes"

after another short amount of time

"again, before much time passes"

John 16:17

General Information:

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

the Father

This is an important title for God.

John 16:18

General Information:

This page has intentionally been left blank.

John 16:19

Connecting Statement:

Jesus continues speaking to his disciples.

Is this what you are asking each other, what I meant by saying, ... see me?

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me."

John 16:20

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

but the world will be glad

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

but your sorrow will be turned into joy

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:21

General Information:

This page has intentionally been left blank.

John 16:22

your heart will be glad

Here "heart" is a metonym for a person's inner being.

Alternate translation: "you will be very happy" or "you will be very joyful"

John 16:23

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

if you ask anything of the Father in my name, he will give it to you

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

Father

This is an important title for God.

in my name

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

You can translate this in an active form. Alternate translation: "you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

Father

This is an important title for God.

John 16:26

you will ask in my name

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

Father

This is an important title for God.

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

John 16:28

I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

I came from the Father ... going to the Father

Here "Father" is an important title for God.

world

The "world" is a metonym that refers to the people who live in the world.

John 16:29

Connecting Statement:

The disciples respond to Jesus.

John 16:30

General Information:

This page has intentionally been left blank.

John 16:31

Do you believe now?

This remarks appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!"

John 16:32

Connecting Statement:

Jesus continues speaking to his disciples.

you will be scattered

You can translate this in an active form. Alternate translation: "others will scatter you"

the Father is with me

This is an important title for God.

John 16:33

so that you will have peace in me

Here "peace" refers to inner peace. Alternate translation:

"so that you may have inner peace because of your relationship with me"

I have conquered the world

Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God.

Alternate translation: "I have conquered the troubles of this world"

Chapter 17

¹ After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you—² just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.

³ This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. ⁴ I glorified you on the earth. I have finished the work that you have given me to do. ⁵ Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.

⁶ I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me comes from you, ⁸ for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.

⁹ I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. ¹⁰ Everything that is mine is yours, and yours is mine, and I am glorified in them. ¹¹ I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.

¹² While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. ¹³ Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

¹⁵ I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Set them apart by the truth. Your word is truth.

¹⁸ Just as you sent me into the world, so I have sent them into the world. ¹⁹ For their sakes I have set myself apart, so that they themselves may also be set apart in truth.

²⁰ I pray not only for these, but also for those who will believe in me through their word ²¹ so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me.

²² The glory that you gave me, I have given to them, so that they will be one, just as we are one: ²³ I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.

²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world.

²⁵ Righteous Father, the world did not know you, but I know you; and these know that you sent me. ²⁶ I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

John 17 General Notes

Structure and formatting

This chapter forms one long prayer.

Special concepts in this chapter

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory ([John 17:1](#)).

Jesus is eternal

Jesus existed before God created the world ([John 17:5](#)). John wrote about this in [John 1:1](#).

Other possible translation difficulties in this chapter

Prayer

Jesus is God's one and only Son ([John 3:16](#)), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

Links:

[John 17:1 Notes](#)

John 17

Where are Jesus and his disciples in John 17?

Some scholars think Jesus and the disciples were at the Jerusalem temple in John 17. These scholars think they were also at this temple in John 15 and 16. Other scholars think the disciples continued to walk from the temple toward the Garden of Gethsemane. Still other scholars think they were still in the upstairs room where they were in John 14.

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

See: Disciple; Temple

What did Jesus do during John 17?

Jesus prays to God the Father in John 17.

See: Trinity; God the Father

1:1-5

Why did Jesus "lift up his eyes to the heavens"?

[17:1]

John wrote that Jesus "lifted up his eyes to the heavens" because he wanted readers to know that Jesus began to pray. He wanted to say that Jesus prayed to God the Father.

When the Jews prayed, they looked up. They looked up to look toward God. They thought God was in heaven. They thought heaven was above the sky. So they looked up at the sky to pray to God.

See: Heaven; God the Father; Trinity

Why did Jesus say "the hour has come"?

[17:1]

Jesus said "the hour has come." That is, it was about the time for Jesus to die and be resurrected. He knew that he would die soon. Jesus knew that God would make Jesus alive again after Jesus died. He used the metaphor of "hour" to say that it was ready to happen. He did not mean an actual time on the clock. He wanted his disciples to know that he would die soon when he said "the hour."

See: Metaphor; Resurrect (Resurrection) ; Disciple

What did Jesus want his disciples to think about when he spoke about "glorifying"?

[17:1, 17:4, 17:5]

Jesus wanted his disciples to think about how to honor God when he spoke about "glorifying." He also wanted to say that God honors people when they honor Jesus. So Jesus asked God to honor him (17:1) because Jesus honored God.

Jesus also spoke about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. Jesus obeyed all God the Father told him to do. He also died to obey the Father.

Jesus wanted to return to God the Father in heaven. However, he knew he needed to die and be resurrected in order to do this. Then Jesus again had God the Father's honor and power completely.

Jesus made it possible for people to have peace with God the Father by his death and resurrection. God also greatly honored Jesus for this. Jesus spoke about this again in chapter 17.

Jesus said the words glorify and glory nine times in John 17. He really wanted his disciples to honor God.

See: John 13:31-32, 17:10,22,24

See: Disciple; Glory (Glorify); Heaven; God the Father; Resurrect (Resurrection) ; Trinity

Why did Jesus say "your Son" and "the Son"?

[17:1]

Jesus said "your Son" and "the Son" to speak about himself. Jesus is the Son of God. That is, he is the person of God called "the Son."

See: Trinity; Son of God

Why did Jesus say "all flesh"?

[17:2]

Jesus used a metaphor to speak about all people when he said "all flesh." He wanted to say that God the Father gave him permission to rule over all people.

See: Metaphor; Flesh; God the Father

Why did Jesus say "eternal life"?

[17:3]

Jesus said "eternal life" because he wanted his disciples to think about two things.

Jesus said "eternal life" because he wanted his disciples to think about living forever. He wanted them to think about living with God forever. Jesus said eternal life comes from "knowing" God and Jesus.

See: Eternal Life; Disciple

How did Jesus have "glory" with God the Father before the world was created?

[17:5]

Jesus had "glory" with God the Father before the world was created because he is God. Because he is God, Jesus had the same power and honor as God the Father before the world was created. Jesus created the world with God the Father (see: John 1:1-3). Later, Jesus became a man. When he did this, he removed some of his power and honor (see: Philippians 2:5-11). Here, Jesus asked God the Father to return him to all of Jesus' power and honor. This happened when Jesus was resurrected.

See: 17:24

See: Trinity; Glory (Glorify); Incarnation; Resurrect (Resurrection); God the Father; Son of God

1:6-19

Why did Jesus say he "revealed" God's "name" to other people?

[17:6]

Jesus said he "revealed" God's "name" to other people because he wanted them to know that he is God. When Jesus lived, people thought that the name of a person was the person himself. That is, when you spoke about someone's name, you were speaking about that person. So, God's name in some way made people think about all that God is and the things he does. When Jesus said he "revealed" God's name, he wanted to say that in some way people who saw and heard him saw and heard God. He also wanted his disciples to know that when they believe in Jesus, they are believing in God too.

See: 17:26

See: Reveal (Revelation); Name; Disciple

Who were "the people whom you gave me"?

[17:6]

"The people whom you gave me" were Jesus' disciples. When he said that God the Father "gave" the disciples to him, he used a metaphor. He wanted to say that in some way God guided him when he chose his disciples. So, in some way God chose the disciples before Jesus did.

See: Disciple; God the Father; Metaphor

Why did Jesus say "I have given them all the words that you gave me"?

[17:8]

Jesus said "I have given them all the words that you gave me." That is, he told his disciples everything God wanted him to say. He wanted them to think about everything he taught them while he was alive. So, he said "all the words."

See: Disciple

Why did Jesus ask God the Father to "keep" his disciples?

[17:11, 17:15]

Jesus asked God the Father to protect his disciples when he asked God to "keep" them. Some scholars think he wanted them to keep believing in Jesus. He knew other people would try to get them to stop believing in Jesus. Those people would try to hurt them or kill them. So he asked God to protect them from this. Other scholars think Jesus wanted them to remain united with one another and not fight with one another.

This happened after Jesus was resurrected and returned to heaven (see: Acts 1). Jesus protected his disciples while he was alive (see: 17:12). That is, he stopped other people from hurting them. However, he knew he was going to die. So he could not do this for them anymore. So, he asked the Father to do this.

See: God the Father; Disciple; Heaven

Who was the "son of destruction"?

[17:12]

Jesus spoke about the "son of destruction." He was speaking about Judas Iscariot. Jesus called him this because Judas betrayed Jesus. That is, he told the people who wanted to kill him where he Jesus was located. Jesus said this was "to fulfill Scripture" because he wanted his disciples to think about prophecies in the Old Testament. Scholars think he spoke about Psalm 41:4-9.

See: Fulfill (Fulfillment); Prophecy (Prophecy) ; Old Testament (Law and Prophets)

Why did Jesus speak about "the world"?

[17:13, 17:15, 17:16]

Jesus spoke about "the world" in 17:13 and 17:15 because he wanted his disciples to think about everyone on the earth. Jesus spoke about "the world" in 17:14 and 17:16 because he wanted his disciples to think about people who do not believe in God. They do not worship or obey God. Instead, they do things that "the evil one" (17:15) wants. The "evil one" is Satan.

See: World; Disciple; Worship; Satan (The Devil)

Why did Jesus say he and his followers are not "of" the world?

[17:14, 17:16]

Jesus said he and his followers are not "of" the world because he wanted to say that they are "of" God. That is, they belong to God. This is because they believe in God. They follow God. They do things to honor God. So they do not belong to "the world." That is, they do not do the evil things "the world" does.

Advice to translators: The word "of" in these verses means "to belong to" or "to be like or similar in some way." Jesus did not want to say his followers are God. But they belong to God.

See: World

Why did Jesus say "set apart"?

[17:17, 17:19]

Jesus said "set apart" to ask God to help Jesus' disciples. Some scholars think he wanted them to continue to believe in Jesus. When people believe in Jesus, this makes them different from other people. They are different because they worship and obey God. Jesus wanted to say that being different in this way is good. He also wanted to ask God to help his followers to keep believing in him. Other scholars think Jesus asked this because he wants them to continue to be different from people who do not believe in Jesus.

See: Holy (Holiness, Set Apart); Disciple

17:20-26

Who did Jesus pray for in 17:20-26?

[17:20]

Jesus prayed for everyone who will believe in him in the future. In 17:13-20, Jesus prayed for the disciples who followed him while he was alive.

See: Pray (Prayer); Disciple

Why did Jesus say "in me", "in you", "in us", and "in them"?

[17:21, 17:23, 17:26]

Jesus said "in me" and "in you" because he wanted his followers to know that he is God.

Jesus said "in us" and "in them" because he also wanted his followers to know that he loved them. This is because they believe in him. He used "in" as a metaphor to speak about being loving friends. He did not want to say that his followers are literally "in" his body. He also did not want to say that his followers are God.

Advice to translators: Jesus used the word "in" for two different reasons in this verse.

When he said "in me" and "in you", he wanted to say "the same." That is, Jesus and God are the same. So Jesus is God. When he said "in us" and "in them," he wanted to speak of people believing in and following someone. This makes them almost like that person in some way. But they are not the same as the person in which they believe. If your language has different words for these ideas, use those words. If your language has one word that can mean both these things, use that word.

See: Metaphor

John 17:1

Connecting Statement:

The story that began in the previous chapter continues.

Jesus had been speaking to his disciples, but now he begins to pray to God.

he lifted up his eyes to the heavens

This is an idiom that means to look upward. Alternate translation: "he looked up to the sky"

heavens

This refers to the sky.

Father ... glorify your Son so that the Son will glorify you

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

These are important titles that describe the relationship between God and Jesus.

the hour has come

Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: "it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ
Eternal life is to know the only true God, God the Father,
and also God the Son.

John 17:4

the work that you have given me to do

Here "work" is a metonym that refers to Jesus's entire
earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you
before the world was made

Jesus had glory with God the Father "before the world was
made" because Jesus is God the Son. Alternate translation:
"Father, give me honor by bringing me into your presence
as as I was before we made the world"

Father

This is an important title for God.

John 17:6

Connecting Statement:

Jesus begins to pray for his disciples.

I revealed your name

Here "name" is a metonym that refers to the person of God.
Alternate translation: "I taught who you really are and
what you are like"

from the world

Here "world" is a metonym that refers to the people of the
world that oppose God. This means that God has separated
the believers spiritually from the people who do not believe
in him.

kept your word

This is an idiom that means to obey. Alternate translation:
"obeyed your teaching"

John 17:7

General Information:

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John 17:8

General Information:

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John 17:9

I do not pray for the world

Here the word "world" is a metonym that refers to the
people who oppose God. Alternate translation: "I am not
praying for those who do not belong to you"

John 17:10

General Information:

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John 17:11

in the world

This is a metonym that refers to being on earth and being
among the people who oppose God. Alternate translation:
"among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they
can have a close relationship with God.

Father

This is an important title for God.

keep them in your name that you have given me

Here the word "name" is a metonym for God's power and
authority. Alternate translation: "keep them safe by your
power and authority, which you have given me"

John 17:12

I kept them safe in your name

Here "name" is a metonym that refers to the power and
protection of God. Alternate translation: "I kept them safe
with your protection"

not one of them was destroyed, except for the son of destruction

This double negative emphasizes that the son of destruction
was the only one who was destroyed. Alternate translation:
"the only one among them who was destroyed was the son
of destruction"

the son of destruction

This refers to Judas, who betrayed Jesus. Alternate
translation: "the one whom you long ago decided you
would destroy"

so that the scriptures would be fulfilled

You can translate this in an active form. Alternate
translation: "to fulfill the prophecy about him in the
scriptures"

John 17:13

the world

These words are a metonym for the people who live in the
world.

so that they will have my joy fulfilled in themselves

You can translate this in an active form. Alternate
translation: "so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world ... I am not of the world

Here "the "world" is a metonym that refers to the people
who oppose God. Alternate translation: "the people who
oppose you ... because they do not belong to those who do
not believe ... I do not belong to them"

John 17:15

the world

In this passage, "the world" is a metonym for the people
who oppose God.

keep them safe from the evil one

This refers to Satan. Alternate translation: "protect them
from Satan, the evil one"

John 17:16

General Information:

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John 17:17

Set them apart by the truth

The purpose for setting them apart can be stated clearly.

The phrase "by the truth" here represents by teaching the
truth. Alternate translation: "Make them your own people
by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

Here into "the world" is a metonym that means to the
people who live in the world. Alternate translation: "to the

people of the world"

John 17:19

so that they themselves may also be set apart in truth

You can translate this in an active form. Alternate

translation: "so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

Father

This is an important title for God.

the world

Here the "the world" is a metonym that refers to the people who do not yet know God. Alternate translation: "the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

so that they will be one, just as we are one

You can translate this in an active form. Alternate

translation: "so that you can unite them just as you have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

Here "the world" is a metonym that refers to the people who do not know God. Alternate translation: "that all the people will know"

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 17:24

Father

This is an important title for God.

where I am

Here "where I am" refers to heaven. Alternate translation: "with me in heaven"

to see my glory

"to see my greatness"

before the foundation of the world

Here Jesus refers to the time before creation. Alternate translation: "before the world was created" or "before you created the world"

John 17:25

Connecting Statement:

Jesus finishes his prayer.

Righteous Father

Here "Father" is an important title for God.

the world did not know you

The "world" is a metonym for the people who do not belong to God. Alternate translation: "those who do not belong to you do not know what you are like"

John 17:26

I made your name known to them, and I will make it known

The word "name" refers to God. Alternate translation: "I revealed to them what you are like, and I will continue to do that"

love ... loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

Chapter 18

¹ After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. ² Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. ³ Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.

⁴ Then Jesus, having known all the things that would happen to him, went forward and asked them, "Who are you looking for?" ⁵ They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers.

⁶ So when he said to them, "I am," they went backward and fell to the ground. ⁷ Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth."

⁸ Jesus answered, "I told you that I am. So if you are looking for me, let these go." ⁹ This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one."

¹⁰ Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. ¹¹ Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

¹² So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. ¹³ They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. ¹⁴ Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

¹⁵ Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered

with Jesus into the courtyard of the high priest;¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in.

¹⁷ Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not."¹⁸ Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

¹⁹ The high priest then asked Jesus about his disciples and his teaching.²⁰ Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret."²¹ Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."

²² When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?"²³ Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?"²⁴ Then Annas sent him tied up to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not."²⁶ One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?"²⁷ Then Peter denied it again; and immediately the rooster crowed.

²⁸ Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover.²⁹ So Pilate went out to them and said, "What accusation are you bringing against this man?"³⁰ They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."

³¹ Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death."³² They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

³³ Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?"³⁴ Jesus answered, "Do you speak from yourself, or did others speak to you about me?"³⁵ Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?"

³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here."³⁷ Pilate then said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

³⁸ Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man."³⁹ But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?"⁴⁰ Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

John 18 General Notes

Structure and formatting

Verse 14 says, "Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people." The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses.

Special concepts in this chapter

"It is not lawful for us to put any man to death"

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him ([John 18:31](#)).

Jesus's kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not "of this world" ([John 18:36](#)). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth, Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words "is not of this world" as "is not from this place" or "comes from another place."

King of the Jews

Pilate asked Jesus if he were the King of the Jews

Links:

[John 18:1 Notes](#)

John 18

18:1-11

Where did Jesus and his disciples go at the beginning of John 18?

[18:1]

In John 18, Jesus and his disciples walked to the Garden of Gethsemane (see: Mark 14:32).

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

Who is Jesus?

[18:5, 18:7]

Jesus said he is God. The soldiers said they looked for Jesus of Nazareth. Jesus did not disagree that he was Jesus of Nazareth. However, Jesus said "I am." He did not mean "I am Jesus." Instead, "I am" was the name God spoke to Moses (see: Exodus 3:14).

See: John 8:58

See: Jesus is God; Yahweh (I am)

See Map: Nazareth

Why did the soldiers go backward?

[18:6]

The soldiers went backward because of what Jesus said. The soldiers were forced backwards and fell down when Jesus told the soldiers who is he. John does not write why these soldiers fell backwards. Some scholars think the words Jesus said were so powerful that the soldiers were amazed and fell backwards. Other scholars think Jesus said "I am" very loudly, with great power. That is what knocked them down.

Why did Peter cut off the servant's ear?

[18:10]

Peter cut off the servant's ear because he wanted to protect Jesus. Peter fought to stop the soldiers arresting Jesus. Peter did not understand that God's plan was for Jesus to die on the cross for the sins of the world. Peter had a short sword with him. He drew his sword and cut off the right ear of Malchus. He was a servant of the high priest.

See: Cross; Crucify (Crucifixion); Sin; High Priest; Atone (Atonement)

What is "the cup" Jesus said he must drink?

[18:11]

The "cup" Jesus said he must drink was his crucifixion. Jesus used a metaphor to say that he must die on the cross for the sins of everyone (see: Matthew 26:36-46, Mark 14:32-42, and Luke 22:39-46). "Cup" is a metaphor here for something that must be done.

See: Metaphor; Crucify (Crucifixion); Cross; Sin; Atone (Atonement)

18:12-14

Why did the soldiers take Jesus to Annas after they arrested him?

[18:13]

The soldiers took Jesus to Annas because they needed someone to tell them what to do with Jesus. Jesus was a wise Jewish man. Many people followed him. They might be very angry if they thought Jesus was not being treated in the right way. So the soldiers needed a powerful Jewish person to tell them what to do with Jesus. Annas was old and experienced. However, Annas was not the actual high priest when Jesus was arrested. He was the father-in-law of the high priest, Caiaphas. Annas was high priest from when Jesus was young. After Annas was the high priest asked, the high priest after him asked him for advice. Therefore, the soldiers took Jesus to Annas so he could help Caiaphas know what to do with Jesus.

See: High Priest

18:15-24

Who was the other disciple?

[18:15]

John wrote about "another disciple," but he did not write this man's name. Scholars think John wrote about himself. In his gospel, John wrote about himself as "the disciple whom Jesus loved," instead of writing his own name (see: John 13:23, 19:26-27, 20:2, 21:7, and 21:20). So here, John used another name instead of his name. He called himself, "another disciple."

See: Disciple; Gospel

Why did the officer hit Jesus?

[18:22]

The officer hit Jesus because he thought Jesus had insulted Annas. The officer called Annas "the high priest" because

Annas had been high priest. So the officer expected everyone to honor Annas. He thought Jesus did not do that. So he thought Jesus needed to be punished for that.

See: High Priest

18:25-32

Why did John write "immediately the rooster crowed"?

[18:27]

John wrote "immediately the rooster crowed" so people would think about what Jesus told Peter in 13:38. Jesus told Peter that Peter would say he did not know Jesus three times before the rooster crowed. That is to say, Peter would say that he did not know Jesus three times that night. Peter said he did not know Jesus in 18:17, 25, 27. When the rooster crowed, it confirmed that Jesus was right about this. Jesus knew what was going to happen.

Where did they take Jesus after they left Caiaphas' home?

[18:28]

The soldiers took Jesus from Caiaphas' home to the place where the Roman governor Pilate lived. John called this the "government headquarters." This is because this was where most government decisions were made.

See: Palace

Why did the soldiers not enter?

[18:28]

The soldiers would not enter Pilate's home because Pilate was not a Jew. These soldiers were Jews. If a Jew entered the home of a Gentile that Jew became unclean. He could not eat any of the special Passover meals until a month later (see: Numbers 9:6-13).

Pilate knew the Jews believed this. So Pilate came outside to speak to the Jews about Jesus.

See: Clean and Unclean; Gentile; Passover

Why did Pilate not want to judge Jesus?

[18:31]

Pilate did not want to judge Jesus because he did not think Jesus had done anything wrong. The Jews said Jesus did evil things.

Scholars think Pilate really did not want the Jews to be angry with him. He knew large crowds followed Jesus. He was afraid the crowds might become very angry and cause trouble for him if he judged Jesus. So, he told the Jewish people there to judge him according to the Jewish laws. That way Jesus' followers could not say Pilate had done anything wrong.

Why did the Jewish people at Pilate's palace say they could not kill anyone?

[18:31]

The Jewish people at Pilate's palace said they could not kill anyone because only the Romans could legally kill a criminal. The Jews who were there wanted to kill Jesus. However, they could not kill anyone without permission from the Roman governor. The Romans often crucified criminals. However, they did give permission to do this to people they ruled.

See: Palace; Crucify (Crucifixion)

18:33-40

Why did Pilate speak to Jesus in private?

[18:33]

Pilate took Jesus into his palace to talk to him about why the Jews wanted to kill him. He wanted to do this without the Jews listening.

Some Jews accused Jesus of saying he was their king (see: Luke 23:2). In the Roman Empire, it was illegal for anyone except the leader of the Roman Empire to say they were a king. So if Jesus said this, he did something wrong and Pilate could judge him.

However, many other Jews wanted Jesus as their king (see: John 1:49, 6:15, 12:13, and 12:19). They might have started a rebellion against Rome. Because of this, Pilate needed to know if Jesus said he was a king.

See: Palace; Rebel (Rebellion)

Why did Jesus say what he said in 18:36?

[18:36]

Jesus said what he said in 18:36 to tell Pilate two things:

Jesus is a king. Jesus is not a king in the way the Roman emperor was a king. Jesus said "my kingdom is not of this world" because he wanted Pilate to think about God's kingdom. He wanted to say that his kingdom was not going to stop the Roman kingdom.

See: Kingdom of God

What was "the truth" Jesus spoke about?

[18:37]

Jesus called his teaching of forgiveness and eternal life "the truth." Jesus said that all those who belong to "the truth" listen to him. Pilate asked Jesus, "What is truth?" (18:38). Pilate said this to say that he did not believe in any certain "truth."

See: Eternal Life

What was the "custom" about which Pilate spoke?

[18:39]

The "custom" about which Pilate spoke was a special thing the Romans did for the Jews at Passover. The Roman governor would release one man from prison. It would be someone the Jews asked to be released.

Here, Pilate told them Jesus was not guilty of anything. Then Pilate offered to release Jesus. This was because he did not think Jesus needed to be killed.

See: Passover

Who was Barabbas?

[18:40]

Barabbas was a criminal who was in prison. John wrote that he was a "robber." Scholars think he was also a violent person who fought against the Roman empire. They think the Jewish people asked for Barabbas to be freed because Barabbas was a hero to some of them. He was a hero because he tried to free Israel from Roman rule.

John 18:1

General Information:

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.

After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

where there was a garden

This was a grove of olive trees. Alternate translation:

"where there was a grove of olive trees"

John 18:2

General Information:

This page has intentionally been left blank.

John 18:3

General Information:

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John 18:4

General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

The word "he" is implied in the text. Alternate translation:

"I am he"

who betrayed him

"who handed him over"

John 18:6

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

fell to the ground

The men fell to the ground because of Jesus's power.

Alternate translation: "fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

John 18:9

General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation:

"This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

Father

This is an important title for God.

John 18:12

the Jews

Here "the Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

John 18:13

General Information:

This page has intentionally been left blank.

John 18:14

General Information:

Verse 14 tells us background information about Caiaphas.

John 18:15

Now that disciple was known to the high priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

Now

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

John 18:19

General Information:

Here the story is about Jesus again.

The high priest

This was Caiaphas (John 18:13).

about his disciples and his teaching

Here "his teaching" refers to what Jesus had been teaching the people. Alternate translation: "about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

This remark appears in the form of a question to add

emphasis. Alternate translation: "That is not how you should answer the high priest!"

John 18:23

wrongly ... wrong

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

John 18:24

General Information:

This page has intentionally been left blank.

John 18:25

General Information:

Here the story is about Peter again.

Now

This word is used to mark a stop in the story. Here John tells more information about Peter.

Are you not also one of his disciples?

The speaker uses a questions to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

This appears in the form of a question to enable the servant to express his remark somewhat cautiously. Alternate translation: "I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

immediately the rooster crowed

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

John 18:28

General Information:

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

Then they led Jesus from Caiaphas

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

they did not enter the government headquarters so that they would not be defiled

Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:29

General Information:

This page has intentionally been left blank.

John 18:30

If this man was not an evildoer, we would not have given him over to you

You can translate this double negative in a positive form.

Alternate translation: "This man is an evildoer, and we had to given him over to you"

given him over

This phrase here means to hand over to an enemy.

John 18:31

The Jews said to him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus and arrested him. Alternate translation: "The Jewish leaders said to him"

It is not lawful for us to put any man to death

According to Roman law, the Jews could not put a man to death. Alternate translation: "According to Roman law, we cannot put a person to death"

John 18:32

General Information:

In this verse there is a stop in the main story. Here John tells how what was said in verse 31 fulfills Scripture about Jesus.

so that the word of Jesus would be fulfilled which he had spoken

You can translate this in an active form. Alternate translation: "in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die

"regarding how he would die"

John 18:33

General Information:

This page has intentionally been left blank.

John 18:34

General Information:

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John 18:35

I am not a Jew, am I?

This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Here "world" is a metonym for the people who oppose Jesus. Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to

rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

You can translate this in an active form. Alternate

translation: "and would prevent the Jewish leaders from arresting me"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

"So, you are a king?" Pilate asked this question to confirm that Jesus is calling himself a king, since Jesus said in the previous verse that he has a kingdom. This can be translated as a statement. Alternate translation: "So, you are a king."

testify to the truth

Here "the truth" refers to the truth about God. Alternate translation: "tell people the truth about God"

who belongs to the truth

This is an idiom that refers to anyone who loves the truth about God.

my voice

Here "voice" is a synecdoche that refers to words Jesus says.

Alternate translation: "the things I say" or "me"

John 18:38

What is truth?

This remark appears in the form of a question to reflect

Pilate's belief that no one really knows what truth is.

Alternate translation: "No one can know what is true!"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:39

General Information:

This page has intentionally been left blank.

John 18:40

Not this man, but Barabbas

This is an ellipsis. You can add the implied words. Alternate translation: "No! Do not release this man! Release Barabbas instead"

Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

revolutionary

person who wants to take over the government

Chapter 19

¹ Then Pilate took Jesus and whipped him. ² The soldiers wove a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. ³ They came to him and said, "Hail, King of the Jews!" and they struck him.

⁴ Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know that I find no guilt in him." ⁵ So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

⁶ When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

⁷ The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." ⁸ When Pilate heard this statement, he was even more afraid, ⁹ and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer.

¹⁰ Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" ¹¹ Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin."

¹² At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

¹³ When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha."

¹⁴ Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

¹⁵ They cried out, "Away with him, away with him; crucify him!" Pilate said to them, "Should I crucify your King?" The chief priests answered, "We have no king but Caesar."

¹⁶ Then Pilate gave Jesus over to them to be crucified.

¹⁷ Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called "Golgotha." ¹⁸ They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle.

¹⁹ Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek.

²¹ Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, 'I am King of the Jews.'""

²² Pilate answered, "What I have written I have written."

²³ When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. ²⁴ Then they said to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture would be fulfilled which said,

"They divided my garments among themselves
and cast lots for my clothing."

This is what the soldiers did.

²⁵ Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" ²⁷ Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

²⁸ After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." ²⁹ A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. ³⁰ When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

³¹ Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. ³² Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. ³³ When they came to Jesus, they saw that he was already dead, so they did not break his legs.

³⁴ However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. ³⁵ The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you may also believe.

³⁶ For these things happened in order to fulfill scripture, "Not one of his bones will be broken." ³⁷ Again, another scripture says, "They will look at him whom they pierced."

³⁸ After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. ³⁹ Nicodemus also came—he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras.

⁴⁰ So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. ⁴¹ Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no

person had yet been buried.⁴² Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

John 19 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:24, which is from the Old Testament.

Special concepts in this chapter

"Purple garment"

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus.

"You are not Caesar's friend"

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar's laws ([John 19:12](#)).

The tomb

The tomb in which Jesus was buried ([John 19:41](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they placed the body after they had put oil and spices on it and wrapped it in cloth. Then they rolled a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers were insulting Jesus when they said, "Hail, King of the Jews." Pilate was insulting the Jews when he asked, "Should I crucify your king?" He was probably also insulting both Jesus and the Jews when he wrote, "Jesus of Nazareth, King of the Jews."

Other possible translation difficulties in this chapter

Gabbatha, Golgotha

These are two Hebrew words. After translating the meanings of these words ("The Pavement" and "The Place of a Skull"), the author transliterates their sounds by writing them with Greek letters.

Links:

[John 19:1 Notes](#)

John 19

19:1-16

Why did John write Pilate whipped Jesus?

[19:1]

John wrote Pilate whipped Jesus because he wanted people to know that Pilate ordered it. Pilate did not do it himself. However, he ordered the Roman soldiers to do it. They had to obey Pilate.

Why did Pilate have Jesus whipped?

[19:1]

Pilate had Jesus whipped so the people would know that Pilate punished criminals. Pilate was the Roman governor in Judea. He wanted Judea to have peace. Therefore, he did not want people to think that criminals were not punished. Although Jesus was not a criminal, people thought he was a criminal.

When Jesus was whipped, it was not as severe as when the soldiers flogged Jesus just before he was crucified (see: 19:16).

See Map: Roman provinces including Judea

Why did the Roman soldiers put a "crown of thorns" and a purple robe on Jesus?

[19:2, 19:5]

The soldiers put a "crown of thorns" and a purple robe on Jesus to hurt him and mock him. This was part of the way the Romans crucified him.

The crown he wore have very long thorns. It had sharp ends stuck out of it. So, these thorns went into Jesus' head and caused bleeding.

Purple was the color of clothes that kings wore. The soldiers dressed Jesus like this to say that they thought he was not a true king.

The soldiers did this because Pilate called Jesus "King of the Jews." However, they did not believe Jesus was the king of the Jews. They wanted to mock and humiliate Jesus. They wanted people to think that even if Jesus was a king, he was not

very powerful.

See: Crucify (Crucifixion); Crown; Rome (Roman Empire, Caesar)

Why did Pilate tell the Jewish leaders again that Jesus was not guilty?

[19:4, 19:6]

Pilate did not agree with what the Jews said Jesus had done. Because of this, he again told the Jewish leaders that Jesus was not guilty. That is, he did not do anything wrong or break the law.

Why did Pilate go back inside the government headquarters?

[19:9]

Pilate went back inside the government headquarters to think about what to do. He was afraid (19:8) of what might happen. He was afraid that the Jews might begin to cause trouble for him if he did the wrong thing. The Roman emperor could have Pilate killed if the Jews began to make trouble for Rome.

The Jews said Jesus did something that was not to be done according to the Law of Moses (see: Leviticus 24:16). They said he needed to die because of this. However, Pilate was not a Jew. He did not have to follow the Law of Moses. However, he did have to keep anyone from causing trouble for the Roman empire. So he needed time to think about how to control the Jewish people.

See: Law of Moses; Rome (Roman Empire, Caesar)

Why did Jesus say, "You do not have any power over me except for what has been given to you from above"?

[19:11]

Jesus said, "You do not have any power over me except for what has been given to you from above" to make Pilate and other people think about God. Pilate thought he had power over Jesus. Pilate could release Jesus or have him crucified because he was the governor.

Jesus said that Pilate could only do these things because God allowed Pilate to do these things. He said Pilate was given his power "from above." That is, God gave Pilate permission to do these things.

Jesus said the person who sent Jesus to Pilate was more responsible for his death than Pilate. Some scholars think Jesus spoke about the high priest Caiaphas. Caiaphas was responsible for the Jewish religious leaders' efforts to kill Jesus (see: John 11:45-53). Other scholars think Jesus spoke about Judas Iscariot. Judas gave Jesus to Caiaphas by telling the soldiers where they could find Jesus.

See: Crucify (Crucifixion); High Priest

Who was "Caesar"?

[19:15]

"Caesar" was the Roman emperor. It was the title people used when they wanted to speak about the emperor.

19:17-27

Why did Jesus carry his own cross?

[19:17]

Jesus carried his own cross because the Romans made him do this. They made him do this so the crowds would see it. They wanted the people to be afraid of them. So they forced criminals to carry their crosses through the streets.

Scholars think Jesus only carried part of the cross. The entire cross was too heavy for one person to carry, especially if that person had just been whipped. Because of this, Jesus only carried it a short distance. Then the soldiers forced someone else to carry the cross for Jesus. This person was Simon of Cyrene (see: Luke 23:26).

See: Cross

How was a person crucified?

[19:18]

See: Crucify (Crucifixion)

Where was Jesus crucified?

[19:17, 19:18]

Jesus was crucified at a place called "the Place of a Skull." This was a small hill just outside of Jerusalem. The Romans often crucified criminals there. The Aramaic word for this place was "Golgotha." The English word for this place is "Calvary".

See: Languages in the New Testament

See Map: Golgotha

Why did Pilate put a sign on Jesus' cross in three languages?

[19:20]

Pilate put a sign on Jesus' cross in three languages. He wanted everyone who saw it to be able to read it. The Romans put signs on crosses to tell people the criminal's name and the crime they had done. The sign on Jesus' cross was written in the three languages spoken in Jerusalem. That is, the message was written in Aramaic, Latin, and Greek. Pilate thought that most people could read one of these languages. Some translations use the word "Hebrew" instead of Aramaic. Aramaic was the language spoken by the Hebrew people, that is, the Jews. However, there was another language called Hebrew that only the priests could speak. It was the language the Jewish people spoke before the spoke Aramaic.

Scholars think Pilate wrote "the King of the Jews" on Jesus' sign to mock the Jews. The Jewish religious leaders hated Jesus and wanted him crucified. However, Pilate hated the Jews. He wanted to release Jesus, but the Jews made Pilate crucify Jesus. So, Pilate mocked them because they hated Jesus. He did this by writing Jesus was the King of the Jews.

See: Cross; Crucify (Crucifixion); Languages in the New Testament

Why did the chief priests ask Pilate to change the sign?

[19:21]

The chief priests asked Pilate to change the sign because they did not want the people to read what Pilate wrote. They were afraid the people would think that Jesus really was their king. So they asked Pilate to change it to Jesus said that he was the king of the Jews.

See: Chief Priest

Why did Pilate say "what I have written, I have written"?

[19:22]

Pilate said, "what I have written, I have written" to tell the Jewish leaders he would not change the sign.

Why did the soldiers "cast lots" for Jesus' tunic?

[19:24]

The soldiers "cast lots" for Jesus' tunic to decide which of them would take it.

The Romans stripped criminals before they crucified them. That is, the criminals did not have any clothes on them when they were crucified. The soldiers got the clothes of the criminal. Jesus' tunic was worth more than the rest of his clothes. They decided to cast lots to determine which soldier would get Jesus' tunic.

Advice to Translators: A tunic was an outer robe that people wore over other clothes.

See: Cast Lots; Crucify (Crucifixion)

Who were the women John named?

[19:25]

John named four women who watched Jesus' crucifixion.

Jesus' mother, Mary. Jesus' mother's sister. Mary, the wife of Clopas. Mary Magdalene.

Some scholars think John wanted to say that Jesus' mother's sister was Mary wife of Clopas. That is, he only named three women.

See: Crucify (Crucifixion)

Why did Jesus say "Woman, see your son!" and "See your mother"?

[19:26, 19:27]

Jesus said "Woman, see your son!" and "See your mother" because he wanted John to care for his mother Mary after he died. That is, he told them to treat each other in the same way they treated their mother and their son.

Some scholars think John was Jesus' cousin. They think he chose John to care for Mary because of this. That is, he said it because John and Mary were already family.

19:28-37

Why did John write "everything was now completed"?

[19:28]

John wrote that Jesus knew "everything was now completed" because he wanted his readers to think about how God the Father gave Jesus a great task to finish. He gave Jesus this task before he sent him to earth. Now, Jesus knew he completed everything this task needed to be done.

See: God the Father

Why did Jesus say "I am thirsty"?

[19:28]

Jesus said "I am thirsty" because he needed something to drink. He had not had anything to drink for many hours.

Scholars think Jesus also wanted his followers to think about Psalm 22:15.

Why did Jesus say "It is finished"?

[19:30]

Scholars disagree about why Jesus said, "It is finished."

Some scholars think Jesus said this because he finished his life as a human. Other scholars think Jesus was finished the work God the Father sent him to do on earth. Other scholars think Jesus finished dying for the sins of every person (see: 1 John 2:2). Other scholars think Jesus finished what was needed for God to save people from their sins (see: Ephesians 2:8-10).

Scholars often think Jesus wanted to say more than one of these things.

See: God the Father; Sin; Atonement (Atonement); Save (Salvation, Saved from Sins)

Why did John write that Jesus "gave up his spirit"?

[19:30]

John wrote that Jesus "gave up his spirit" because he wanted his readers to know two things.

Jesus died at that time. John used a metaphor about people's bodies and spirits to write about when a person died. Jesus

controlled when he died. That is, Jesus died at that moment because he wanted to die at that moment.

See: Metaphor; Spirit (Spiritual)

What is the "day of preparation"?

[19:31]

The "day of preparation" is the day before the Sabbath. According to the Law of Moses, Jews cannot work on the Sabbath. Therefore, they must do certain things the day before the Sabbath.

Also, this day of preparation was the day before Passover. So, the Jews had to do extra things to prepare for the Passover.

See: Law of Moses; Sabbath; Passover

Why did the Jews not want Jesus' body to remain on the cross during the Sabbath?

[19:31]

The Jews did not want Jesus' body to remain on the cross during the Sabbath because the Law of Moses required dead bodies to be buried before Sabbath began (see: Deuteronomy 21:23). For the Jews, each day begins at sunset. This meant that the Sabbath began that evening. Therefore, Jesus' body needed to be buried before sunset.

See: Cross; Sabbath; Law of Moses

Advice to translators: Sunset is the time at the end of the day when one can no longer see the sun. This is not because it is behind a cloud.

Why did John write "that Sabbath was especially important"?

[19:31]

John wrote "that Sabbath was especially important" because it was the Sabbath of Passover. Passover was a festival for Jewish people, but it was not always celebrated on the Sabbath. So having Passover on the Sabbath was special.

See: Sabbath; Passover

Why did the soldiers break the legs of the two criminals but not Jesus' legs?

[19:31, 19:32, 19:33]

The soldiers broke the legs of the two criminals to make them die more quickly. They did not break Jesus' legs because he was already dead.

Crucifixion was a form of execution. So, victims had to die. Victims normally died because the weight of their bodies on the cross stopped them from breathing. However, sometimes crucified men survived several days on crosses before they died. They could do this by using their legs to push their bodies up. Then they could keep breathing. So, if the Romans wanted someone to die faster, they would break the person's legs. This kept the person from pushing up to breathe.

In this case, the Jews did not want dead bodies hanging on crosses on the Sabbath. Each new day for Jews began at sundown. The Jews had to remove the dead bodies off their crosses and bury them before sundown.

However, when the soldiers came to break Jesus' legs, Jesus was already dead. So the soldiers did not break Jesus' legs.

See: Exodus 12:46; Numbers 9:12; Psalm 34:20

See: Crucify (Crucifixion); Cross; Sabbath

Why did a soldier stab Jesus' side with a spear?

[19:34]

The soldier stabbed Jesus' side with a spear so he would know Jesus was dead. Blood and water came out, but Jesus did not react to the spear. So the soldiers knew he was dead. Scholars think the water was from the fluid that is near the heart. Therefore, they stabbed Jesus in the heart.

Who was "the one who saw this"?

[19:35]

John himself was "the one who saw this." So he was able to write that "his testimony is true."

See: Testify (Testimony)

19:38-42

Who was Joseph of Arimathea?

[19:38]

Joseph of Arimathea was a member of the Sanhedrin (see: Mark 15:43; Luke 23:50). Scholars think he was also a Pharisee. He was wealthy.

He was also a follower of Jesus. However, most people did not know this (see: Matthew 12:23-24). Joseph asked Pilate to let him remove Jesus' body from the cross. This was so he could bury it.

Most rich men had large tombs carved into rocky hillsides. These tombs had places carved out of the rock walls inside the tomb. They could place the bodies of their family members in those places. Jesus' body was the first body buried in Joseph's tomb because it was a new tomb.

See: Jewish Council (Sanhedrin); Pharisees; Cross; Tomb

Who was Nicodemus?

[19:39]

Nicodemus was a Pharisee. He might have been a member of the Sanhedrin (see: John 3:1). Nicodemus respected Jesus. He defended Jesus against other Pharisees (see: John 7:46-52). Now Nicodemus helped Joseph of Arimathea to care for

Jesus' body.

See: Jewish Council (Sanhedrin); Pharisees

Why did Nicodemus bring myrrh and aloes?

[19:39]

Nicodemus brought myrrh and aloes to anoint Jesus' body. Myrrh and aloes were expensive spices. Ancient people used spices like these to prepare bodies for burial. So Joseph of Arimathea and Nicodemus wrapped these spices in linen burial cloths. Then they wrapped those around Jesus' body.

Scholars think Nicodemus paid for these large amounts of expensive burial spices himself. "One hundred litras" was about 35 kilograms.

See: Anoint (Anointing)

Why did John write what he wrote in 19:42?

[19:42]

John wrote what he wrote in 19:42 to tell his readers that Joseph and Nicodemus had to bury Jesus quickly.

John 19:1

Connecting Statement:

The story that began in the previous chapter continues.

Jesus is standing before Pilate as he is being accused by the Jews.

Then Pilate took Jesus and whipped him

Pilate himself did not whip Jesus. Here "Pilate" is a metonym for the soldiers whom Pilate ordered to whip Jesus. Alternate translation: "Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:2

General Information:

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John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

John 19:4

I find no guilt in him

Pilate states this twice to say he does not believe Jesus is guilty of any crime. He does not want to punish him.

Alternate translation: "I see no reason to punish him"

John 19:5

crown of thorns ... purple garment

The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See

John 19:2.

John 19:6

General Information:

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John 19:7

The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

Son of God

This is an important title for Jesus.

John 19:8

General Information:

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John 19:9

General Information:

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John 19:10

Are you not speaking to me?

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

This double negative emphasizes that what has been given from above is the only thing that allows Pilate to have power. Alternate translation: "The authority you have over me is only what has been given to you from above"

what has been given to you from above

The words "from above" are a euphemism for "by God. This can be stated in active form and the one who has given can be specified. Alternate translation: "what God has given you"

from above

This is a respectful way of referring to something coming from God.

gave me over

"handed me over"

John 19:12

At this answer

Here "this answer" refers to Jesus's answer. Alternate translation: "When Pilate heard Jesus's answer"

Pilate tried to release him

The form of "tried" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus. Alternate translation: "he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out

Here "Jews" is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of

"cried out" indicates that they cried out or shouted repeatedly. Alternate translation: "but the Jewish leaders kept shouting"

you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

makes himself a king

"claims that he is a king"

John 19:13

he brought Jesus out

Here "he" refers to Pilate and is a metonym for the soldiers whom he ordered to bring Jesus out. Alternate translation: "Pilate ordered the soldiers to bring Jesus out"

sat down

Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.

in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

in a place called "The Pavement," but

This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called The Pavement, but"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:14

Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

Now

This word marks a stop in the story. Here John provides information about the upcoming Passover and the time of day.

the sixth hour

"noontime"

Pilate said to the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders"

John 19:15

Should I crucify your King?

Here "I" is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?"

John 19:16

Then Pilate gave Jesus over to them to be crucified

Though it was Roman soldiers who actually crucified Jesus, word "them" here refers to "the Jews" [John 19:14]

John 19:17

to the place called "The Place of a Skull,"

You can translate this in an active form. Alternate translation: "to the place that the people called 'The Place of

a Skull,'"

which in the Aramaic language is called "Golgotha."

You can translate this in an active form. Alternate translation: "which in the Aramaic language they call 'Golgotha.'"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:18

with him two other men

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses"

John 19:19

Pilate also wrote a sign and put it on the cross

Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus's cross.

Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

You can translate this in an active form. Alternate

translation: "The sign said, 'Jesus of Nazareth, King of the Jews'"

John 19:20

the place where Jesus was crucified

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus"

The sign was written in Aramaic, in Latin, and in Greek

You can translate this in an active form. Alternate

translation: "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

Latin

This was the language of the Roman government.

John 19:21

Then the chief priests of the Jews said to Pilate

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "The chief priests went back to Pilate and said"

John 19:22

What I have written I have written

Pilate implies that he will not change the words on the sign.

Alternate translation: "I have written what I wanted to write, and I will not change it"

John 19:23

also the tunic

"and they also took his tunic." The soldiers kept the tunic separate and did not divide it. Alternate translation: "they kept his tunic separate"

John 19:24

General Information:

At the end of this verse there is a break stop in the main story. John tells the reader how this event fulfills Scripture.

let us cast lots for it to decide whose it will be

The soldiers will gamble and the winner will receive the

shirt. Alternate translation: "let us gamble for the tunic and the winner will get to keep it"

This happened so that the scripture would be fulfilled which said
You can translate this in an active form. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said" cast lots

This was how the soldiers divided Jesus's clothing among themselves. Alternate translation: "gamble"

John 19:25

General Information:

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John 19:26

the disciple whom he loved

This is John, the writer of this Gospel.

Woman, see, your son

Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. Alternate translation: "Woman, here is the man who will act like a son to you"

John 19:27

See, your mother

Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. Alternate translation: "Think of this woman as if she were your own mother"

From that hour

"From that very moment"

John 19:28

knowing that everything was now accomplished

You can translate this in an active form. Alternate translation: "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

John 19:29

A container full of sour wine was placed there

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine"

sour wine

"bitter wine"

they put

Here "they" refers to the Roman guards.

a sponge

a small object that can soak up and hold much liquid

on a hyssop staff

"on a branch of a plant called hyssop"

John 19:30

He bowed his head and gave up his spirit

John implies here that Jesus gave his spirit back to God.

Alternate translation: "He bowed his head and gave God his spirit" or "He bowed his head and died"

John 19:31

the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

day of preparation

This is the time before the Passover when people prepared food for the Passover.

to break their legs and to remove them

Breaking the victims' legs caused them to die almost immediately so that the soldiers could take the dead bodies off the crosses. You may need to add this information.

Alternate translation: "to break their legs so they would die and to have the soldiers remove them"

John 19:32

who had been crucified with Jesus

You can translate this in an active form. Alternate

translation: "whom they had crucified near Jesus"

John 19:33

General Information:

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John 19:34

General Information:

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John 19:35

The one who saw this

This sentence gives background information to the story.

John is telling readers that he was there and that we can trust what he has written.

has testified, and his testimony is true

To "testify" means to tell about something that one has seen. Alternate translation: "has told the truth about what he has seen"

so that you would also believe

Here "believe" means to put one's trust in Jesus. Alternate translation: "so that you will also put your trust in Jesus"

John 19:36

General Information:

In this verse and the next there is a stop in the main story.

John tells us about how these events fulfill what was said in Scripture.

in order to fulfill scripture

You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture"

Not one of his bones will be broken

This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones"

John 19:37

They will look at him whom they pierced

This is a quotation from Zechariah 12.

John 19:38

Joseph of Arimathea

Arimathea was a small town. Alternate translation: "Joseph from the town of Arimathea"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "for fear of the Jewish leaders"

if he could take away the body of Jesus

John implies that Joseph of Arimathea wanted to bury the body of Jesus. Alternate translation: "for permission to take the body of Jesus down from the cross for burial"

John 19:39

Nicodemus

Nicodemus was one of the Pharisees who believed in Jesus.

See how you translated this name in John 3:1.

myrrh and aloes

These are plant substances that smell nice and that people used to prepare a body for burial.

about one hundred litras

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 grams of solids or about 300 milliliters of liquids. Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

John 19:40

General Information:

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John 19:41

Now in the place where he was crucified there was a garden ... had yet been buried

Here John marks a pause in the story. Here he provides background information about the location of the tomb where they would bury Jesus.

Now in the place where he was crucified there was a garden

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus, there was a garden"

in which no person had yet been buried

You can translate this in an active form. Alternate

translation: "in which people had buried no one"

John 19:42

Because it was the day of preparation for the Jews

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "Because the Passover was about to begin that evening"

Chapter 20

¹ Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb, and she saw the stone rolled away from the tomb. ² So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

³ Then Peter and the other disciple went out, and they were going to the tomb. ⁴ They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. ⁵ Then stooping down, he saw the linen cloths lying there, but he did not go inside.

⁶ Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there ⁷ and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself.

⁸ Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. ⁹ For until that time they still did not know the scripture that he should rise from the dead. ¹⁰ So the disciples went back home again.

¹¹ But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. ¹² She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "Because they took away my Lord, and I do not know where they have put him."

¹⁴ When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

¹⁷ Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

¹⁸ Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." ²⁰ After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

²¹ Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." ²² When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

²⁴ Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples later said to him, "We have seen the Lord." He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

²⁶ After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." ²⁷ Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

²⁸ Thomas answered and said to him, "My Lord and my God."

²⁹ Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

³⁰ Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, ³¹ but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

John 20 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([John 20:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

"Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath. (See: [and holyspirit](#))

Other possible translation difficulties in this chapter

Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Links:

[John 20:1 Notes](#)

John 20

20:1-10

What was the "first day of the week"?

[20:1]

The "first day of the week" was Sunday. The Jews said that the Sabbath was the last day of the week. The Sabbath was on Saturday.

See: Sabbath

Who was Mary Magdalene?

[20:1]

Mary Magdalene was a woman named Mary who came from Magdala. Magdala was a town on the Sea of Galilee six kilometers north of Tiberias (see: Matthew 15:39). She followed and served Jesus and his disciples in Galilee. Several other women also did this. She was there when Jesus was crucified and saw him die (see: Mark 15:37-41; Matthew 27:55-61). Mary was one of the first people to see Jesus after he was resurrected (see: 20:1-18, Matthew 28:1, Mark 16:1-8, and Luke 24:1-12).

See: Disciple; Crucify (Crucifixion); Resurrect (Resurrection)

See Map: Galilee; Magdala; Tiberias

Who did Mary speak about when she said "they"?

[20:2]

When Mary spoke about "they," she spoke about someone she thought moved Jesus' body. She thought Pilate or the

Sanhedrin may have sent soldiers to roll away the stone and move Jesus' body. Mary continued to think this until Jesus spoke to her (see: John 20:16).

See: Jewish Council (Sanhedrin)

Who was the "other disciple" John wrote about?

[20:3]

When John wrote about the "other disciple," he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 21:7, 20, 23). Scholars think John wrote this because he wanted to be humble.

See: Disciple

Why did John have to bend down to look into the tomb?

[20:5]

John had to bend down to look into the tomb because the tomb's entrance was lower than where he stood. Scholars think Jesus' tomb had a stairway that went down into the ground. These tombs were often carved out of the rock in the side of a hill. The entrance could go down a few steps into a room. So to see inside the tomb without entering it, John had to bend down to see under the top of the entrance.

See: Tomb

Why did John not go inside the tomb?

[20:5]

Scholars disagree about why John did not go inside the tomb. Some scholars think he wanted to allow Peter to enter first. Other scholars think John may have been afraid to go in.

See: Tomb

What did the disciples see in the tomb?

[20:5, 20:6, 20:7]

The two disciples saw Jesus' linen burial cloths lying inside the tomb. Linen was expensive. In ancient times, people used linen to wrap dead bodies before they buried them. The linen cloths protected the air from the decaying body. The spices Nicodemus brought (see: 19:39-40) were wrapped inside the layers of linen to reduce the odor of the decaying body.

Because the linen cloths lay on the ground, the disciples knew someone had unwrapped the cloths from Jesus' body. They understood that Jesus had come back to life, unwrapped himself, and left the linen cloths in the tomb.

Advice to translators: When someone died, their body decayed. That is, it broke down and was destroyed.

See: Disciple; Tomb; Resurrect (Resurrection)

What did John believe after he entered the tomb?

[20:8]

After John entered the tomb and did not see Jesus' body, John believed that Jesus was resurrected. He believed that Jesus had come back to life in the cloth he was buried in. However, Jesus unwrapped himself. He left the burial wrappings in the tomb, and he left the tomb. According to the other gospels, an angel rolled the stone away (see: Matthew 28:2).

See: Tomb; Resurrect (Resurrection) ; Gospel; Angel

20:11-18

Why did John write that the angels were "in white"?

[20:12]

When John wrote that the angels were "in white", he wanted his readers to think that the angels wore white clothes.

These clothes were very bright.

See: Angel; White (symbol)

Why did Mary "not know that it was Jesus"?

[20:14]

Mary did "not know that it was Jesus" because it was dark (see: 20:1). It was too dark for her to see him clearly. Also, she was surprised. She did not expect to see Jesus again after he died and was buried. So she thought the man she saw was the gardener. Mary did not recognize Jesus until he spoke to her. Then she recognized his voice.

Why did Mary say "Rabboni"?

[20:16]

Mary said "Rabboni" because she recognized the man in the garden with her was Jesus. Jesus' followers called him "Rabboni" (the Hebrew word for "teacher"). So now Mary said "Rabboni" to say that she knew it was Jesus.

Why did Jesus say "my brothers"?

[20:17]

Jesus said "my brothers" to speak about his disciples. He wanted to say that he felt that they were close friends.

See: Disciple; Family of God

Why did Jesus say "my Father and your Father, and my God and your God"?

[20:17]

When Jesus said "my Father and your Father, and my God and your God," he wanted to speak about God. That is, "my

Father", "your Father", "my God", and "your God" all are ways to speak about the same God. Jesus spoke this way to get Mary to think that in some way God the Father was her "Father" and her "God."

See: God the Father; Children of God

20:19-23

Why were Jesus' disciples hiding "for fear of the Jews"?

[20:19]

Jesus' disciples were hiding because they were afraid the Jews or Romans might arrest and kill them, like they had done to Jesus. Many times the Romans did this with people who followed leaders the Romans executed. Many people knew who followed Jesus. It would be easy for Jewish leaders to tell the Romans about them. So, the disciples hid to keep this from happening.

See: Disciple; Rome (Roman Empire, Caesar)

How did Jesus "come" and "stand in the middle of them" when the doors were locked?

[20:19]

Scholars do not know exactly how Jesus "came" and "stood in the middle of them" when the doors were locked. In some way, after he was resurrected, he could move differently than when he was alive. He was able to come into the room without opening the door.

See: 20:26

See: Resurrect (Resurrection)

Why did Jesus show the disciples his hands and side?

[20:20]

Jesus showed the disciples his hands and side to prove he was alive. They knew he was crucified. They knew that this left holes in his hands where he was nailed to the cross. They knew a soldier stabbed him with a spear in his side. So Jesus showed them the scars to show it was really him and he was really alive again.

See: Disciple; Crucify (Crucifixion); Cross; Resurrect (Resurrection)

What did Jesus give to the disciples?

[20:21, 20:22]

Jesus gave the disciples three things:

Jesus gave them peace. He gave them his peace and helped them when people opposed them and persecuted them. The first time Jesus said "peace to you" (20:19), this was a way the Jews greeted one another. But the second time (20:21), he said it to speak about this power. Jesus wanted them to do something. God the Father sent Jesus into the world to serve him a certain way. He wanted Jesus to die so people could have their sins forgiven. It was also to teach people how to worship and serve God. Now, Jesus told his disciples to people how to worship and serve God. Jesus gave them the Holy Spirit. After this, the Spirit of God lived in Christians in some way.

See: Disciple; Persecute (Persecution) ; God the Father; Atonement (Atonement); Sin; Holy Spirit; Indwelling of the Holy Spirit

How could Jesus' disciples forgive sins and not forgive sins?

[20:23]

Jesus' disciples could forgive sins because they served Jesus and Jesus gave them permission to do this. However, they did not have the power to do this. Only Jesus could forgive sins. However, Jesus gave them permission to tell people whether their sins were forgiven.

See: Disciple; Sin; Atonement (Atonement)

20:24-29

Who were "the twelve"?

[20:24]

John wrote about "the twelve" to make his readers think about Jesus' closest disciples. Jesus chose twelve men to follow him closely (see: Luke 6:13). Now, because Judas Iscariot betrayed Jesus and killed himself (see: 13:21-30; Acts 1:18), only eleven of them were left. However, John still used the words "the twelve" to write about the ones who were left.

See: Disciple

Why did Thomas say what he said when the other disciples told him Jesus appeared to them?

[20:25]

When the other disciples told Thomas that Jesus appeared to them, Thomas said what he did to tell them that he did not believe what they told him. Thomas was not with the disciples when Jesus appeared and showed them the scars on his body. So it was difficult for him to believe them. So, he said he would have to see the scars himself before he would believe Jesus was resurrected.

See: Disciple; Resurrect (Resurrection)

How did Jesus "come" and "stand among them" when the doors were closed?

[20:26]

See: John 20:19

Why did Jesus tell Thomas to touch his hands and side?

[20:27]

Jesus told Thomas to touch the scars on his hands and side, to help Thomas believe that he was really alive again.

Why did Thomas say "my Lord and my God"?

[20:28] Thomas said "my Lord and my God" because now he believed Jesus was resurrected. He also believed that Jesus is God. When Thomas said "my Lord", he used the same word that the Old Testament uses to speak about God.

See: Resurrect (Resurrection) ; Old Testament (Law and Prophets); Jesus is God

Who are "those who have not seen, and believed"?

[20:29]

When Jesus said "those who have not seen, and believed," he spoke about all Christians. That is to say, he knew the disciples who saw him after he was resurrected believed in him because they saw him again. However, he also knew that many people would believe in him without seeing him. Jesus told Thomas that God blesses people who believe in him, even when they do not see him with their eyes.

See: Disciple; Resurrect (Resurrection) ; Bless (Blessing)

20:30-31

What are "signs"?

[20:30]

"Signs" are special things that Jesus did. He did these signs to show he is God. He did them to get people to believe in him. John wrote that in his gospel, he wrote down some of the signs Jesus did, but not all of them. This is because Jesus did so many signs.

See: Sign; Jesus is God; Gospel

Why did John write "so that you would believe"?

[20:31]

John wrote that he wrote down some of the signs Jesus did so that his readers would believe in Jesus.

Some scholars think John wanted to help people who do not yet believe in Jesus, to believe in him. Fewer scholars think John wanted to help Christians to trust in Jesus more.

See: Sign

John 20:1

General Information:

This is the third day after Jesus was buried.

first day of the week

"Sunday"

she saw the stone rolled away

You can translate this in an active form. Alternate

translation: "she saw that someone had rolled away the stone"

John 20:2

disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

the Lord ... laid him

These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"

John 20:3

the other disciple

John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.

John 20:4

General Information:

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John 20:5

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

John 20:6

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

John 20:7

cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

John 20:8

the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

John 20:9

they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

rise

become alive again

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 20:10

went back home again

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

John 20:11

General Information:

This page has intentionally been left blank.

John 20:12

She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

John 20:13

They said to her

"They asked her"

Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

John 20:14

General Information:

This page has intentionally been left blank.

John 20:15

Jesus said to her

"Jesus asked her"

if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

John 20:16

Rabboni

The word "Rabboni" means "teacher" in Aramaic.

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 20:17

brothers

Jesus used the word "brothers" to refer to his disciples.

I will go up to my Father and your Father, and my God and your God
Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

my Father and your Father

These are important titles that describe the relationship between Jesus and God, and between believers and God.

John 20:18

Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying

and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

John 20:19

General Information:

It is now evening and Jesus appears to the disciples.

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

You can translate this in an active form. Alternate

translation: "the disciples had locked the doors where they were"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:20

he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

John 20:21

Peace to you

This is a common greeting that means "May God give you peace."

Father

This is an important title for God.

John 20:22

General Information:

This page has intentionally been left blank.

John 20:23

they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

You can translate this double negative in a positive form.

Alternate translation: "I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

You can translate this in an active form. Alternate

translation: "when they had locked the doors"

Peace to you

This is a common greeting that means "May God give you peace".

John 20:27

Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated.

Alternate translation: "This is what is most important for you to do: you must believe"

believe

Here "believe" means to trust in Jesus. Alternate

translation: "put your trust in me"

John 20:28

General Information:

This page has intentionally been left blank.

John 20:29

you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

This means those who have not seen Jesus. Alternate

translation: "who have not seen me alive"

John 20:30

General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

You can translate this in an active form. Alternate

translation: "signs that the author did not write about in this book"

John 20:31

but these have been written

You can translate this in an active form. Alternate

translation: "but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

Here "life" is a metonym that means Jesus gives life.

Alternate translation: "you may have life because of Jesus"

life

This refers to spiritual life.

Chapter 21

¹ After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: ² Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. ³ Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

⁴ Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. ⁵ So Jesus said to them, "Young men, do you have anything to eat?" They answered him, "No."

⁶ He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

⁷ Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. ⁸ The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. ⁹ When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn.

¹² Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. ¹³ Jesus came, took the bread, and gave it to them, and the fish also. ¹⁴ This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

¹⁵ After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" Peter said to him, "Yes Lord, you know that I love you." Jesus said to him, "Feed my lambs."

¹⁶ He said to him again a second time, "Simon son of John, do you love me?" Peter said to him, "Yes Lord, you know that I love you." Jesus said to him, "Shepherd my sheep."

¹⁷ He said to him a third time, "Simon son of John, do you love me?" Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you." Jesus said to him, "Feed my sheep."

¹⁸ Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

¹⁹ Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

²⁰ Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" ²¹ Peter saw him and then said to Jesus, "Lord, what will this man do?"

²² Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

²³ So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

²⁴ This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true.

²⁵ There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

John 21 General Notes

Important figures of speech in this chapter

The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep

Links:

[John 21:1 Notes](#)

John 21

21:1-14

Where is the "Sea of Tiberias"?

[21:1]

The Sea of Tiberias is another name for the Sea of Galilee. Some people called it this to honor the Roman Emperor Tiberius.

See Map: Sea of Galilee

See: Rome (Roman Empire, Caesar)

Who were the disciples to whom Jesus appeared?

[21:2]

Jesus appeared to seven disciples by the Sea of Galilee:

Simon, who Jesus named Peter (see: Matthew 4:18-22, Mark 1:16-18, Luke 5:1-11, and John 1:35-51). Thomas, who was also called Didymus (see: John 11:16, John 14:5, and John 20:24-21:1). Nathaniel from Cana in Galilee, who was also named Bartholomew (see: John 1:43-51). The sons of Zebedee, James and John (see: Matthew 20:20-28, Mark 1:19-20, and Mark 3:17). Two disciples whose names John did not write.

See: Disciple

Why did Peter and some other disciples go fishing?

[21:3]

Scholars disagree about why Peter and the other disciples went fishing.

Some scholars believe Peter and these disciples returned to their old job of fishing. Jesus had appeared a few times, but most of the time people could not see him. So these scholars think the disciples did not believe Jesus was going to do anything more.

Other scholars think these disciples were fishing because they needed food. They also needed to earn some money by selling fish. They were waiting for Jesus to tell them what he wanted them to do.

See: Disciple

Why did the disciples "not know it was Jesus"?

[21:4]

The disciples "did not know it was Jesus" because they were too far away. Also, it was early morning. So they could not see who it was.

Who is "the disciple whom Jesus loved"?

[21:7]

When John wrote about the "disciple whom Jesus loved", he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 20:3-8).

Scholars think John wrote this way because he wanted to be humble.

Why did the disciple whom Jesus loved call Jesus "the Lord"?

[21:7]

The disciple whom Jesus loved called Jesus "the Lord" to honor him. This disciple was John. He first recognized the man was Jesus. He said to Peter the man was "the Lord." John that understood Jesus is God. So he used a word that many people used to honor God.

The Greek word that is translated as "the Lord" is the same word that the Jews used when speaking about God. Therefore, whenever Jesus is called this, the Jews would have thought about God. They would have thought that people were saying that Jesus is God.

See: Lord; Jesus is God; Disciple

Was Peter naked while he fished?

[21:7]

Peter was not naked while he fished. But he wore only a robe as an outer garment. So, Peter tied his robe around him before he jumped into the water.

Why did Peter "throw himself into the sea"?

[21:7]

Peter "threw himself into the sea" to swim to shore to see Jesus. He was excited that Jesus had come. So he wanted to get to shore as fast as he could. He also needed to go to the shore to pull the net full of fish onto the shore (see: 21:11). To throw oneself into the sea is to jump out of the boat and into the water.

How far is "two hundred cubits"?

[21:8]

Two hundred cubits is about 90 metres.

How did John know there were 153 fish?

[21:11]

John does not say how he knew there were 153 fish. Some scholars think God wanted to say something special about the number of fish. But most scholars think John knew they caught exactly 153 fish. Fishermen like to count their fish.

Why did John write that this was "the third time Jesus showed himself to the disciples after he had risen from the dead"?

[21:14]

John wrote that this was "the third time Jesus showed himself to the disciples after he had risen from the dead" so his readers would think about the first two times that John wrote about when Jesus appeared to the disciples. The first appearance was when Jesus appeared to all of the disciples except Thomas. This happened on Sunday after the crucifixion (see: John 20:19-23). He appeared again to all the disciples a week later (see: John 20:24-29). This is the third time he appeared to seven disciples that Jesus was writing about.

See: Resurrect (Resurrection) ; Disciple; Crucify (Crucifixion)

21:15-25

Why did Jesus call Peter "Simon Peter" and "Simon son of John"?

[21:15]

When Jesus called Peter "Simon Peter" and "Simon son of John", he used different names for Peter. Simon was the name his parents gave him when he was born. Jesus had named him Peter, so he was often called Simon Peter after that (see: Matthew 16:16, Luke 22:31-34, and John 18:10). Peter was also called the son of John because his father's name was John (see: Matthew 16:17).

Who did Jesus speak about when he said "more than these"?

[21:15]

When Jesus said "more than these", he wanted Peter to think about the other disciples. Jesus asked Peter if Peter loved him more than the other disciples loved him.

See: Disciple

Who are the "lambs" and "sheep" that Jesus spoke about?

[21:15, 21:16, 21:17]

When Jesus spoke about "lambs" and "sheep", he used a metaphor for new Christians. He wanted to say that they had a lot to learn about God and Jesus. Peter had to teach them these things. So Jesus used a metaphor about feeding sheep to speak about this teaching.

See: Metaphor; Shepherd

Why did Peter say that Jesus "knew all things"?

[21:17]

Peter said that Jesus "knew all things" because he had followed Jesus long enough to know that Jesus was very wise. In fact, he knew that Jesus is God. So, because God knows all things, Jesus must know all things. Jesus knows all things (see: Matthew 12:25, Matthew 22:18, Mark 2:8, Luke 6:8, Luke 11:17, Luke 16:15, and John 2:25).

See: Jesus is God

What did Jesus want Peter to think when he spoke what he spoke in 21:18?

[21:18]

When Jesus spoke what he spoke in 21:18, he wanted Peter to think about how Peter would die. He wanted to say that Peter would be crucified. In the Roman world, speaking about "stretching out" the hands was a way to speak about crucifixion.

Nobody wanted to die by being crucified. So Jesus said Peter would have to go where he would not want to go.

Scholars think Peter was crucified in Rome during the rule of the Roman Emperor Nero. This was about 30 years after Jesus said these words.

See: Crucify (Crucifixion)

Why did Jesus tell Peter to "follow me"?

[21:19]

Jesus told Peter to "follow" him because he knew Peter was not certain if Jesus still wanted Peter as a disciple. Peter had denied Jesus three times before Jesus was crucified (see: John 18:17-27). So Peter did not know if Jesus still wanted him. Peter did not know what he should do now. Jesus answered this question Peter thought about but did not ask. Jesus made it very clear to Peter what he should do. Peter should continue to follow Jesus.

See: Disciple

Who was the other disciple Peter asked about?

[21:20]

The other disciple Peter asked about was John. Peter wanted to know about John's life and death. Jesus told Peter to focus on his own life and death, not John's. Peter needed to obey what God wanted him to do, and John needed to obey what God wanted him to do. Each Christian must follow Jesus by obeying him and doing the things he wants them to do.

See: Disciple

Why did John write 21:23?

[21:23]

John wrote 21:23 to make clear what Jesus said. Some people thought Jesus told Peter that John would not die until Jesus returns to earth. However, Jesus did not want Peter to think about this. Peter must follow Jesus, and John must follow Jesus. They should not compare themselves to each other. Each disciple must obey Jesus and do the things he wants them to do.

See: Jesus' Return to Earth

Who is the disciple who wrote this book?

[21:24]

John is the disciple who wrote this book. John never called himself by his name in this gospel. He did not want to take any attention away from Jesus. John wanted the readers of this gospel to remember Jesus, not John.

See: Disciple; Gospel; Savior; Messiah (Christ)

Why did John write?

[21:25]

John explained in 21:25 that Jesus did many other things. John did not write all these things in his gospel. These other things were amazing things. They were amazing because Jesus did them. But there were so many of them that John could not write all of them down.

See: Gospel

John 21:1

General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

After these things

"Some time later"

John 21:2

with Thomas called Didymus

You can translate this in an active form. Alternate

translation: "with Thomas whom we called Didymus"

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 21:3

General Information:

This page has intentionally been left blank.

John 21:4

General Information:

This page has intentionally been left blank.

John 21:5

Young men

This is a term of endearment that means "My dear friends."

John 21:6

you will find some

Here "some" refers to fish. Alternate translation: "you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now that he was about to greet the Lord, he wanted to wear more clothing. Alternate translation: "for he had taken off some of his clothes"

threw himself into the sea

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

threw himself

This is a idiom that means Peter jumped into the water very quickly.

John 21:8

for they were not far from the land, about two hundred cubits off

This is background information.

two hundred cubits

"90 meters." A cubit was a little less than half a meter.

John 21:9

General Information:

This page has intentionally been left blank.

John 21:10

General Information:

This page has intentionally been left blank.

John 21:11

Simon Peter then went up

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

drew the net to land

"pulled the net to the shore"

the net was not torn

You can translate this as an active form. Alternate translation: "the net did not break"

full of large fish, 153

"full of large fish, one hundred and fifty-three." There were 153 large fish.

John 21:12

breakfast

the morning meal

John 21:13

General Information:

This page has intentionally been left blank.

John 21:14

the third time

You can translate this ordinal term as "time number 3."

John 21:15

General Information:

Jesus begins to have a conversation with Simon Peter.

do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my lambs

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

John 21:16

do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation:

"Care for the people I care for"

John 21:17

He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

John 21:18

Truly, truly

See how you translated this in John 1:51.

you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

John 21:19

Now

John uses this word to show he is giving background information before he continues the story.

to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper (John 13).

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

Peter wants to know what will happen to John. Alternate translation: "Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

General Information:

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

the disciple

"the disciple John"

who testifies about these things

Here "testifies" means that he personally sees something.

Alternate translation: "who has seen all these things"

we know

Here "we" refers to those who trust in Jesus. Alternate translation: "we who trust in Jesus know"

John 21:25

If each one were written down

You can translate this in an active form. Alternate

translation: "If someone wrote down all of them"

even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

the books that would be written

You can translate this in an active form. Alternate

translation: "the books that people could write about what he did"

Translation Words

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

The name "Abram" means "exalted father." "Abraham" means "father of many." God promised Abraham that he would have many descendants, who would become a great nation. Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan. Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: [Canaan](#), [Chaldea](#), [Sarah](#), [Isaac](#))

Bible References:

Galatians 03:08 Genesis 11:29-30 Genesis 21:04 Genesis 22:02 James 02:23 Matthew 01:02

Word Data:

Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

Andrew's brother was Simon Peter. Both of them were fishermen. Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples. Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

Acts 01:12-14 John 01:40 Mark 01:17 Mark 01:29-31 Mark 03:17-19 Matthew 04:19 Matthew 10:2-4

Word Data:

Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus. After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others. During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(See also: [high priest](#), [priest](#))

Bible References:

Acts 04:5-7 John 18:22-24 Luke 03:02

Word Data:

Strong's: G452

Forms Found in the English ULB:

Annas, Annas'

Aram

Related Words:

Aram of Damascus, Aramaic, Aramean

Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. The region of Aram was probably named after one of the two men. The people living in Aram became known as "Arameans" and spoke "Aramaic." The region of Aram later became known by the Greek name "Syria." The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram. Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram." In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region. The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram." Jesus and other Jews of his time also spoke Aramaic.

(See also: [Mesopotamia](#), [Paddan Aram](#), [Rebekah](#), [Shem](#), [Syria](#))

Bible References:

1 Chronicles 01:17-19 2 Samuel 08:06 Amos 01:5 Ezekiel 27:16 Genesis 31:19-21 Hosea 12:12 Psalm 060:1

Word Data:

Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government. When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas. So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: [Pilate](#), [Rome](#))

Bible References:

John 18:40 Luke 23:19 Mark 15:07 Matthew 27:15-16

Word Data:

Strong's: G912

Forms Found in the English ULB:

Barabbas, Barabbas'

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

Bethany was near the road that ran between Jerusalem and Jericho. Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived. Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

John 01:26-28 Luke 24:50-51 Mark 11:01 Matthew 21:15-17

Word Data:

Strong's: G963

Forms Found in the English ULB:

Bethany

Bethlehem

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

Bethlehem has been called the "city of David," since King David was born there. The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah." Fulfilling that prophecy, Jesus was born in Bethlehem, many years later. The name "Bethlehem" means "house of bread" or "house of food."

(See also: [Caleb](#), [David](#), [Micah](#))

Bible References:

Genesis 35:16 John 07:42 Matthew 02:06 Matthew 02:16 Ruth 01:02 Ruth 01:21

Word Data:

Strong's: H672, H1035, G965

Forms Found in the English ULB:

Bethlehem

Caesar

Related Words:

the emperor

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born. About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.

Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him. When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."

When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler." In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it. An emperor is the ruler of an empire.

(See also: [king](#), [Paul](#), [Rome](#))

Bible References:

Acts 25:06 Luke 02:01 Luke 20:23-24 Luke 23:02 Mark 12:13-15 Matthew 22:17 Philippians 04:22

Word Data:

Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

Caiaphas played a major role in the trial and condemnation of Jesus. The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man. Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: [Annas](#), [high priest](#))

Bible References:

Acts 04:5-7 John 18:12 Luke 03:02 Matthew 26:3-5 Matthew 26:57-58

Word Data:

Strong's: G2533

Forms Found in the English ULB:

Caiaphas, Caiaphas'

Cana

Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

Cana was the hometown of Nathanael, one of the Twelve. Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine. Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: [Capernaum](#), [Galilee](#), [the twelve](#))

Bible References:

John 02:1-2 John 04:46-47

Word Data:

Strong's: G2580

Forms Found in the English ULB:

Cana

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

Jesus lived in Capernaum whenever he was teaching in Galilee. Several of his disciples were from Capernaum. Jesus also did many miracles in this city, including bringing a dead girl back to life. Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

John 02:12 Luke 04:31 Luke 07:1 Mark 01:21 Mark 02:02 Matthew 04:12-13 Matthew 17:24-25

Word Data:

Strong's: G2584

Forms Found in the English ULB:

Capernaum

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death. In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth. Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come. Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns. The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever. Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

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. 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." 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: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

1 John 05:1-3 Acts 02:35 Acts 05:40-42 John 01:40-42 John 03:27-28 John 04:25 Luke 02:10-12 Matthew 01:16

Word Data:

Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel. David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known. King Saul tried to kill David, but God protected him, and made him king after Saul's death. David committed a terrible sin, but he repented and God forgave him. Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Chapter 21

Bible References:

1 Samuel 17:12-13 1 Samuel 20:34 2 Samuel 05:02 2 Timothy 02:08 Acts 02:25 Acts 13:22 Luke 01:32 Mark 02:26

Word Data:

Strong's: H1732, G1138

Forms Found in the English ULB:

David, David's

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

God did many miracles through Elijah, including raising a dead boy back to life. Elijah rebuked King Ahab for worshipping 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.

(See also: [miracle](#), [prophet](#), [Yahweh](#))

Bible References:

1 Kings 17:1 2 Kings 01:3-4 James 05:16-18 John 01:19-21 John 01:24-25 Mark 09:05

Word Data:

Strong's: H452, G2243

Forms Found in the English ULB:

Elijah, Elijah's

Ephraim

Related Words:

Ephraimite

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel. Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel. Ephraim was apparently a very mountainous or hilly area, based on references to "the hill country of Ephraim" or "the mountains of Ephraim."

(See also: [kingdom of Israel](#), [twelve tribes of Israel](#))

Bible References:

1 Chronicles 06:66-69 2 Chronicles 13:4-5 Ezekiel 37:16 Genesis 41:52 Genesis 48:1-2 John 11:54

Word Data:

Strong's: H669, H673, G2187

Forms Found in the English ULB:

Ephraim, Ephraim's, Ephraimite, Ephraimites

Eve

Facts:

This was the name of the first woman. Her name means "life" or "living."

God formed Eve from a rib that he took out of Adam. Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do. Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: [Adam](#), [life](#), [Satan](#))

Bible References:

1 Timothy 02:13 2 Corinthians 11:03 Genesis 03:20 Genesis 04:02

Word Data:

Strong's: H2332, G2096

Forms Found in the English ULB:

Eve, Eve's

Galilee

Related Words:

Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times. Galilee is bordered on the east by a large lake called the "Sea of Galilee." Jesus grew up and lived in the town of Nazareth in Galilee. Most of the

miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

Acts 09:32 Acts 13:31 John 02:1-2 John 04:03 Luke 13:03 Mark 03:07 Matthew 02:22-23 Matthew 03:13-15

Word Data:

Strong's: H1551, G1056, G1057

Forms Found in the English ULB:

Galilee, Galilean, Galileans

Gath

Related Words:

Gittite

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

The Philistine warrior Goliath was from the city of Gath. During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again. When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers. A Gittite was a person from the city of Gath.

(See also: [Ashdod](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

1 Kings 02:39 1 Samuel 05:8-9 2 Chronicles 26:6-8 Joshua 11:21-22

Word Data:

Strong's: H1661, H1663

Forms Found in the English ULB:

Gath, Gittite, Gittites

God

Related Ideas:

the living God

Facts:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

God has always existed; he existed before anything else existed, and he will continue to exist forever. He is the only true God and has authority over everything in the universe. God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving. He is a covenant-keeping God, who always fulfills his promises. People were created to worship God and he is the only one they should worship. God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists." The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being." Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being." Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above. Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: [create](#), [false god](#), [God the Father](#), [Holy Spirit](#), [false god](#), [Son of God](#), [Yahweh](#))

Bible References:

1 John 01:07 1 Samuel 10:7-8 1 Timothy 04:10 Colossians 01:16 Deuteronomy 29:14-16 Ezra 03:1-2 Genesis 01:02 Hosea 04:11-12 Isaiah 36:6-7 James 02:20 Jeremiah 05:05 John 01:03 Joshua 03:9-11 Lamentations 03:43 Micah 04:05 Philippians 02:06 Proverbs 24:12 Psalms 047:09

Word Data:

Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

Forms Found in the English ULB:

God, God's, the living God

God the Father

Related Ideas:

Father, heavenly Father, my Father

Facts:

The terms "God the Father" and "heavenly Father" refer to Yahweh, the one true God. Another term with the same meaning is "Father," used most often when Jesus was referring to him.

God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand. God the Father sent God the Son (Jesus) into the world, and he sends the Holy Spirit to his people. Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father. The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven." Usually "Father" is capitalized when it refers to God.

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

1 Corinthians 08:4-6 1 John 02:01 1 John 02:23 1 John 03:01 Colossians 01:1-3 Ephesians 05:18-21 Luke 10:22 Matthew 05:16

Matthew 23:09

Word Data:

Strong's: H1, H2, G3962

Forms Found in the English ULB:

Father, God the Father, heavenly Father, my Father

Golgotha

Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives. In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull." Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: [Aram](#), [Mount of Olives](#))

Bible References:

John 19:17 Mark 15:22 Matthew 27:33

Word Data:

Strong's: G1115

Forms Found in the English ULB:

Golgotha

Greek

Related Words:

Grecian

Facts:

The term "Greek" refers to the language spoken in the country of Greece. It is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term "Grecian" means "Greek-speaking."

Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as "Greeks" in the New Testament, especially when contrasted with Jews. The phrase "Grecian Jews" referred to Jews who spoke Greek in contrast to the "Hebraic Jews" who spoke only Hebrew, or perhaps Aramaic. Other ways to translate "Grecian" could include, "Greek-speaking" or "culturally Greek" or "Greek." When referring to non-Jews, "Greek" could be translated as "Gentile."

(See also: [Aram](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#))

Bible References:

Acts 06:1 Acts 09:29 Acts 11:20 Acts 14:1-2 Colossians 03:11 Galatians 02:3-5 John 07:35

Word Data:

Strong's: H3125, G1672, G1673, G1674, G1675, G1676

Forms Found in the English ULB:

Greek, Greeks, Grecian

Holy One

Related Ideas:

holy one

Definition:

The term "Holy One" is a title in the Bible that almost always refers to God.

In the Old Testament, this title often occurs in the phrase "Holy One of Israel." In the New Testament, Jesus is also referred to as the "Holy One." The term "holy one" is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

The literal term is "the Holy" (with "One" being implied.) Many languages (like English) will translate this with the implied noun included (such as "One" or "God"). This term could also be translated as "God, who is holy" or "the Set Apart One." The phrase "the Holy One of Israel" could be translated as "the Holy God whom Israel worships" or "the Holy One who rules Israel." It is best to translate this term using the same word or phrase that is used to translate "holy."

(See also: [holy](#), [God](#))

Bible References:

1 John 02:20 2 Kings 19:22 Acts 02:27 Acts 03:13-14 Isaiah 05:15-17 Isaiah 41:14 Luke 04:33-34

Word Data:

Strong's: H6918, G40, G3741

Forms Found in the English ULB:

Holy One, holy ones

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth." Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does. Along with the Father and the Son, the Holy Spirit was active in creating the world. When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will. The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

This term could simply be translated with the words used to translate "holy" and "spirit." Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: [holy](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

1 Samuel 10:10 1 Thessalonians 04:7-8 Acts 08:17 Galatians 05:25 Genesis 01:1-2 Isaiah 63:10 Job 33:04 Matthew 12:31 Matthew 28:18-19 Psalms 051:10-11

Word Data:

Strong's: H3068, H6944, H7307, G40, G4151

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah. The Old Testament book of Isaiah is one of the major books of the Bible. Isaiah wrote many prophecies that came true while he was still living. Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth. Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: [Ahaz](#), [Assyria](#), [Christ](#), [Hezekiah](#), [Jotham](#), [Judah](#), [prophet](#), [Uzziah](#))

Bible References:

2 Kings 20:1-3 Acts 28:26 Isaiah 01:1 Luke 03:4 Mark 01:01 Mark 07:06 Matthew 03:03 Matthew 04:14

Word Data:

Strong's: H3470, G2268

Forms Found in the English ULB:

Isaiah, Isaiah's

Israel

Related Ideas:

Israelite

Facts:

The term "Israel" is the name that God gave to Jacob. It means "he struggles with God."

The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites." God formed his covenant with the people of Israel. They were his chosen people. The nation of Israel consisted of twelve tribes. Soon

after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel." Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: [Jacob](#), [kingdom of Israel](#), [Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

1 Chronicles 10:01 1 Kings 08:02 Acts 02:36 Acts 07:24 Acts 13:23 John 01:49-51 Luke 24:21 Mark 12:29 Matthew 02:06 Matthew 27:09 Philippians 03:4-5

Word Data:

Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau. Many years later, God changed Jacob's name to "Israel," which means "he struggles with God." Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau. Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other. Jacob had twelve sons. Their descendants became the twelve tribes of Israel. A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: [Canaan](#), [deceive](#), [Esau](#), [Isaac](#), [Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Acts 07:11 Acts 07:46 Genesis 25:26 Genesis 29:1-3 Genesis 32:1-2 John 04:4-5 Matthew 08:11-13 Matthew 22:32

Word Data:

Strong's: H3290, G2384

Forms Found in the English ULB:

Jacob, Jacob's

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace." Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city. It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians. Because the temple was in Jerusalem, the major Jewish festivals were celebrated there. People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: [Babylon](#), [Christ](#), [David](#), [Jebusites](#), [Jesus](#), [Solomon](#), [temple](#), [Zion](#))

Bible References:

Galatians 04:26-27 John 02:13 Luke 04:9-11 Luke 13:05 Mark 03:7-8 Mark 03:20-22 Matthew 03:06 Matthew 04:23-25 Matthew 20:17

Word Data:

Strong's: H3389, H3390, G2414, G2415, G2419

Forms Found in the English ULB:

Jerusalem, Jerusalem's

Jesus

Related Ideas:

the Lord Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

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" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.

Also consider how this names are spelled in a nearby local or national language.

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

1 Corinthians 06:11 1 John 02:02 1 John 04:15 1 Timothy 01:02 2 Peter 01:02 2 Thessalonians 02:15 2 Timothy 01:10 Acts 02:23 Acts 05:30 Acts 10:36 Hebrews 09:14 Hebrews 10:22 Luke 24:20 Matthew 01:21 Matthew 04:03 Philippians 02:05 Philippians 02:10 Philippians 04:21-23 Revelation 01:06

Word Data:

Strong's: G2424

Forms Found in the English ULB:

Jesus, the Lord Jesus

Jew

Related Ideas:

Jewish, person of Judah

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon. Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed. Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Jacob](#), [Israel](#), [Babylon](#), [Jewish leaders](#))

Bible References:

Acts 02:05 Acts 10:28 Acts 14:5-7 Colossians 03:11 John 02:14 Matthew 28:15

Word Data:

Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453

Forms Found in the English ULB:

Jew, Jewish, Jews, Jews', a person of Judah, the language of Judah, the people of Judah

Jewish authorities

Related Ideas:

Jewish leader

Definitions:

The term "Jewish leader" or "Jewish authority" refers to religious leaders such as the priests and teachers of God's laws. They also had the authority to make judgments about non-religious matters as well.

The Jewish leaders were the high priests, chief priests, and scribes (teachers of God's laws). Two main groups of Jewish leaders were the Pharisees and Sadducees. Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law. Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him. Often the phrase "the Jews" referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him. These terms could also be translated as "Jewish rulers" or "men who ruled over the Jewish people" or "Jewish religious leaders."

(See also: [Jew](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

Exodus 16:22-23 John 02:19 John 05:10-11 John 05:16 Luke 19:47-48

Word Data:

Strong's: G2453

Forms Found in the English ULB:

Jewish authorities, Jewish leader

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river. The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea. When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed. Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: [Canaan](#), [Salt Sea](#), [Sea of Galilee](#))

Bible References:

Genesis 32:9-10 John 01:26-28 John 03:25-26 Luke 03:3 Matthew 03:06 Matthew 03:13-15 Matthew 04:14-16 Matthew

19:1-2

Word Data:

Strong's: H3383, G2446

Forms Found in the English ULB:

Jordan River, Jordan

Judas Iscariot

Related Words

Judas son of Simon Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

The name "Ischriot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city. Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself. Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him. After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself. Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

Luke 06:14-16 Luke 22:47-48 Mark 03:19 Mark 14:10-11 Matthew 26:23-25

Word Data:

Strong's: G2455, G2469

Forms Found in the English ULB:

Judas ... Iscariot

Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah." Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah). If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: [Galilee](#), [Edom](#), [Judah](#), [Judah](#), [Samaria](#))

Bible References:

1 Thessalonians 02:14 Acts 02:09 Acts 09:32 Acts 12:19 John 03:22-24 Luke 01:05 Luke 04:44 Luke 05:17 Mark 10:1-4 Matthew 02:01 Matthew 02:05 Matthew 02:22-23 Matthew 03:1-3 Matthew 19:01

Word Data:

Strong's: G2453

Forms Found in the English ULB:

Judea

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 23:03 Luke 23:38 Matthew 02:02 Matthew 27:11 Matthew 27:35-37

Word Data:

Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days. The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus. Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(See also: [beg](#), [Jewish leaders](#), [Martha](#), [Mary](#), [raise](#))

Bible References:

John 11:11 John 12:1-3 Luke 16:21

Word Data:

Strong's: G2976

Forms Found in the English ULB:

Lazarus, Lazarus'

Levi

Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers. All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.) The Levite priests were set apart and dedicated for the special work of serving God in the temple. Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke. Jesus' disciple Matthew was also called Levi.

(See also: [Matthew](#), [priest](#), [sacrifice](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

1 Chronicles 02:1-2 1 Kings 08:3-5 Acts 04:36-37 Genesis 29:34 John 01:19-21 Luke 10:32

Word Data:

Strong's: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus. One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach. When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(See also: [Lazarus](#), [Mary \(sister of Martha\)](#))

Bible References:

John 11:02 John 12:1-3 Luke 10:39

Word Data:

Strong's: G3136

Forms Found in the English ULB:

Martha, Martha's

Mary

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin. An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus. Mary loved God and praised him for being gracious to her. Joseph married Mary, but she remained a virgin until after the baby was born. Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus. Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth. When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana. The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: [Cana](#), [Egypt](#), [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

Bible References:

John 02:04 John 02:12 Luke 01:29 Luke 01:35 Mark 06:03 Matthew 01:16 Matthew 01:19

Word Data:

Strong's: G3137

Forms Found in the English ULB:

Mary, the mother of Jesus

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

Mary Magdalene and some other women helped support Jesus and his apostles by giving to them. She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead. As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: [demon](#), [demon-possessed](#))

Bible References:

Luke 08:1-3 Luke 24:8-10 Mark 15:39-41 Matthew 27:54-56

Word Data:

Strong's: G3094, G3137

Forms Found in the English ULB:

Mary ... Magdalene

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son. God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land. After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them. Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(See also: [Miriam](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Acts 07:21 Acts 07:30 Exodus 02:10 Exodus 09:01 Matthew 17:04 Romans 05:14

Word Data:

Strong's: H4872, H4873, G3475

Forms Found in the English ULB:

Moses, Moses'

Mount of Olives

Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem." The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest. Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives. This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: [Gethsemane](#), [olive](#))

Bible References:

Luke 19:29 Luke 19:37 Mark 13:03 Matthew 21:1-3 Matthew 24:3-5 Matthew 26:30

Word Data:

Strong's: H2132, G3735, G1636

Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

Nathan

Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

God sent Nathan to confront David after David sinned grievously against Uriah. Nathan rebuked David in spite of the fact that David was the king. David repented of his sin after Nathan confronted him.

(See also: [David](#), [faithful](#), [prophet](#), [Uriah](#))

Bible References:

1 Chronicles 17:1-2 2 Chronicles 09:29 2 Samuel 12:1-3 Psalm 051:01

Word Data:

Strong's: H5416, G3481

Forms Found in the English ULB:

Nathan, Nathan's

Nazareth

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene." Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person. Once, when Jesus was teaching in Nazareth's synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him. The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

Acts 26:9-11 John 01:43-45 Luke 01:26-29 Mark 16:5-7 Matthew 02:23 Matthew 21:9-11 Matthew 26:71-72

Word Data:

Strong's: G3478, G3479, G3480

Forms Found in the English ULB:

Nazareth, Nazarene

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians. The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt. God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning. It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

1 Corinthians 05:07 2 Chronicles 30:13-15 2 Kings 23:23 Deuteronomy 16:02 Exodus 12:26-28 Ezra 06:21-22 John 13:01 Joshua 05:10-11 Leviticus 23:4-6 Numbers 09:03

Word Data:

Strong's: H6453, G3957

Forms Found in the English ULB:

Passover

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

Before Jesus called him to be his disciple, Peter's name was Simon. Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language. God worked through Peter to heal people and to preach the good news about Jesus. Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: [disciple](#), [apostle](#))

Bible References:

Acts 08:25 Galatians 02:6-8 Galatians 02:12 Luke 22:58 Mark 03:16 Matthew 04:18-20 Matthew 08:14 Matthew 14:30 Matthew 26:33-35

Word Data:

Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

Many of them were middle class businessmen and some of them were also priests. Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions. They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate." The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings. The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [law](#), [Sadducee](#))

Bible References:

Acts 26:04 John 03:1-2 Luke 11:44 Matthew 03:07 Matthew 05:20 Matthew 09:11 Matthew 12:02 Matthew 12:38 Philippians 03:05

Word Data:

Strong's: G5330

Forms Found in the English ULB:

Pharisee, Pharisees

Philip

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem. Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem. Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(See also: [Philip](#))

Bible References:

Acts 06:5-6 Acts 08:06 Acts 08:13 Acts 08:31 Acts 08:36 Acts 08:40

Word Data:

Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the evangelist

Philip

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

Philip brought Nathanael to meet Jesus. Jesus questioned Philip about how to provide food for a crowd of over 5,000 people. At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father. Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(See also: [Philip](#))

Bible References:

Acts 01:14 John 01:44 John 06:06 Luke 06:14 Mark 03:17-19

Word Data:

Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the apostle, the apostle Philip

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

Because Pilate was the governor, he had the authority to put criminals to death. The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal. Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

Acts 04:27-28 Acts 13:28 Luke 23:02 Mark 15:02 Matthew 27:13 Matthew 27:58

Word Data:

Strong's: G4091, G4194

Forms Found in the English ULB:

Pilate, Pontius Pilate

Rabbi

Related Ideas:

Rabboni

Definition:

The term "Rabbi" literally means "my master" or "my teacher."

It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws. Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

Translation Suggestions:

Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not. The project language may also have a special way that teachers are normally addressed. Make sure the translation of this term does not 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:

(See also: [teacher](#))

Bible References:

John 01:49-51 John 06:24-25 Mark 14:43-46 Matthew 23:8-10

Word Data:

Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

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: [rest](#))

Bible References:

2 Chronicles 31:2-3 Acts 13:26-27 Exodus 31:14 Isaiah 56:6-7 Lamentations 02:06 Leviticus 19:03 Luke 13:14 Mark 02:27 Matthew 12:02 Nehemiah 10:32-33

Word Data:

Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

Samaria

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The Plain of Sharon is west of this region, and the Jordan River is east of this region. The people of Samaria were called Samaritans.

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 Galilee was north of Samaria, and the region of Judea was south of Samaria.

(See also: [Assyria](#), [Galilee](#), [Judea](#), [Sharon](#), [kingdom of Israel](#))

Bible References:

Acts 08:1-3 Acts 08:05 John 04:4-5 Luke 09:51-53 Luke 10:33

Word Data:

Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

Satan

Related Ideas:

devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

The devil hates God and all that God created because he wants to take the place of God and be worshiped as God. Satan tempts people to rebel against God. God sent his Son, Jesus, to rescue people from Satan's control. The name "Satan" means "adversary" or "enemy." The word "devil" means "accuser."

Translation Suggestions:

The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit." "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil. These terms should be translated differently from demon and evil spirit. Consider how these terms are translated in a local or national language.

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

1 John 03:08 1 Thessalonians 02:17-20 1 Timothy 05:15 Acts 13:10 Job 01:08 Mark 08:33 Zechariah 03:01

Word Data:

Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

Savior

Definitions:

The term "savior" refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live. In the New Testament, "Savior" is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

If possible, "Savior" should be translated with a word that is related to the words "save" and "salvation." Ways to translate this term could include "the One who saves" or "God, who saves" or "who delivers from danger" or "who rescues from enemies" or "Jesus, the one who rescues (people) from sin."

(See also: [deliver](#), [Jesus](#), [save](#), [save](#))

Bible References:

1 Timothy 04:10 2 Peter 02:20 Acts 05:29-32 Isaiah 60:15-16 Luke 01:47 Psalms 106:19-21

Word Data:

Strong's: H3467, G4990

Forms Found in the English ULB:

Savior, savior

Sea of Galilee

Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret."

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. This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), [Salt Sea](#))

Bible References:

John 06:1-3 Luke 05:01 Mark 01:16-18 Matthew 04:12-13 Matthew 04:18-20 Matthew 08:18-20 Matthew 13:1-2 Matthew 15:29-31

Word Data:

Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth. Solomon is also well known for having a magnificent temple built in Jerusalem. Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods. Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: [Bathsheba](#), [David](#), [Israel](#), [Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

Acts 07:47-50 Luke 12:27 Matthew 01:7-8 Matthew 06:29 Matthew 12:42

Word Data:

Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

Son of God

Related Ideas:

the Son

Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God. God the Father, God the Son, and God the Holy Spirit are all fully and equally God. The Son of God has the same character as God the Father.

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."

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

1 John 04:10 Acts 09:20 Colossians 01:17 Galatians 02:20 Hebrews 04:14 John 03:18 Luke 10:22 Matthew 11:27 Revelation 02:18 Romans 08:29

Word Data:

Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

Son of Man

Related Ideas:

mankind, son of man

Definition:

The title "Son of Man" was used by Jesus to refer to himself. He often used this term instead of saying "I" or "me."

In the Bible, "son of man" could be a way of referring to or addressing a man. It could also mean "human being." Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as "son of man." For example he said, "You, son of man, must prophesy." The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah. Jesus also said that the Son of Man will be coming back someday on the clouds. These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

When Jesus uses the term "Son of Man" it could be translated as "the One who became a human being" or "the Man from heaven." Some translators occasionally include "I" or "me" with this title (as in "I, the Son of Man") to make it clear that Jesus was talking about himself. Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being). When used to refer to a person, "son of man" could also be translated as "you, a human being" or "you, man" or "human being" or "man."

(See also: [heaven](#), [son](#), [Son of God](#), [Yahweh](#))

Bible References:

Acts 07:56 Daniel 07:14 Ezekiel 43:6-8 John 03:12-13 Luke 06:05 Mark 02:10 Matthew 13:37 Psalms 080:17-18 Revelation

14:14

Word Data:

Strong's: H120, H606, H1121, H1247, G444, G5207

Forms Found in the English ULB:

Son of Man, mankind, son of man

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going. After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(See also: [apostle](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

Acts 01:12-14 John 11:15-16 Luke 06:14-16 Mark 03:17-19 Matthew 10:2-4

Word Data:

Strong's: G2381

Forms Found in the English ULB:

Thomas, Thomas'

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

Zebedee's sons were also fishermen and worked with him to catch fish. James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

John 21:1-3 Luke 05:8-11 Mark 01:19-20 Matthew 04:21-22 Matthew 20:20 Matthew 26:36-38

Word Data:

Strong's: G2199

Forms Found in the English ULB:

Zebedee, Zebedee's

Zion

Related Ideas:

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. 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 11:05 Amos 01:02 Jeremiah 51:35 Psalm 076:1-3 Romans 11:26

Word Data:

Strong's: H6726, G4622

Forms Found in the English ULB:

Mount Zion, Zion

accuse

Related Ideas:

accusation, accuser

Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the

leaders of the Jews. In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

Acts 19:40 Hosea 04:04 Jeremiah 02:9-11 Luke 06:6-8 Romans 08:33

Word Data:

Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

The term "adulterer" refers generally to any person who commits adultery. Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery. Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage. God commanded the Israelites to not commit adultery. The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse." Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife." When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: [commit](#), [covenant](#), [sexual immorality](#), [faithful](#))

Bible References:

Exodus 20:14 Hosea 04:1-2 Luke 16:18 Matthew 05:28 Matthew 12:39 Revelation 02:22

Word Data:

Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

Forms Found in the English ULB:

adulterer, adulterers, adulteress, adulteresses, adulteries, adulterous, adultery, immoral woman

age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth. There will be a future age when righteousness will reign over a new heaven and a new earth. Other words used to express an extended period of time include "era" and "season." The phrase "ancient times" refers to times long ago.

Translation Suggestions:

Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time." The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time." The phrase "this present evil age" means "during this time right now when people are very evil."

Bible References:

1 Chronicles 29:28 1 Corinthians 02:07 Hebrews 06:05 Job 05:26

Word Data:

Strong's: H5769, H7872, G165, G166, G1074

Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

amazed

Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

Definition:

Some of these terms mean to be very surprised because of something very unusual that happened. Many of these terms are positive and express that the people were happy about what had happened. Usually the event that caused the wonder and amazement was a miracle, something only God could do.

The words "amazed," "astonished," and "astounded" describe someone who is very surprised because of something very unusual that happened. The word "appalled" describes someone who is amazed or horrified by something that is bad or evil. The word "perplexed" describes someone who is to be amazed and troubled, not knowing what to think or how to act. People "marvel" and "wonder" when they are surprised by something very unusual. "Amazement" and "wonder" are what people feel when they are amazed.

Some of these terms describe things that are very unusual and surprise people.

The words "amazing," "astonishing," "marvelous," "remarkable," and "wonderful" describe things that are very unusual and surprise people. The word "appalling" describes something that is very bad and causes people to be amazed or horrified. The word "incomprehensible" describes something that is so great that people cannot ever understand it. A "wonder" is an extraordinary and surprising thing that happens.

Translation Suggestions

Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this. Other ways to translate these words could be "extremely surprised" or "very shocked."

(See also: [miracle](#), [sign](#))

Bible References:

Acts 08:9-11 Acts 09:20-22 Galatians 01:06 Mark 02:10-12 Matthew 07:28 Matthew 15:29-31 Matthew 19:25

Word Data:

Strong's: H226, H852, H926, H943, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8047, H8074, H8429, H8539, H8540, H8541, G639, G1411, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G4023, G4592, G5059

Forms Found in the English ULB:

amazed, amazement, amazing events, amazing things, appalled, appalling, astonish, astonished, astonishing, astounded, incomprehensible, marvel, marveled, marveling, marvelous, marvelous things, perplexed, remarkable, surprised, wonder, wonderful, wondering, wonders

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled. In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching. When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

Consider whether the target language has a special word or phrase that is used to emphasize something that has been said. When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true." When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you." The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: [fulfill](#), [true](#))

Bible References:

Deuteronomy 27:15 John 05:19 Jude 01:24-25 Matthew 26:33-35 Philemon 01:23-25 Revelation 22:20-21

Word Data:

Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

angel

Related Ideas:

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: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

2 Samuel 24:16 Acts 10:3-6 Acts 12:23 Colossians 02:18-19 Genesis 48:16 Luke 02:13 Mark 08:38 Matthew 13:50 Revelation 01:20 Zechariah 01:09

Word Data:

Strong's: H47, H4397, G32, G743, G2465

Forms Found in the English ULB:

angel, angels, archangel

anger

Related Ideas:

angry, indignant, indignation, quick-tempered

Definition:

To "be angry" or to "have anger" means to be very displeased, irritated, and upset about something or against someone.

When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression. God's anger (also called "wrath") expresses his strong displeasure regarding sin. The phrase "provoke to anger" means "cause to be angry." A "quick-tempered" person becomes angry quickly and easily. To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: [wrath](#))

Bible References:

Ephesians 04:26 Exodus 32:11 Isaiah 57:16-17 John 06:52-53 Mark 10:14 Matthew 26:08 Psalms 018:08

Word Data:

Strong's: H599, H639, H1149, H1984, H2152, H2194, H2195, H2198, H2534, H2734, H2740, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, H7852, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G3950, G4360, G5520

Forms Found in the English ULB:

anger, anger burned, angered, angry, burning anger, indignant, indignation, quick-tempered

anoint

Related Ideas:

perfume, sons of fresh olive oil

Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God. Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God. In the New Testament, sick people were anointed with oil for their healing. The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial. After Jesus died, his friends prepared his body for burial by anointing it with oils and spices. The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)." Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on." To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated." In some contexts the term "anoint" could be translated as "appoint." A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: [Christ](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

1 John 02:20 1 John 02:27 1 Samuel 16:2-3 Acts 04:27-28 Amos 06:5-6 Exodus 29:5-7 James 05:13-15

Word Data:

Strong's: H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G3462, G3464, G5545, G5548

Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

appoint

Related Ideas:

appointment, direct, predetermine, put in place, reserve, select, set in place, set over, set up, set under

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. To "predetermine" something is to decide beforehand that it will happen and make sure that it happens.

Translation Suggestions:

Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate." The term "appointed" could be translated as "assigned" or "planned" or "specifically chose." The phrase "be appointed" could also be translated as "be chosen."

Bible References:

1 Samuel 08:11 Acts 03:20 Acts 06:02 Acts 13:48 Genesis 41:33-34 Numbers 03:9-10

Word Data:

Strong's: H561, H977, H2163, H2706, H2708, H3198, H3245, H3259, H4150, H4152, H4483, H4487, H4662, H5258, H5414, H5975, H6485, H6680, H6942, H6966, H7760, H7761, H7896, G322, G606, G2525, G2749, G2820, G3724, G4296, G4384, G4400, G4929, G5021, G5083, G5087

Forms Found in the English ULB:

appoint, appointed, appointed by lot, appointment, appoints, area ... reserved, directed, predetermined, put ... in place, reserved, selected, selects, set ... in place, set ... over, set ... up, set under

ark

Related Ideas:

chest

Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls. Ways to translate this term could include "very large boat" or "barge" or "cargo ship" or "large, box-shaped boat." The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as "basket." In the phrase "ark of the covenant," a different Hebrew word is used for "ark." This could be translated as "box" or "chest" or "container." When choosing a term to translate "ark," it is important in each context to consider what size it is and what it is being used for.

(See also: [ark of the covenant](#), [basket](#))

Bible References:

1 Peter 03:20 Exodus 16:33-36 Exodus 30:06 Genesis 08:4-5 Luke 17:27 Matthew 24:37-39

Word Data:

Strong's: H727, H8392, G2787

Forms Found in the English ULB:

ark, chest

ash

Related Ideas:

powder

Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground. An "ash heap" is a pile of ashes. In ancient times, sitting in ashes was a sign of mourning or grieving. When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head. Putting ashes on the head was also a sign of humiliation or embarrassment. Striving for something worthless, is said to be

like "feeding on ashes." When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned. Note that an "ash tree" is a completely different term.

(See also: [fire](#), [sackcloth](#))

Bible References:

1 Kings 20:10 Jeremiah 06:26 Psalms 102:09 Psalms 113:07

Word Data:

Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

To "sleep" or "be asleep" can be a metaphor meaning to "be dead." The expression "fall asleep" means start sleeping, or, figuratively, die. To "sleep with one's fathers" means to die, as one's ancestors have, or to be dead, as one's ancestors are. To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead. The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning. Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died." Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

1 Kings 18:27-29 1 Thessalonians 04:14 Acts 07:60 Daniel 12:02 Psalms 044:23 Romans 13:11

Word Data:

Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

Forms Found in the English ULB:

asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path. Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray." To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God." To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

(See also: [disobey](#), [shepherd](#))

Bible References:

1 John 03:07 2 Timothy 03:13 Exodus 23:4-5 Ezekiel 48:10-12 Matthew 18:13 Matthew 24:05 Psalms 058:03 Psalms 119:110

Word Data:

Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

Forms Found in the English ULB:

astray, drawn away, go astray, goes astray, gone astray, lead ... astray, leads ... astray, led ... astray, made ... mistake, mislead, misleading, misleads, misled, mistaken, stray, strayed, straying, strays, wander, went astray

authority

Related Ideas:

authority to judge, place in charge, put in charge, right

Definition:

The term "authority" refers to the power of influence and control that someone has over someone else.

Kings and other governing rulers have authority over the people they are ruling. The word "authorities" can refer to people, governments, or organizations that have authority over others. The word "authorities" can also refer to spirit beings who have power over people who have not submitted themselves to God's authority. Masters have authority over their servants or slaves. Parents have authority over their children. Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

The term "authority" can also be translated as "control" or "right" or "qualifications." Sometimes "authority" is used with the meaning of "power." When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers." The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications." The expression, "under authority" could be translated as, "responsible to obey" or "having to obey others' commands."

(See also: [citizen](#), [command](#), [obey](#), [power](#), [ruler](#))

Bible References:

Colossians 02:10 Esther 09:29 Genesis 41:35 Jonah 03:6-7 Luke 12:05 Luke 20:1-2 Mark 01:22 Matthew 08:09 Matthew 28:19 Titus 03:01

Word Data:

Strong's: H2940, H4475, H4910, H4915, H6486, H6666, H6680, H7980, H7990, H8633, G831, G1413, G1849, G1850, G2003, G2525, G2715, G2917, G2963, G5247

Forms Found in the English ULB:

authorities, authority, authority to judge, places ... in charge, put ... in charge, puts ... in charge, right, was ... in charge, were ... in charge

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire." The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water. Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water." The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing." When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering." Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

Acts 02:38 Acts 08:36 Acts 09:18 Acts 10:48 Luke 03:16 Matthew 03:14 Matthew 28:18-19

Word Data:

Strong's: G907

Forms Found in the English ULB:

baptism, baptize, baptized, baptizing

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: [grain](#), [thresh](#), [wheat](#))

Bible References:

1 Chronicles 11:12-14 Job 31:40 Judges 07:14 Numbers 05:15 Revelation 06:06

Word Data:

Strong's: H8184, G2915, G2916

Forms Found in the English ULB:

barley

basket

Related Ideas:

basketful, cage

Definition:

The term "basket" refers to a container made of woven material.

In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs. A basket could be coated with a waterproof substance so that it could float. When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River. The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container." A "cage" is a container in which people keep animals.

(See also: [ark](#), [Moses](#), [Nile River](#), [Noah](#))

Bible References:

2 Corinthians 11:33 Acts 09:25 Amos 08:01 John 06:13-15 Judges 06:19-20 Matthew 14:20

Word Data:

Strong's: H374, H1731, H1736, H2935, H3619, H5536, H8392, G2894, G3426, G4553, G4711

Forms Found in the English ULB:

basket, basketfuls, baskets, cage

bear

Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

When speaking of a woman who will bear a child, this means "give birth to" a child. To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering. To "bear with" someone means to be patient with them and their faults. A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit." The expression "bear witness" means "testify" or "report what one has seen or experienced." The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins. In general, this term could be translated as "carry" or "be responsible for" or "produce" or "have" or "endure," depending on the context.

(See also: [burden](#), [Elisha](#), [endure](#), [fruit](#), [iniquity](#), [report](#), [sheep](#), [strength](#), [testimony](#), [testimony](#))

Bible References:

Lamentations 03:27

Word Data:

Strong's: H2032, H2232, H3201, H3205, H3211, H4138, H4853, H5375, H5445, H5449, H5582, H6030, H6403, H6509, H6779, H7617, G142, G430, G941, G1080, G1627, G2592, G3140, G4722, G4828, G5041, G5088, G5342, G5409, G5576

Forms Found in the English ULB:

bear, bearer, bearing, bearing with, bears, birth, bore, born, borne, carried, carry, carrying, childbirth, gave birth, give birth, given birth, gives birth, has ... borne, have ... borne, support, supported, supports, sustain, sustains, tolerate

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

These animals live in forests and mountain areas; they eat fish, insects, and plants. In the Old Testament, the bear is used as a symbol of strength. While tending sheep, the shepherd David fought a bear and defeated it. Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: [David](#), [Elisha](#))

Bible References:

Word Data:

Strong's: H1677, G715

Forms Found in the English ULB:

bear, bears

beg

Related Ideas:

ask, beggar, needy

Definition:

The term "beg" means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for. A "beggar" is someone who regularly sits or stands in a public place to ask people for money. Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money." (See also: [plead](#))

Bible References:

Luke 16:20 Mark 06:56 Matthew 14:36 Psalm 045:12-13

Word Data:

Strong's: H34, H577, H1245, H6035, H7592, G154, G1189, G1871, G2065, G3726, G3870, G4319, G4434

Forms Found in the English ULB:

ask, asking, asks, beg, beggar, begged, begging, needy

believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

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. To persuade someone is to get that person to believe that something is true.

believe

in To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do. When a person truly believes in something, he will act in such a way that shows that belief. The phrase "have faith in" usually has the same meaning as "believe in." To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

The term "believer" literally means "person who believes." The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior. A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

Translating "believe" and "believe in":

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."

Translating "believer":

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.

Translating "unbelief" and "unbeliever":

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 15:06 Genesis 45:26 Job 09:16-18 Habakkuk 01:5-7 Mark 06:4-6 Mark 01:14-15 Luke 09:41 John 01:12 Acts 06:05 Acts 09:42 Acts 28:23-24 Romans 03:03 1 Corinthians 06:01 1 Corinthians 09:05 2 Corinthians 06:15 Hebrews 03:12 1 John 03:23

Word Data:

Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

Forms Found in the English ULB:

am persuaded, belief, believe, believed, believer, believers, believes, believing, has faith, persuade, persuaded, persuading, persuasiveness, were persuaded

betray

Related Ideas:

betrayal, betrayer, give over, hand over, traitor, treacherous, treacherously, treachery, turn over

Definition:

The term "betray" means to act in a way that deceives a person and allows other people to harm that person. 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. "Betrayal" and "treachery" are two words for what happens when one person betrays another.

Translation Suggestions:

Depending on the context, the term "betray" could be translated as "deceive and cause harm to" or "turn over to the enemy" or "treat treacherously." The term "betrayer" could be translated as "person who betrays" or "double dealer" or "traitor."

(See also: [Judas Iscariot](#), [Jewish leaders](#), [apostle](#))

Bible References:

Acts 07:52 John 06:64 John 13:22 Matthew 10:04 Matthew 26:22

Word Data:

Strong's: H898, H4042, H4603, H4604, H4820, H5462, H7411, G1560, G3860, G4273, G5483

Forms Found in the English ULB:

betray, betrayal, betrayed, betrayer, betrayers, betraying, betrays, give ... over, given ... over, hand ... over, handed ... over, traitor, traitors, treacherous, treacherously, treachery, turn ... over

blasphemy

Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him. It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God. Some English versions translate this term as "slander" when it refers to blaspheming people.

Translation Suggestions:

To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander." Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: [dishonor](#), [slander](#))

Bible References:

1 Timothy 01:12-14 Acts 06:11 Acts 26:9-11 James 02:5-7 John 10:32-33 Luke 12:10 Mark 14:64 Matthew 12:31 Matthew 26:65 Psalms 074:10

Word Data:

Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

Forms Found in the English ULB:

blaspheme, blasphemed, blasphemer, blasphemers, blasphemes, blasphemies, blaspheming, blasphemous, blasphemy, insult, insulted, insulting, insults, revile, reviled, reviling

bless

Related Ideas:

happier, happy

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 01:03 Genesis 14:20 Isaiah 44:03 James 01:25 Luke 06:20 Matthew 26:26
Nehemiah 09:05 Romans 04:09

Word Data:

Strong's: H833, H835, H8055, H1288, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G3741

Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

blood

Related Ideas:

bleeding

Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body.

Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death. When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins. Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins. The expression "flesh and blood" refers to human beings. The expression "own flesh and blood" refers to people who are biologically related.

Translation Suggestions:

This term should be translated with the term that is used for blood in the target language. The expression "flesh and blood" could be translated as "people" or "human beings." Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people." If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: [flesh](#))

Bible References:

1 John 01:07 1 Samuel 14:32 Acts 02:20 Acts 05:28 Colossians 01:20 Galatians 01:16 Genesis 04:11 Psalms 016:4 Psalms 105:28-30

Word Data:

Strong's: H1818, H5332, G129, G130, G131

Forms Found in the English ULB:

bleeding, blood

body

Related Ideas:

bodily, body of Christ, carcass, corpse

Definition:

The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

Often the term "body" refers to a dead person. Sometimes this is referred to as a "dead body" or a "corpse." The dead body of an animal is called a "carcass." When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins. In the Bible, Christians as a group are referred to as the "body of Christ." Just as a physical body has many parts, the "body of Christ" has many individual members. Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him

glory. Jesus is also referred to as the "head" (leader) of the "body" of his believers. Just as a person's head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his "body."

Translation Suggestions:

The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term. When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ." When Jesus says, "This is my body," it is best to translate this literally, with a note to explain it if needed. Some languages may have a separate word when referring to a dead body, such as "corpse" for a person or "carcass" for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#))

Bible References:

1 Chronicles 10:12 1 Corinthians 05:05 Ephesians 04:04 Judges 14:08 Numbers 06:6-8 Psalm 031:09 Romans 12:05

Word Data:

Strong's: H990, H1320, H1472, H1480, H1655, H3409, H4191, H5038, H5315, H6297, H7607, G4430, G4561, G4954, G4983

Forms Found in the English ULB:

bodies, bodily, body, carcass, carcasses, corpse, corpses

born again

Related Ideas:

born from God, born from him, 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. Jesus uses the metaphor of being born again to speak of the time when he returns and rules over the earth.

Translation Suggestions:

Other ways to translate "born again" could include "born anew" or "born spiritually." It is best to translate this term literally and use the normal word in the language that would be used for being born. The term "new birth" might be translated as "spiritual birth." The phrase "born of God" could be translated as "caused by God to have new life like a newborn baby" or "given new life by God." In the same way, "born of the Spirit" could be translated as "given new life by the Holy Spirit" or "empowered by the Holy Spirit to become God's child" or "caused by the Spirit to have new life like a newborn baby."

(See also: [Holy Spirit](#), [save](#))

Bible References:

1 John 03:09 1 Peter 01:03 1 Peter 01:23 John 03:04 John 03:07 Titus 03:05

Word Data:

Strong's: G313, G509, G1080, G3824

Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

bow

Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

Note

For the weapon called a bow, [click here](#).

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 05:18 Exodus 20:05 Genesis 24:26 Genesis 44:14 Isaiah 44:19 Luke 24:05 Matthew 02:11 Revelation 03:09

Word Data:

Strong's: H86, H1288, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4098, G4352, G4364

Forms Found in the English ULB:

are bent, bend, bend the knee, bow, bow down, bowed, bowed ... down, bowed ... down ... before, bowing, bowing down, bows, bows down, fall down, fell, fell down, has ... bent, have ... bent, kneel, kneeling, knelt, will bend

bread

Related Ideas:

food, loaf of bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

When the term "loaf" occurs by itself, it means "loaf of bread." Bread dough is usually made with something that makes it rise, such as yeast. Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal. Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them." The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life." When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross. Many times the term "bread" can be translated more generally as "food."

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

Acts 02:46 Acts 27:35 Exodus 16:15 Luke 09:13 Mark 06:38 Matthew 04:04 Matthew 11:18

Word Data:

Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

breath

Related Ideas:

breathe

Definition:

In the Bible, the terms "breathe" and "breath" are often used figuratively to refer to giving life or having life.

The Bible teaches that God "breathed into" Adam the breath of life. It was at that point that Adam became a living soul. When Jesus breathed on the disciples and told them to "receive the Spirit," he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them. Sometimes the terms "breathing" and "breathing out" are used to refer to speaking. The figurative expression "breath of God" or "breath of Yahweh" often refers to God's wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

The expression "breathed his last" is a figurative way of saying "he died." It could also be translated as "he took his last breath" or "he stopped breathing and died" or "he breathed in air one last time." Describing the Scriptures as "God-breathed" means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate "God-breathed" somewhat literally since it is difficult to communicate the exact meaning of this. If a literal translation of "God-breathed" is not acceptable, other ways to translate this could include "inspired by God" or "authored by God" or "spoken by God." It could also be said that "God breathed out the words of Scripture." The expressions "put breath in" or "breathe life into" or "gives breath to" could be translated as "cause to breathe" or "make alive again" or "enable them to live and breathe" or "give life to." If possible, it is best to translate "breath of God" with the literal word that is used for "breath" in the language. If God cannot be said to have "breath," this could be translated as "God's power" or "God's speech." The expression "catch my breath" or "get my breath" could be translated as "relax in order to breathe more slowly" or "stop running in order to breathe normally." The expression "is only a breath" means "lasts a very short time." Similarly the expression "man is a single breath" means "people live a very short time" or "the lives of human beings are very short, like a single breath" or "compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air."

(See also: [Adam](#), [Paul](#), [word of God](#), [life](#))

Bible References:

1 Kings 17:17 Ecclesiastes 08:08 Job 04:09 Revelation 11:11 Revelation 13:15

Word Data:

Strong's: H3307, H5301, H5396, H5397, H7307, G1720, G4157

Forms Found in the English ULB:

breath, breathe, breathed, breathes, breathing

bride

Related Ideas:

bridal

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

The term "bride" is used as a metaphor for believers in Jesus, the Church. Jesus is metaphorically called the "bridegroom" for the Church.

(See also: [bridegroom](#), [church](#))

Bible References:

Exodus 22:16 Isaiah 62:5 Joel 02:16

Word Data:

Strong's: H3618, G3565

Forms Found in the English ULB:

bridal, bride, brides

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride. In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church. Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: [bride](#))

Bible References:

Isaiah 62:5 Joel 02:15-16 John 03:30 Luke 05:35 Mark 02:19 Mark 02:20 Matthew 09:15

Word Data:

Strong's: H2860, G3566

Forms Found in the English ULB:

bridegroom, bridegrooms

brother

Related Ideas:

brotherhood

Definition:

The term "brother" usually refers to a male person who shares at least one biological parent with another person.

In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group. In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father. A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning. In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites." In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother." If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females. Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters." Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

Acts 07:26 Genesis 29:10 Leviticus 19:17 Nehemiah 03:01 Philippians 04:21 Revelation 01:09

Word Data:

Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

bury

Related Ideas:

burial

Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt. Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it. In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder. The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried. Other things can also be buried, such as when Achan buried silver and other

things that he had stolen from Jericho. The phrase "buried his face" usually means "covered his face with his hands." Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

2 Kings 09:9-10 Genesis 35:4-5 Jeremiah 25:33 Luke 16:22 Matthew 27:07 Psalm 079:1-3

Word Data:

Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Forms Found in the English ULB:

burial, buried, buries, bury, burying

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God. Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come." God calls people to come to him and be his people. This is their "calling." When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus. This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John." To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name. A different expression, "I have called you by name" means that God has specifically chosen that person. To appeal to someone is to ask someone to do something. To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling. The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently." When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants. "You must call his name" can also be translated as, "you must name him." "His name is called" could also be translated as, "his name is" or "he is named." To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry. The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you." To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him." To "call on" an official is to tell him to do what he is supposed to do as part of his job. To "call for" something could be translated by "demand" or "ask for" or "command." The expression "you are called by my name" could be translated as, "I have given you my name, showing that you belong to me." When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: [pray](#))

Bible References:

1 Kings 18:24 1 Thessalonians 04:07 2 Timothy 01:09 Ephesians 04:01 Galatians 01:15 Matthew 02:15 Philippians 03:14

Word Data:

Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

chief

Related Ideas:

finest, first of all, important, prominent

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler." It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father." When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: [chief priests](#), [priest](#), [tax collector](#))

Bible References:

Daniel 01:11-13 Ezekiel 26:15-16 Luke 19:02 Psalm 004:1

Word Data:

Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent
chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple. They were higher in rank and power than the ordinary priests. Only the high priest had more authority. The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests." Make sure this term is translated differently from the term "high priest."

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [priest](#))

Bible References:

Acts 09:13-16 Acts 22:30 Acts 26:12-14 Luke 20:01 Mark 08:31 Matthew 16:21 Matthew 26:3-5 Matthew 26:59 Matthew 27:41-42

Word Data:

Strong's: H7218, G749

Forms Found in the English ULB:

chief priests
children

Related Ideas:

child, childhood, childless

Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant.

The word "childhood" refers to the time that a person is a child. The word "childless" describes a person who has no children. The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

In the Bible, disciples or followers are sometimes called "children." Often the term "children" is used to refer to a person's descendants. The phrase "children of" can refer to being characterized by something. Some examples of this would be:

children of the light children of obedience children of the devil

This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

Translation Suggestions:

The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc. Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like." If possible, the phrase, "children of God" should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, "people who belong to God" or "God's spiritual children." When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples." When Paul and John refer to believers in Jesus as "children," this could also be translated as "dear fellow believers." The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: [descendant](#), [promise](#), [son](#), [spirit](#), [believe](#), [beloved](#))

Bible References:

1 John 02:28 3 John 01:04 Galatians 04:19 Genesis 45:11 Joshua 08:34-35 Nehemiah 05:05

Word Data:

Strong's: H1069, H1121, H1123, H1129, H1397, H1580, H2029, H2030, H2056, H2145, H2233, H2945, H3173, H3205, H3206, H3243, H3490, H4392, H5288, H5290, H5759, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G3439, G3515, G3516, G3808, G3812, G3816, G4690, G5040, G5041, G5042, G5043, G5044, G5207, G5388

Forms Found in the English ULB:

child, childhood, childless, children

circumcise

Related Ideas:

circumcision, 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: [Abraham, covenant](#))

Bible References:

Genesis 17:11 Genesis 17:14 Exodus 12:48 Leviticus 26:41 Joshua 05:03 Judges 15:18 2 Samuel 01:20 Jeremiah 09:26 Ezekiel 32:25 Acts 10:44-45 Acts 11:03 Acts 15:01 Acts 11:03 Romans 02:27 Galatians 05:03 Ephesians 02:11 Philippians 03:03 Colossians 02:11 Colossians 02:13

Word Data:

Strong's: H4135, H4139, H5243, H6188, H6189, G203, G564, G1986, G4059, G4061

Forms Found in the English ULB:

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

clean**Related Ideas:**

cleanness, cleanse, unclean, uncleanness, wash

Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

"Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify." In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice. A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again. Sometimes "clean" is used figuratively to refer to moral purity. In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice. People with certain skin diseases were said to be "unclean" until they were healed. If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time. Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service. This physical and ritual uncleanness was also symbolic of moral uncleanness. In another figurative sense, "unclean spirit" refers to an evil spirit.

Translation Suggestions:

Translating "clean":

This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty). Other ways to translate this could include, "ritually clean" or "acceptable to God." "Cleanse" could be translated by "wash" or "purify." Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean"

The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled." When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled." The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [defile](#), [demon](#), [holy](#), [sacrifice](#))

Bible References:

Genesis 07:02 Genesis 07:08 Deuteronomy 12:15 Psalms 051:07 Proverbs 20:30 Ezekiel 24:13 Matthew 23:27 Luke 05:13 Acts 08:07 Acts 10:27-29 Colossians 03:05 1 Thessalonians 04:07 James 04:08

Word Data:

Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

comfort

Related Ideas:

comforter, console, consolation

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

A person who comforts someone is called a "comforter." In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering. In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering. The expression "comforter of Israel" referred to the Messiah who would come to rescue his people. Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus. To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

Translation Suggestions:

Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console." A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving." The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages." When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides." The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel." An expression like, "they have no comforter" could also be translated as, "No one has comforted them" or "There is no one to encourage or help them."

(See also: [encourage](#), [Holy Spirit](#))

Bible References:

1 Thessalonians 05:8-11 2 Corinthians 01:04 2 Samuel 10:1-3 Acts 20:11-12

Word Data:

Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, un comforted

command

Related Ideas:

commandment, forbid, order, requirement, solemn command

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments." A command can be positive ("Honor your parents") or negative ("Do not steal"). To "take command" means to "take control" or "take charge" of something or someone. To "forbid" is to command that someone not do something.

Translation Suggestions

It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute." Some translators may prefer to translate "command" and "commandment" with the same word in their language. Others

may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [law](#), [Ten Commandments](#))

Bible References:

Luke 01:06 Matthew 01:24 Matthew 22:38 Matthew 28:20 Numbers 01:17-19 Romans 07:7-8

Word Data:

Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

Forms Found in the English ULB:

command, commanded, commanding, commandment, commandments, commands, forbid, forbidden, forbidding, give ... solemn command, given ... solemn commands, given an order, given orders, order, ordered, orders, requirement, solemn commands

commit

Related Ideas:

commitment

Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

A person who promises to do something is also described as being "committed" to doing it. To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God. To "commit" something to someone is to give that thing completely to that person. To "commit" someone to another person is to put someone either in the care of or under the guard of that other person. The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder." The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him." The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: [adultery](#), [faithful](#), [promise](#), [sin](#))

Bible References:

1 Chronicles 28:07 1 Peter 02:21-23 Jeremiah 02:12-13 Matthew 13:41 Psalm 058:02

Word Data:

Strong's: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4203

Forms Found in the English ULB:

commit, commitment, commits, committed, committing

condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

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. To "denounce" someone is to say that he is guilty of great evil. The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

Translation Suggestions:

Depending on the context, this term could be translated as "harshly judge" or "criticize falsely." The phrase "condemn him" could be translated as, "judge that he is guilty" or "state that he must be punished for his sin." The term "condemnation" could be translated as, "harsh judging" or "declaring to be guilty" or "punishment of guilt."

(See also: [judge](#), [punish](#))

Bible References:

1 John 03:20 Job 09:29 John 05:24 Luke 06:37 Matthew 12:07 Proverbs 17:15-16 Psalms 034:22 Romans 05:16

Word Data:

Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

confess

Related Ideas:

confession, profess

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned. The Bible says that if people confess their sins to God, he will forgive them. James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing. The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord. Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm." Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: [faith](#), [testimony](#))

Bible References:

1 John 01:8-10 2 John 01:7-8 James 05:16 Leviticus 05:5-6 Matthew 03:4-6 Nehemiah 01:6-7 Philippians 02:9-11 Psalms 038:17-18

Word Data:

Strong's: H3034, H8426, G1843, G3670, G3671

Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

Definition:

The terms "confirm" and "confirmation" refer to stating or assuring that something is true or sure or trustworthy.

In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant. When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people. To confirm what someone wrote means to say that what was written is true. The "confirmation" of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true. To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy. Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context. To "carry out" a promise is to do what one has promised to do.

(See also: [covenant](#), [oath](#), [trust](#))

Bible References:

1 Chronicles 16:15-18 2 Corinthians 01:21 2 Kings 23:3 Hebrews 06:16-18

Word Data:

Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

consume

Related Ideas:

swallow

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 07:16 Jeremiah 03:23-25 Job 07:09 Numbers 11:1-3

Word Data:

Strong's: H398, H1086, H1104, H1105, H1197, H2628, H3615, H3617, H3857, H5595, H7462, H8046, H8552, G355, G2068, G2618, G2654, G2666, G2719, G5315

Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

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, "advice."

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

Acts 07:57-58 Acts 24:20 John 03:02 Luke 22:68 Mark 13:09 Matthew 05:22 Matthew 26:59

Word Data:

Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

Definitions:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up. A person shows courage when he faces emotional or physical pain with strength and perseverance. The expression "take courage" means, "don't be afraid" or "be assured that things will turn out well." When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous." The term "courageous" could also be translated as "brave" or "unafraid" or "bold." Depending on the context, to "have courage" could also be translated as, "be emotionally strong" or "be confident" or "stand firm." To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and "encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right. The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support." The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: [confidence](#), [exhort](#), [fear](#), [strength](#))

Bible References:

Deuteronomy 01:37-38 2 Kings 18:19-21 1 Chronicles 17:25 Matthew 09:20-22 1 Corinthians 14:1-4 2 Corinthians 07:13 Acts 05:12-13 Acts 16:40 Hebrews 03:12-13 Hebrews 13:5-6

Word Data:

Strong's: H47, H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, H2865, G3870, G3874, G3954, G4389, G4837, G5111

Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

court

Related Ideas:

courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains. The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women. These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship. The courtyard of a house was an open area in the middle of the house. The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments. The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure." Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building. The expression, "courts of Yahweh" could be translated as, "place where Yahweh lives" or "place where Yahweh is worshiped." The term used for a king's court could also be used to refer to Yahweh's court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

2 Kings 20:4-5 Exodus 27:09 Jeremiah 19:14-15 Luke 22:55 Matthew 26:69-70 Numbers 03:26 Psalms 065:4

Word Data:

Strong's: H1508, H2691, H5835, H7339, H8651, G833, G4259

Forms Found in the English ULB:

court, courts, courtyard, courtyards

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 also: [crucify](#), [Rome](#))

Bible References:

1 Corinthians 01:17 Colossians 02:15 Galatians 06:12 John 19:18 Luke 09:23 Luke 23:26 Matthew 10:38 Philippians 02:08

Word Data:

Strong's: G4716

Forms Found in the English ULB:

cross

CROWN

Related Ideas:

crest, garland, wreath

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 is 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. If a person is "crowned," this means that a crown was put on his head. 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. A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot. A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively.

The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This

is like putting a crown on him and acknowledging that he is King. Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

Translation Suggestions:

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." 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 19:03 Lamentations 05:16 Matthew 27:29 Philippians 04:01 Psalms 021:03 Revelation 03:11

Word Data:

Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crucify

Related Ideas:

nail him to a cross

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation. The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government. The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: [cross](#), [Rome](#))

Bible References:

Acts 02:23 Galatians 02:20-21 Luke 23:20-22 Luke 23:34 Matthew 20:17-19 Matthew 27:23-24

Word Data:

Strong's: G388, G4362, G4717, G4957

Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

cry

Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

The phrase "cry out" also means to shout or call out, often with the intent to ask for help. This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context. An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."

(See also: [call](#), [plead](#))

Bible References:

Job 27:09 Mark 05:5-6 Mark 06:48-50 Psalm 022:1-2

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, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Forms Found in the English ULB:

cried, cried for help, cried out, cries, cries of distress, cries out, cry, cry ... for help, cry aloud, cry of distress, cry out, crying, crying out, outcries, outcry, raised ... voice, scream, screams, shout, shout out loud, shouted, shouting, shouting out, shouts, speak out, spoke loudly

curse

Related Ideas:

accursed, speak evil

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

A curse can be a statement that harm will happen to someone or something. To curse someone can also be an expression of desire that bad things will happen to them. It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to." In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen." The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble." The phrase "cursed be" could be translated as, "May (this person) experience great difficulties." The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile." "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born." However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

1 Samuel 14:24-26 2 Peter 02:12-14 Galatians 03:10 Galatians 03:14 Genesis 03:14 Genesis 03:17 James 03:10 Numbers 22:06 Psalms 109:28

Word Data:

Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence. God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

Picture of Cut Off From People:

Translation Suggestions:

The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed." Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy." In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

Bible References:

Genesis 17:14 Judges 21:06 Proverbs 23:18

Word Data:

Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

darkness

Related Ideas:

dark, darken, gloom

Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness." It also refers to anything related to sin and

moral corruption. The expression "dominion of darkness" refers to all that is evil and ruled by Satan. The term "darkness" can also be used as a metaphor for death. People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness. God is light (righteousness) and the darkness (evil) cannot overcome that light. The place of punishment for those who reject God is sometimes referred to as "outer darkness." The term "gloom" can be used as a metaphor for sadness.

Translation Suggestions:

It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light. For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth. Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: [corrupt](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [righteous](#))

Bible References:

1 John 01:06 1 John 02:08 1 Thessalonians 05:05 2 Samuel 22:12 Colossians 01:13 Isaiah 05:30 Jeremiah 13:16 Joshua 24:7 Matthew 08:12

Word Data:

Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, H6751, H6937, G2217, G4652, G4653, G4654, G4655, G4656

Forms Found in the English ULB:

dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

In the Old Testament, "Zion" is often used as another name for the city of Jerusalem. Both "Zion" and "Jerusalem" are also used to refer to Israel. The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel." It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use. It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: [Jerusalem](#), [prophet](#), [Zion](#))

Bible References:

Jeremiah 06:02 John 12:15 Matthew 21:05

Word Data:

Strong's: H6726

Forms Found in the English ULB:

daughter of Zion

day

Related Ideas:

daily, daytime, morning, today

Definition:

The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day. 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" nonfiguratively. Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: [judgment day](#), [last day](#))

Bible References:

Acts 20:06 Daniel 10:04 Ezra 06:15 Ezra 06:19 Matthew 09:15

Word Data:

Strong's: H3117, H3118, H3119, H6242, G2250, G4594

Forms Found in the English ULB:

daily, day, day's, days, days', daytime, morning, today

death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

To "die" means to stop living. Death is the end of physical life. A person's spirit leaves his body when he dies. When Adam and Eve sinned, physical death came into the world. The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed. The words "deadly" and "lethal" describe something that causes someone to die. Something that is "mortal" can die; it does not live forever.

2. Spiritual death

Spiritual death is the separation of a person from God. Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God. Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

To translate the words "die," death," and dead," it is usually best to use the everyday, natural word or expression in the target language that refers to death. This is true both when "death" refers to physical death and when it refers to spiritual death. In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living." The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died." The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: [believe](#), [faith](#), [life](#), [spirit](#))

Bible References:

1 Corinthians 15:21 1 Thessalonians 4:17 Acts 10:42 Acts 14:19 Colossians 2:15 Colossians 2:20 Genesis 2:15-17 Genesis 34:27 Matthew 16:28 Romans 5:10 Romans 5:12 Romans 6:10

Word Data:

Strong's: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H7819, H8045, H8546, H8552, G336, G337, G520, G599, G615, G622, G1634, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

Forms Found in the English ULB:

about to die, breathed ... last, causes ... death, dead, deadly, deadness, death, deathly, deaths, die, die with, died, dies, dying, fatal, lethal, mortal, stop breathing, stops breathing

deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

Definition:

The word "deceive" means to cause someone to believe something that is not true.

The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful. A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers. The words "deceitful" and "deceptive" can describe people who deceive others or to messages or actions that are meant to deceive others. To "entice" someone is to deceive him into thinking that he will enjoy doing something evil. To "defraud" someone is to use deceit to get from him something that he would not give if he knew the truth. To "flatter" someone is to praise him falsely so that he will do what the speaker wants him to do. To "lie" to someone or to tell a "lie" is not the same as to lie down to go to sleep.

Translation Suggestions:

Depending on the context, "deceive" could be translated as "lie to," "mislead," "trick," or "fool." "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: H898, H2048, H2505, H3577, H3584, H3868, H4123, H4604, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7723, H7952, H8267, H8496, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1818, G3884, G4105, G2296, G4106, G4108, G5422, G5423, G5571

Forms Found in the English ULB:

a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

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. Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is. In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions. The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

Translation Suggestions:

Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state." The term "declaration" could be translated as "statement" or "proclamation." The term "proclaim" could be translated as "announce" or "openly preach" or "publicly declare." The term "proclamation" could be translated as "announcement" or "public preaching." 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](#))

Bible References:

1 Chronicles 16:24 1 Corinthians 15:31-32 1 Samuel 24:17-18 Amos 02:16 Ezekiel 05:11-12 Matthew 07:21-23

Word Data:

Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

defile

Related Ideas:

pollute, pollution, stain

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. A "stain" is a dirty mark that is hard to clean. 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: [clean](#), [clean](#))

Bible References:

2 Kings 23:08 Exodus 20:24-26 Genesis 34:27 Genesis 49:04 Isaiah 43:27-28 Leviticus 11:43-45 Mark 07:14-16 Matthew 15:10

Word Data:

Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

Forms Found in the English ULB:

are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

demon

Related Ideas:

demonic

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 also: [demon-possessed](#), [Satan](#), [false god](#), [false god](#), [angel](#), [evil](#), [clean](#))

Bible References:

James 02:19 James 03:15 Luke 04:36 Mark 03:22 Matthew 04:24

Word Data:

Strong's: H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151

Forms Found in the English ULB:

demon, demonic, demons

demon-possessed

Related Ideas:

possessed by a demon

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

Often a demon-possessed person will hurt himself or other people because the demon causes him to do that. Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: [demon](#))

Bible References:

Mark 01:32 Matthew 04:24 Matthew 08:16 Matthew 08:33

Word Data:

Strong's: G1139

Forms Found in the English ULB:

demon-possessed, possessed by a demon, possessed by demons

descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

For example, Abraham was a descendant of Noah. A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel. The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of." A person's "posterity" is all of his descendants.

(See also: [Abraham](#), [ancestor](#), [Jacob](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

1 Kings 09:4-5 Acts 13:23 Deuteronomy 02:20-22 Genesis 10:1 Genesis 28:12-13

Word Data:

Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

The term "destroyer" literally means "person who destroys." This term is often used in the Old Testament as a general

reference to anyone who destroys other people, such as an invading army. When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males." In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created. The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: [angel](#), [Egypt](#), [firstborn](#), [Passover](#))

Bible References:

Exodus 12:23 Hebrews 11:28 Jeremiah 06:26 Judges 16:24

Word Data:

Strong's: H6, H7, H8, H622, H398, H1104, H1197, H1760, H1820, H1826, H1942, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H2865, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H3832, H4191, H4229, H4288, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5486, H5487, H5493, H5595, H5642, H5674, H6365, H6789, H6979, H7665, H7112, H7701, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8213, H8552, G355, G396, G622, G853, G684, G1311, G1842, G2049, G2506, G2507, G2647, G2704, G3089, G3639, G3645, G4199, G5351, G5356

Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into pieces, demolish, destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples." John the Baptist also had disciples. During Jesus' ministry, there were many disciples who followed him and heard his teachings. Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles." Jesus' twelve apostles continued to be known as his "disciples" or "the twelve." Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too. Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner." Make sure that the translation of this term does not refer only to a student who learns in a classroom. The translation of this term should also be different from the translation of "apostle."

(See also: [apostle](#), [believe](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

Acts 06:1 Acts 09:26-27 Acts 11:26 Acts 14:22 John 13:23 Luke 06:40 Matthew 11:03 Matthew 26:33-35 Matthew 27:64

Word Data:

Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

dishonor

Related Ideas:

dishonorable, lightly esteemed

Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored. Sometimes "dishonorable" is used to refer to objects that are not useful for anything important. Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them. The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior. The Jews dishonored Jesus by saying that he was possessed by a demon. This could be translated as "not honor" or "treat with no respect." The noun "dishonor" could be translated as "disrespect" or "loss of honor." Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable." A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: [disgrace](#), [honor](#))

Bible References:

Chapter 21

1 Corinthians 04:10 1 Samuel 20:34 2 Corinthians 06:8-10 Ezekiel 22:07 John 08:48 Leviticus 18:08

Word Data:

Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6173, H7034, H7036, H7043, G818, G819, G820, G2617

Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

disobey

Related Ideas:

disobedient

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

A person who does something he was told not to do is disobeying. To disobey also means to refuse to do something that was commanded. The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked. The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants." A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: [authority](#), [evil](#), [sin](#), [obey](#))

Bible References:

1 Kings 13:21 Acts 26:19 Colossians 03:07 Luke 01:17 Luke 06:49 Psalms 089:30-32

Word Data:

Strong's: H4784, H5674, G506, G543, G544, G545, G3847, G3876

Forms Found in the English ULB:

disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

donkey

Related Ideas:

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.

Bible References:

1 Kings 01:32-34 1 Samuel 09:04 2 Kings 04:21-22 Deuteronomy 05:12-14 Luke 13:15 Matthew 21:02

Word Data:

Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

Forms Found in the English ULB:

donkey, donkey's, donkeys, mule, mules, wild donkey

dove

Related Ideas:

pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

Some languages have two different names for them, while others use the same name for both. Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal. A dove brought the leaf of an olive tree to Noah when the flood waters were going down. Doves sometimes symbolize purity, innocence, or peace. If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)". If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [olive](#), [innocent](#), [pure](#))

Bible References:

Genesis 08:09 Luke 02:22-24 Mark 01:10 Matthew 03:16 Matthew 21:12-14

Word Data:

Strong's: H1469, H1686, H3123, H8449, G4058

Forms Found in the English ULB:

dove, dove's, doves, pigeon, pigeons

drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

Definitions:

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 05:11-13 1 Samuel 25:36 Jeremiah 13:13 Luke 07:34 Luke 21:34 Proverbs 23:19-21

Word Data:

Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

Definition:

The term "earth" refers to the world that human beings live on, along with all other forms of life.

"Earth" can also refer to the ground or soil that covers the land. This term is often used figuratively to refer to the people who live on the earth. The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term. The term "earthly" usually refers to physical things in contrast to spiritual things. The term "earthen" describes something that is made of clay

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" or "clay." When used figuratively, "earth" could be translated as "people on the earth" or "people living on earth" or "everything on earth." Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: [spirit](#), [world](#))

Bible References:

1 Kings 01:38-40 2 Chronicles 02:11-12 Daniel 04:35 Luke 12:51 Matthew 06:10 Matthew 11:25 Zechariah 06:05

Word Data:

Strong's: H80, H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2868, G2886, G3625, G5517, G5522

Forms Found in the English ULB:

clay, dust, earth, earth's, earthen, earthly, ground, land, lands, soil

endure

Related Ideas:

endurance, patient endurance, put up with, resist, stand

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

It also means to stand firm when times of testing come, without giving up. The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted." The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer. To "endure suffering" can also mean to "experience suffering."

Translation Suggestions:

Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm." In some contexts, to "endure" could be translated as to "experience" or to "go through." With the meaning of lasting for a long time, the term "endure" could also be translated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive." Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: [persevere](#))

Bible References:

2 Timothy 02:11-13 James 01:03 James 01:12 Luke 21:19 Matthew 13:21 Revelation 01:09 Romans 05:3-5

Word Data:

Strong's: H386, H3201, H3557, H5331, H5375, H5975, H6965, G430, G907, G1526, G2005, G2076, G2594, G3306, G4722,

G5278, G5281, G5297, G5342

Forms Found in the English ULB:

endurance, endure, endured, endures, enduring, patient endurance, put up with, resist, stand
evil

Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning. The term "wickedness" refers to the state of being that exists when people do wicked things. The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral." Other ways to translate these could include "not good" or "not righteous" or "not moral." Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

1 Samuel 24:11 1 Timothy 06:10 3 John 01:10 Genesis 02:17 Genesis 06:5-6 Job 01:01 Job 08:20 Judges 09:57 Luke 06:22-23
Matthew 07:11-12 Proverbs 03:07 Psalms 022:16-17

Word Data:

Strong's: H205, H1100, H1431, H1681, H1942, H2154, H2554, H2555, H5765, H2162, H2248, H2254, H3238, H3399, H3415, H4849, H5753, H5766, H5767, H5771, H5807, H5999, H6090, H6184, H6293, H7451, H7455, H7489, H7561, H7562, H7563, H7564, H7701, H8133, G92, G93, G94, G932, G983, G984, G987, G988, G2549, G2551, G2554, G2555, G2556, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G4550, G5337

Forms Found in the English ULB:

deal violently, deal worse, displeasing, do ... evil, do ... violence, done ... violence, evil, evil actions, evil deeds, evil plans, evils, fraudulent, harm, harmful, violate, violated, violates, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly, wretches

evildoer

Related Ideas:

do harm, do evil, harmed, work out evil

Definition:

The term "evildoer" is a general reference to people who do sinful and wicked things.

It can also be a general word for people who do not obey God. This term could be translated using the word for "evil" or "wicked," with the word for "doing" or "making" or "causing" something.

(See also: [evil](#))

Bible References:

1 Peter 02:13-17 Isaiah 09:16-17 Luke 13:25-27 Malachi 03:13-15 Matthew 07:21-23

Word Data:

Strong's: H205, H3637, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040, G2554, G2555

Forms Found in the English ULB:

did ... harm, do ... harm, doing evil, doing harm, evildoer, evildoers, harmed, work out evil
face

Related Ideas:

before, facedown, facial, presence, surface

Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings.

The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me." In a physical sense, to "face" someone or something means to look in the direction of that person or thing. To "face each other" means to "look directly at each other." Being "face to face" means that two people are seeing each other in person, at a close distance. When Jesus "steadfastly set his face to go to Jerusalem," it means that he very firmly decided to go. To "set one's face against" people or a city means to firmly decide to no longer support, or to reject that city or person. The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth. The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

Translation Suggestions:

If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning. The term to "face" could be translated as to "turn toward" or to "look at directly" or to "look at the face of." The expression "face to face" could be translated as "up close" or "right in front of" or "in the presence of." Depending on the context, the expression "before his face" could be translated as "ahead of him" or "in front of him" or "before him" or "in his presence." The expression "set his face toward" could be translated as "began traveling toward" or "firmly made up his mind to go to." The expression "hide his face from" could be translated as "turn away from" or "stop helping or protecting" or "reject." To "set his face against" a city or people could be translated as "look at with anger and condemn" or "refuse to accept" or "decide to reject" or "condemn and reject" or "pass judgment on." The expression "say it to their face" could be translated as "say it to them directly" or "say it to them in their presence" or "say it to them in person." The expression "on the face of the land" could also be translated as "throughout the land" or "over the whole earth" or "living throughout the earth."

Bible References:

Deuteronomy 05:04 Genesis 33:10

Word Data:

Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

Forms Found in the English ULB:

before, face, faced, facedown, faces, facial, facing, presence, surface

fast

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

Fasting can help people to focus on God and pray without being distracted by preparing food and eating. Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous. Sometimes people fast because they are very sad or grieved about something. The verb to "fast" can also be translated as to "refrain from eating" or to "not eat." The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: [Jewish leaders](#))

Bible References:

1 Kings 21:8-10 2 Chronicles 20:03 Acts 13:1-3 Jonah 03:4-5 Luke 05:34 Mark 02:19 Matthew 06:18 Matthew 09:15

Word Data:

Strong's: H2908, H5144, H6684, H6685, G3521, G3522

Forms Found in the English ULB:

fast, fasted, fasting, fastings, fasts

father

Related Ideas:

ancestor, ancestral, beget, fatherless, forefather, grandfather, orphan

Definition:

When used literally, the term "father" refers to a person's male parent.

A "grandfather" is someone's father's father or someone's mother's father. A "forefather" is one of a person's male ancestors, such as his grandfather's grandfather. An "ancestral household" is a social unit of those people who are descended from one ancestor. A person who is "fatherless" does not have a father. An "orphan" is a person who has no parents. In Bible times widows were often not able to care for their children, so a child with a mother but no father could also be thought of as an orphan. To "beget" someone is to become that person's father. There are also several figurative uses of the term "father."

The term "fathers" often refers to a person's male ancestors, such as his grandfather's grandfather. The term "father" can refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents." The apostle Paul called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language. "God the Father" should also be translated using the usual, common word for "father." When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers." Sometimes the word "father" can be translated as "clan leader." When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ." The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: [God the Father](#), [son](#), [Son of God](#))

Bible References:

Acts 07:02 Acts 07:32 Acts 07:45 Acts 22:03 Genesis 31:30 Genesis 31:42 Genesis 31:53 Hebrews 07:4-6 John 04:12 Joshua 24:3-4 Malachi 03:07 Mark 10:7-9 Matthew 01:07 Matthew 03:09 Matthew 10:21 Matthew 18:14 Romans 04:12

Word Data:

Strong's: H1, H2, H25, H539, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G540, G1080, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Forms Found in the English ULB:

ancestor, ancestor's, ancestors, ancestors', ancestral, beget, begot, father, father's, fathered, fathering, fatherless, fathers, fathers', forefather, forefathers, grandfather, orphan, orphans

fear

Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

The term "fear" can also refer to a deep respect and awe for a person in authority. The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin. The Bible teaches that a person who fears Yahweh will become wise. "Anxiety" is fear about the future, what is going to happen. To be "alarmed" is to be surprised and afraid because something bad has suddenly happened. "Dread" is great fear. Someone who is "timid" is afraid to act because something bad might happen as a result. Someone who is "unafraid" is not afraid.

Translation Suggestions:

Depending on the context, to "fear" can be translated as to "be afraid" or to "deeply respect" or to "revere" or to "be in awe of." The term "afraid" could be translated as "terrified" or "scared" or "fearful." The sentence "The fear of God fell on all of them" could be translated as "Suddenly they all felt a deep awe and respect for God" or "Immediately, they all felt very amazed and revered God deeply" or "Right then, they all felt very afraid of God (because of his great power)." The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid." Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

(See also: [marvel](#), [awe](#), [Lord](#), [power](#), [Yahweh](#))

Bible References:

1 John 04:18 Acts 02:43 Acts 19:15-17 Genesis 50:21 Isaiah 11:3-5 Job 06:14 Jonah 01:09 Luke 12:05 Matthew 10:28 Proverbs 10:24-25

Word Data:

Strong's: H367, H926, H928, H1204, H1481, H1672, H1674, H1763, H2119, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7390, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1568, G1630, G1719, G2125, G5398, G5399, G5401

Forms Found in the English ULB:

afraid, alarmed, anxiety, cowards, dismay, dismayed, dread, dreaded, fainthearted, fear, feared, fearful, fearful thing, fearlessly, fears, fearsome, frighten, frightened, timid, unafraid

festival

Definition:

In general, a festival is a celebration held by a community of people.

The word for "festival" in the Old Testament literally means "appointed time."

The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.

In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.

There were several main festivals that the Israelites celebrated every year:

Passover

Festival of Unleavened Bread

Firstfruits

Festival of Weeks (Pentecost)

Festival of Trumpets

Day of Atonement

Festival of Shelters

The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

A person who "celebrates" acts as if he were at a festival.

(See also: [feast](#))

Bible References:

Chapter 21

1 Chronicles 23:31 2 Chronicles 08:13 Exodus 05:01 John 04:45 Luke 22:01

Word Data:

Strong's: H1974, H2166, H2282, H2287, H6213, H4150, H8057, G1456, G1858, G1859

Forms Found in the English ULB:

festival, festivals

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 03:17 James 03:12 Luke 13:07 Mark 11:14 Matthew 07:17 Matthew 21:18

Word Data:

Strong's: H1061, H6291, H8384, G3653, G4808, G4810

Forms Found in the English ULB:

fig, figs

fir

Definition:

A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

Fir trees are also referred to as "evergreen" trees. In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple. Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See also: [cedar](#), [cypress](#))

Bible References:

Ezekiel 27:4-5 Isaiah 37:24-25 Isaiah 41:19-20 Isaiah 44:14 Isaiah 60:12-13 Psalms 104:16-18

Word Data:

Strong's: H766, H1265, H1266

Forms Found in the English ULB:

fir, firs

fire

Related Ideas:

blazing, fiery, firebrands, inflame, kindle

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

A fire that is "blazing" is very hot and has large flames. A "fire brand" is a piece of burning wood. To "set on fire" or "set fire to" something is to make it start burning with fire. To "inflame" something is to make it start burning. To "kindle" a fire is to start that fire burning. The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively.

The term "fire" can refer to judgment or purification. The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified." Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: [pure](#))

Bible References:

1 Kings 16:18-20 2 Kings 01:10 2 Thessalonians 01:08 Acts 07:29-30 John 15:06 Luke 03:16 Matthew 03:12 Nehemiah 01:3

Word Data:

Strong's: H217, H398, H784, H800, H801, H1197, H1200, H1513, H1814, H2734, H2740, H3341, H3857, H4168, H5135, H6315, G439, G440, G1067, G2741, G2618, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures. In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards. In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature. The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild. The expression "flesh and blood" can also refer to a person's ancestors or descendants. The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat." When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive." When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives." The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants." Some languages may have an expression that is similar in meaning to "flesh and blood." The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

1 John 02:16 2 John 01:07 Ephesians 06:12 Galatians 01:16 Genesis 02:24 John 01:14 Matthew 16:17 Romans 08:08

Word Data:

Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

flock

Related Ideas:

herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

Different languages may have different ways of naming groups of animals or birds. For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way. The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle. Consider what terms are used in your language to refer to different groups of animals. For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [ox](#), [pig](#), [sheep](#).)

Bible References:

1 Kings 10:28-29 2 Chronicles 17:11 Deuteronomy 14:22-23 Luke 02:8-9 Matthew 08:30 Matthew 26:31

Word Data:

Strong's: H504, H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7473, H7716, H7462, H7794, G34, G4167, G4168

Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

forgive

Related Ideas:

forgiven, forgiveness, pardon

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 05:17-19 Psalms 025:11 Psalms 025:17-19
Isaiah 55:6-7 Isaiah 40:02 Luke 05:21 Acts 08:22 Ephesians 04:31-32 Colossians 03:12-14 1 John 02:12

Word Data:

Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

found

Related Ideas:

establish, foundation, founder

Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

The foundation of a house or building must be strong and dependable in order to support the entire structure. The term "foundation" can also refer to the beginning of something or to the time when something was first created. In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building. A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building. To "establish" something is for a person to start or make or create something that he wants to endure for a long time.

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 06:37-38 2 Chronicles 03:1-3 Ezekiel 13:13-14 Luke 14:29 Matthew 13:35 Matthew 25:34

Word Data:

Strong's: H134, H553, H787, H2713, H3245, H3247, H3248, H3559, H3772, H4143, H4144, H4146, H4328, H4349, H4527, H5975, H7760, H8356, G747, G950, G1457, G2310, G2311, G2602

Forms Found in the English ULB:

established, establishes, found, foundation, foundations, founded, founder, founds, lay ... foundation, lay ... foundations

fountain

Related Ideas:

spring

Definition:

The terms "fountain" and "spring" usually refer to a large amount of water that flows out naturally from the ground.

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. "Fountain" and "spring" are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.

Bible References:

2 Peter 02:17 Genesis 07:11 Genesis 08:02 Genesis 24:13 Genesis 24:42 James 03:11

Word Data:

Strong's: H953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G242, G4077

Forms Found in the English ULB:

fountain, fountains, spring, springing, springs

free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

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. To "volunteer" is to freely and willingly agree

to do something.

Translation Suggestions:

The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage." The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound." The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage." A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: [bind](#), [enslave](#), [servant](#))

Bible References:

Galatians 04:26 Galatians 05:01 Isaiah 61:1 Leviticus 25:10 Romans 06:18

Word Data:

Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

Forms Found in the English ULB:

free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

A "fruitful" plant is one that has a lot of good fruit. The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains. The term "crop" can refer to what people have planted for food. The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively.

In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise. The expression "fruit of the womb" refers to "what the womb produces"—that is, children. The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like. The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him. The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

Translation Suggestions:

It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit. Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous." The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region." When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants." The expression "fruit of the womb" could be translated as "what the womb produces" or "children a woman gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this. Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes." Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous." The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus." The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

Galatians 05:23 Genesis 01:11 Luke 08:15 Matthew 03:08 Matthew 07:17

Word Data:

Strong's: H4, H1061, H1063, H1069, H2233, H2981, H3018, H3581, H3759, H3899, H3978, H4022, H5108, H6499, H6509, H6529, H6631, H7019, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352

Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy. If a person fulfills a promise or a vow, it means that he does what he has promised to do. To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform." The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place." Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: [prophet](#), [Christ](#), [minister](#), [call](#))

Bible References:

1 Kings 02:27 Acts 03:17-18 Leviticus 22:17-19 Luke 04:21 Matthew 01:22-23 Matthew 05:17 Psalms 116:12-15

Word Data:

Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

gate

Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

Definition:

A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate. A "gatekeeper" was a person who was responsible to control who could go through the gateway. A city gate could be opened to allow people, animals, and cargo to travel in and out of the city. To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city. A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway." The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

Acts 09:24 Acts 10:18 Deuteronomy 21:18-19 Genesis 19:01 Genesis 24:60 Matthew 07:13

Word Data:

Strong's: H1817, H5592, H6607, H8179, G2374, G4259, G4439, G4440, G2377

Forms Found in the English ULB:

entrance, gate, gate bars, gateposts, gates, gateway, gateways

gift

Related Ideas:

give, gracious gift

Definition:

The term "gift" refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

Money, food, clothing, or other things given to poor people are called "gifts." In the Bible, an offering or sacrifice given to God is also called a gift. The gift of salvation is something God gives us through faith in Jesus. In the New Testament, the term "gifts" is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

The general term for "gift" could be translated with a word or phrase that means "something that is given." In the context of someone having a gift or special ability that comes from God, the term "gift from the Spirit" could be translated as "spiritual ability" or "special ability from the Holy Spirit" or "special spiritual skill that God gave."

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

1 Corinthians 12:01 2 Samuel 11:08 Acts 08:20 Acts 10:04 Acts 11:17 Acts 24:17 James 01:17 John 04:9-10 Matthew 05:23

Matthew 08:4

Word Data:

Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5379, H7810, H7964, H8641, G331, G1390, G1394, G1431, G1434, G1435, G3311, G5485, G5486

Forms Found in the English ULB:

gift, gifts, give, gracious gift

gird

Definition:

The term "gird" means to fasten something around something else. It often refers to wrapping a belt or sash around the waist to keep a robe or tunic in place.

The 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 phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

Picture of Girding a sword:

[](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/g/Girdsword.png)

Translation Suggestions

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 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 01:13 Job 38:03

Word Data:

Strong's: H640, H247, H2290, H2296, H5401, H8151, G328, G1241, G2224, G4024

Forms Found in the English ULB:

gird, girded, girding, girds

glory

Related Ideas:

beautiful, beauty, glorify, glorious, take pride

Definition:

In general, the term "glory" means honor, splendor, and extreme greatness. Anything that has glory is said to be "glorious."

Sometimes "glory" refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment. For example, the expression "glory of the shepherds" refers to the lush pastures where their sheep had plenty of grass to eat. Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor. The expression to "glory in" means to boast about or take pride in something.

The term "glorify" means to show or tell how great and important something or someone is. It literally means to "give glory to."

People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in a way that honors him and shows how great and magnificent he is. When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles. God the Father will glorify God the Son by revealing to people the Son's perfection, splendor, and greatness. Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

Depending on the context, different ways to translate "glory" could include "splendor" or "brightness" or "majesty" or "awesome greatness" or "extreme value."

The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."

The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."

The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."

"Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."

The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."

The term "be glorified" could also be translated as, "be shown to be very great" or "be praised" or "be exalted."

(See also: [exalt](#), [obey](#), [praise](#))

Bible References:

Exodus 24:17 Numbers 14:9-10 Isaiah 35:02 Luke 18:43 Luke 02:09 John 12:28 Acts 03:13-14 Acts 07:1-3 Romans 08:17 1 Corinthians 06:19-20 Philippians 02:14-16 Philippians 04:19 Colossians 03:1-4 1 Thessalonians 02:05 James 02:1-4 1 Peter 04:15-16 Revelation 15:04

Word Data:

Strong's: H117, H142, H155, H1342, H1926, H1927, H1935, H1984, H2896, H3367, H3513, H3519, H3520, H5278, H6286, H6643, H7623, H8231, H8597, G1391, G1392, G1740, G1741, G2570, G2744, G4888

Forms Found in the English ULB:

beautiful, beauty, glories, glorified, glorifies, glorify, glorifying, glorious, glory, take pride

god

Related Ideas:

disgusting figure, false god, goat idols, goddess, 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 35:02 Exodus 32:01 Psalms 031:06 Psalms 081:8-10 Isaiah 44:20 Acts 07:41 Acts 07:43 Acts 15:20 Acts 19:27 Romans 02:22 Galatians 04:8-9 Galatians 05:19-21 Colossians 03:05 1 Thessalonians 01:09

Word Data:

Strong's: H205, H367, H410, H426, H430, H457, H1322, H1544, H1892, H3649, H4656, H4906, H5236, H5566, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G1140, G1493, G1494, G1495, G1496, G1497, G2299, G2712

Forms Found in the English ULB:

disgusting figure, disgusting figures, false god, goat idols, god, goddess, gods, idol, idol's, idolater, idolaters, idolatrous, idolatry, idols, idols'

good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

In general, something is good if it fits with God's character, purposes, and will. Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right. Land that is "good" could be called "fertile" or "productive." A "good" crop could be a "plentiful" crop. A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer." In the Bible, the general meaning of "good" is often contrasted with "evil." The term "goodness" usually refers to being morally good or righteous in thoughts and actions. The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection. Actions that are "proper" are those that are good and right for the situation in which they are done. "Goods" are good things, valuable possessions. To "prefer" something is to think it is better than other things.

Translation Suggestions:

The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil. Depending on the context, other ways to translate this term could

include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable." "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops." The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone. To "do good on the Sabbath" means to "do things that help others on the Sabbath." Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

(See also: [evil](#), [holy](#), [profit](#), [righteous](#))

Bible References:

Galatians 05:22-24 Genesis 01:12 Genesis 02:09 Genesis 02:17 James 03:13 Romans 02:04

Word Data:

Strong's: H155, H410, H1580, H1926, H2532, H2617, H2623, H2895, H2896, H2898, H3190, H3191, H3276, H3787, H3966, H4399, H5232, H6743, H7225, H7368, H7399, H7999, H8231, H8232, G14, G15, G18, G19, G515, G744, G865, G979, G1342, G1380, G1832, G2095, G2097, G2106, G2107, G2108, G2109, G2140, G2163, G2293, G2565, G2567, G2570, G2573, G2986, G3140, G4147, G4632, G4851, G5224, G5358, G5543, G5544, G5623

Forms Found in the English ULB:

best, better, do ... good, fair, good, good things, goodness, goods, improved, made ... better, prefer, proper, seemed good, well

grace

Related Ideas:

generous, gracious, graciously

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

God's grace toward sinful human beings is a gift that is freely given. The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things. The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness." The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind." The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

Acts 04:33 Acts 06:08 Acts 14:04 Colossians 04:06 Colossians 04:18 Genesis 43:28-29 James 04:07 John 01:16 Philippians 04:21-23 Revelation 22:20-21

Word Data:

Strong's: H2580, H2587, H2589, H2603, G5485, G5543

Forms Found in the English ULB:

act of grace, generous, grace, gracious, graciously, graciously given

grain

Related Ideas:

grainfields, standing grain

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 42:03 Genesis 42:26-28 Genesis 43:1-2 Luke 06:02 Mark 02:24 Matthew 13:7-9 Ruth 01:22

Word Data:

Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

Forms Found in the English ULB:

grain, grainfields, grains, standing grain

guilt

Related Ideas:

guilty, accountable, reason for a penalty

Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

To "be guilty" means to have done something morally wrong, that is, to have disobeyed God. The opposite of "guilty" is "innocent."

Translation Suggestions:

Some languages might translate "guilt" as "the weight of sin" or "the counting of sins." Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: [innocent](#), [iniquity](#), [punish](#), [sin](#))

Bible References:

Exodus 28:36-38 Isaiah 06:07 James 02:10-11 John 19:04 Jonah 01:14

Word Data:

Strong's: H6140, H816, H817, H818, H819, H2398, H5352, H5355, H5771, H7561, H7563, G338, G1777, G5267

Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

To "hand" something to someone means to put something into that person's hands.

The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"

Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.

Some other figurative uses of "hand" include:

To "lay a hand on" means to "harm."

To "save from the hand of" means to stop someone from harming someone else.

The position of being "on the right hand" means "on the right side" or "to the right."

The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

Placing hands on someone is often done while speaking a blessing over that person.

The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.

When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above). The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time. When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this." An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them." To "die by the hand of" could be translated as "be killed by." The expression "on the right hand of" could be translated as "on the right side of." In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: [adversary](#), [bless](#), [captive](#), [honor](#), [power](#))

Bible References:

Acts 07:25 Acts 08:17 Acts 11:21 Genesis 09:05 Genesis 14:20 John 03:35 Mark 07:32 Matthew 06:03

Word Data:

Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

hang

Definition:

The term "hang" means to suspend something or someone above the ground.

Death by hanging typically is done by tying a rope that is tied around a person's neck and suspending him from an elevated object, like a tree limb. Judas killed himself by hanging. Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross. To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

Bible References:

2 Samuel 17:23 Acts 10:39 Galatians 03:13 Genesis 40:22 Matthew 27:3-5

Word Data:

Strong's: H2614, H3363, H8518, G519

Forms Found in the English ULB:

hang, hanged, hanging, hangings, hangs, hung

hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced. Work that is "hard" is difficult to do. When a person works "hard", he does that work diligently and with a lot of effort to do it well. A person who "hardly" does something either does not do it completely or does it rarely. A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively

A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent. A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting." The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey." "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying." Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling." In expressions such as "work hard" or "try hard," the term "hard" could be translated as "with perseverance" or "diligently." The expression "press hard against" could also be translated as "shove with force" or "push strongly against." To "oppress people with hard labor" could be translated as "force people to work so hard that they suffer" or "cause people to suffer by forcing them to do very difficult work." A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: [disobey](#), [evil](#), [heart](#), [labor pains](#), [stiff-necked](#))

Bible References:

2 Corinthians 11:23 Deuteronomy 15:07 Exodus 14:04 Hebrews 04:07 John 12:40 Matthew 19:08

Word Data:

Strong's: H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4164, H4165, H4522, H4751, H4784, H4843, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H7185, H7188, H7280, H8068, H8307, H8513, H8631, G917, G1421, G1422, G1423, G2205, G2478, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912

Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

harvest

Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

The harvest time normally happens at the end of a growing season. The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him. In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth. The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops. The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time." The

verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: [firstfruits](#), [festival](#))

Bible References:

1 Corinthians 09:9-11 2 Samuel 21:7-9 Galatians 06:9-10 Isaiah 17:11 James 05:7-8 Leviticus 19:09 Matthew 09:38 Ruth 01:22

Word Data:

Strong's: H2758, H7105, H7114, G270, G1081, G2326, G4863

Forms Found in the English ULB:

harvest, harvested, harvester, harvesters, harvesting, harvests

head

Definition:

In the Bible, the word "head" is used with several figurative meanings.

Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations." Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church. The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family. The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph. The expression "no razor will ever touch his head" means "he will never cut or shave his hair." The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that. The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds. The term "head" can also refer to the beginning or source of something, as in the "head of the street."

Translation Suggestions

Depending on the context, the term "head" could be translated as "ruler" or "the one who leads and directs" or "the one who is responsible for." The expression "head of" can refer to the whole person and so this expression could be translated using just the person's name. For example, "the head of Joseph" could simply be translated as "Joseph." The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for." Depending on the context, other ways to translate this term could include "beginning" or "source" or "ruler" or "leader" or "top."

(See also: [grain](#))

Bible References:

1 Chronicles 01:51-54 1 Kings 08:1-2 1 Samuel 09:22 Colossians 02:10 Colossians 02:19 Numbers 01:04

Word Data:

Strong's: H441, H1538, H4425, H4761, H4763, H5110, H5324, H6285, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

Forms Found in the English ULB:

head, heads

heal

Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

A person who is "healed" or "cured" has been "made well" or "made healthy." Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly. However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly. For example, Jesus healed many people who were blind or lame or diseased, and they became well right away. The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk. A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time. Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: [miracle](#))

Bible References:

Acts 05:16 Acts 08:06 Luke 05:13 Luke 06:19 Luke 08:43 Matthew 04:23-25 Matthew 09:35 Matthew 13:15

Word Data:

Strong's: H724, H1369, H1455, H2280, H2421, H2492, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G3647, G4982, G5198, G5199

Forms Found in the English ULB:

cure, cured, heal, healed, healer, healers, healing, healings, heals, health, healthy, made ... fresh, made ... well, make ... fresh, recovered, unhealthy

heart

Related Ideas:

kidneys

Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God. The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness. The expression "take it to heart" means to treat something seriously and apply it to one's life. The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally. The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

Translation Suggestions

Some languages use a different body part such as "stomach" or "liver" to refer to these ideas. Other languages may use one word to express some of these concepts and another word to express others. If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self". Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment." The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it." The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God." Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: [hard](#))

Bible References:

1 John 03:17 1 Thessalonians 02:04 2 Thessalonians 03:13-15 Acts 08:22 Acts 15:09 Luke 08:15 Mark 02:06 Matthew 05:08 Matthew 22:37

Word Data:

Strong's: H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H7307, H7356, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

Forms Found in the English ULB:

heart, hearts, kidneys

heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth. The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky." In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives. When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

Translation Suggestions:

When "heaven" is used figuratively, it could be translated as "God." For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel. The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe." The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: [kingdom of God](#))

Bible References:

1 Kings 08:22-24 1 Thessalonians 01:8-10 1 Thessalonians 04:17 Deuteronomy 09:01 Ephesians 06:9 Genesis 01:01 Genesis 07:11 John 03:12 John 03:27 Matthew 05:18 Matthew 05:46-48

Word Data:

Strong's: H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

In Bible times, the main heir was the firstborn son, who received most of the property and money of his father. The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his

spiritual father. As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with." The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

Bible References:

Galatians 04:1-2 Galatians 04:07 Genesis 15:01 Genesis 21:10-11 Luke 20:14 Mark 12:07 Matthew 21:38-39

Word Data:

Strong's: H1121, H3423, G2816, G2818, G2820, G4789

Forms Found in the English ULB:

heir, heirs

high priest

Related Ideas:

high priesthood

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year. The Israelites had many priests, but only one high priest at a time. When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas' father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

"High priest" could be translated as "supreme priest" or "highest ranking priest." Make sure this term is translated differently from the term "chief priest."

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [temple](#))

Bible References:

Acts 05:27 Acts 07:01 Acts 09:01 Exodus 30:10 Hebrews 06:19-20 Leviticus 16:32 Luke 03:02 Mark 02:25-26 Matthew 26:3-5 Matthew 26:51-54

Word Data:

Strong's: H7218, H1419, H3548, G748, G749

Forms Found in the English ULB:

high priest, high priesthood, high priests

honor

Related Ideas:

dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

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. To "esteem" someone is to consider him worthy of great honor.

Translation Suggestions:

Other ways to translate "honor" could include "respect" or "esteem" or "high regard." The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: [dishonor](#), [glory](#), [glory](#), [praise](#))

Bible References:

1 Samuel 02:8 Acts 19:17 John 04:44 John 12:26 Mark 06:04 Matthew 15:06

Word Data:

Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

hope

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. 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 "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 02:19 Acts 24:14-16 Acts 26:06 Acts 27:20 Colossians 01:05 Job 11:20

Word Data:

Strong's: H982, H983, H986, H1891, H2976, H3176, H3689, H4009, H4723, H7663, H7664, H8431, H8615, G1679, G1680, G2070, G4276

Forms Found in the English ULB:

hope, hoped, hopes, look to ... in hope, uselessly hope

horn

Related Ideas:

ram's horn

Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals. The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David. This term should be translated with a word that is different from the word that refers to a trumpet. The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty. God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: [authority](#), [cow](#), [deer](#), [goat](#), [power royal](#), [sheep](#), [trumpet](#))

Bible References:

1 Chronicles 15:27-28 1 Kings 01:39 2 Samuel 22:03 Jeremiah 17:01 Psalms 022:21

Word Data:

Strong's: H3104, H7160, H7161, H7162, H7782, G2768

Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

hour

Definition:

In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago. The phrase "that hour" is also used to mean "at that moment" or "right then." When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time." The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then." The expression "the hour was late" could be translated as "it was late in the day" or "it would soon be getting dark" or "it was late afternoon." Referring to Jesus, the expression "his hour had come" could be translated as, "the time had come for him" or "it was the appointed time for him."

(See also: [hour](#))

Bible References:

Mark 14:35 1 Corinthians 15:30

Word Data:

Strong's: G5610

Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

house

Related Ideas:

home, residence

Definition:

The term "house" is often used figuratively in the Bible.

Sometimes it means "household," referring to the people who live together in one house. Often "house" refers to a person's descendants or other relatives. For example, the phrase "house of David" refers to all the descendants of King David. The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells. In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God. A "residence" is any place in which people live without plans to move to another place.

Translation Suggestions

Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place." The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way. Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites." The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." "House of God" could be translated in a similar way.

(See also: [David](#), [descendant](#), [house of God](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Acts 07:42 Acts 07:49 Genesis 39:04 Genesis 41:40 Luke 08:39 Matthew 10:06 Matthew 15:24

Word Data:

Strong's: H1004, H1005, H4585, H5116, G3609, G3613, G3614, G3624

Forms Found in the English ULB:

home, homes, house, house's, houses, residence

household

Related Ideas:

household members

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

Managing a household would involve directing the servants and also taking care of the property. Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Acts 07:10 Galatians 06:10 Genesis 07:01 Genesis 34:19 John 04:53 Matthew 10:25 Matthew 10:36 Philippians 04:22

Word Data:

Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624, G3626

Forms Found in the English ULB:

household, household members, households, members of household

is written

Definition:

The phrase "as it is written" or "what is written" occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

Sometimes "as it is written" refers to what was written in the Law of Moses. Other times it is a quote from what one of the prophets wrote in the Old Testament. This could be translated "as it is written in the Law of Moses" or "as the prophets wrote long ago" or "what it says in God's laws that Moses wrote down long ago". Another option is to keep "It is written" and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

1 John 05:13-15 Acts 13:29 Exodus 32:15-16 John 21:25 Luke 03:4 Mark 09:12 Matthew 04:06 Revelation 01:03

Word Data:

Strong's: H874, H3789, G1125

Forms Found in the English ULB:

are ... written, had ... been written, has ... been written, have ... been written, is ... written, is it ... written, it is written, it was written, Moses ... wrote, was written, were ... written

joy

Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

A person feels joy when he has a deep sense that what he is experiencing is very good. God is the one who gives true joy to people. Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives. Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful. To "salute" is to greet a high-ranking government or military official. "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

This term often refers to being very happy about the good things that God has done. It could be translated as "be very happy" or "be very glad" or "be full of joy." When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

The term "joy" could also be translated as "gladness" or "delight" or "great happiness." The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness." A person who is joyful could be described as "very happy" or "delighted" or "deeply glad." A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy." A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy."

Bible References:

Nehemiah 08:10 Psalm 048:02 Isaiah 56:6-7 Jeremiah 15:15-16 Matthew 02:9-10 Luke 15:07 Luke 19:37-38 John 03:29 Acts 16:32-34 Romans 05:1-2 Romans 15:30-32 Galatians 05:23 Philippians 04:10-13 1 Thessalonians 01:6-7 1 Thessalonians 05:16 Philemon 01:4-7 James 01:02 3 John 01:1-4

Word Data:

Strong's: H1288, H1523, H1524, H1525, H2287, H2302, H2304, H2305, H2654, H2896, H2898, H3190, H4885, H5727, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H7965, H8055, H8056, H8057, H8342, H8643, G20, G21, G782, G2165, G2167, G2744, G4640, G4796, G4913, G5463, G5479

Forms Found in the English ULB:

be glad, be merry, enjoy, enjoyed, enjoying, enjoyment, enjoys, glad, gladness, greet, greeted, greeting, greetings, greets, joy, joyful, joyful shouting, joyfully, joyfulness, jubilant, make ... glad, makes ... glad, merry-hearted, rejoice, rejoiced, rejoiced greatly, rejoices, rejoices greatly, rejoicing, shout for joy, shout joyfully, shout of joy, shouts of joy, source of gladness, was merry

judge

Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

The "judgment of God" often refers to his decision to condemn something or someone as sinful. God's judgment usually includes punishing people for their sin. The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way. Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them. In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts. "Judgment" can refer to the ability to make decisions. A person with "sound judgment" is wise, able to make good decisions, while a person who lacks "judgment" does not have the wisdom to make wise decisions. The "judgment seat" is a place where a judge sits while he listens to testimonies and gives his decision.

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 "opinion" or "verdict" or "decree" or "condemnation." In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [law](#), [law](#))

Bible References:

1 John 04:17 1 Kings 03:09 Acts 10:42-43 Isaiah 03:14 James 02:04 Luke 06:37 Micah 03:9-11 Psalm 054:01

Word Data:

Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H2664, H2713, H2742, H2803, H2940, H3198, H4406, H4941, H6414, H6416, H6417, H6419, H6485, H7081, H7378, H7379, H7663, H7760, H8196, H8199, H8201, G350, G968, G1097,

G1106, G1252, G1341, G1345, G1348, G1380, G1492, G2233, G2917, G2919, G2920, G2922, G2923, G4997, G5272

Forms Found in the English ULB:

acts of judgment, consider, considered, considering, decide, decided, decided on, decision, give justice, giving judgment, have decided, insightful decisions, judge, judged, judges, judging, judgment, judgment seat, judgments, renders judgment, will judge

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong. After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies. The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: [governor](#), [judge](#), [law](#))

Bible References:

2 Timothy 04:08 Acts 07:27 Luke 11:19 Luke 12:14 Luke 18:1-2 Matthew 05:25 Ruth 01:01

Word Data:

Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G350, G1252, G1348, G2919, G2922, G2923

Forms Found in the English ULB:

judge, judges, the judge, the judges, their judges, you judges

kin

Related Ideas:

kindred, kinfolk, kinsman, relative

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 02:20 Ruth 03:09

Word Data:

Strong's: H251, H1350, H1353, H1730, H4129, H4130, H4138, H4940, H7138, H7607, G1085, G4773

Forms Found in the English ULB:

kin, kindred, kinfolk, kinsfolk, kinsman, kinsmen, relative, relatives

kind

Definition:

The terms "kind" and "kinds" refer to groups or classifications of things that are connected by shared characteristics.

In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world. Often there are many different variations or species within each "kind." For example, horses, zebras, and donkeys are all members of the same "kind," but they are different species. The main thing that distinguishes each "kind" as a separate group is that members of that group can reproduce more of their same "kind." Members of different kinds cannot do that with each other.

Picture showing Kinds:

[](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/k/Kinds.png)

Translation Suggestions

Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

Bible References:

Genesis 01:21 Genesis 01:24 Mark 09:29 Matthew 13:47

Word Data:

Strong's: H2178, H4327, G1085

Forms Found in the English ULB:

kind, kinds

king

Related Ideas:

kingly, kingship

Definition:

The term "king" refers to a man who is the supreme ruler of a city, state, or country.

A king was usually chosen to rule because of his family relation to previous kings. When a king died, it was usually his oldest son who became the next king. In ancient times, the king had absolute authority over the people in his kingdom. Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament. In the Bible, God is often referred to as a king who rules over his people. The "kingdom of God" refers to God's rule over his people. Jesus was called "king of the Jews," "king of Israel," and "king of kings." When Jesus comes back, he will rule as king over the world. This term could also be translated as "supreme chief" or "absolute leader" or "sovereign ruler." The phrase "king of kings" could be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#))

Bible References:

1 Timothy 06:15-16 2 Kings 05:18 2 Samuel 05:03 Acts 07:9-10 Acts 13:22 John 01:49-51 Luke 01:05 Luke 22:24-25 Matthew 05:35 Matthew 14:09

Word Data:

Strong's: H4427, H4428, H4430, G935, G936, G937

Forms Found in the English ULB:

king, king's, kingly, kings, kingship, made ... king, set up ... king, set up kings

kingdom

Related Ideas:

power to rule

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

A kingdom can be of any geographical size. A king might govern a nation or country or only one city. The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God." God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority. The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king." In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing." One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God." The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible. Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [priest](#))

Bible References:

1 Thessalonians 02:12 2 Timothy 04:17-18 Colossians 01:13-14 John 18:36 Mark 03:24 Matthew 04:7-9 Matthew 13:19 Matthew 16:28 Revelation 01:09

Word Data:

Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

kingdom of God

Related Ideas:

kingdom of Christ and 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. In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience. The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world. The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything." The term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead. Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')." A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

2 Thessalonians 01:05 Acts 08:12-13 Acts 28:23 Colossians 04:11 John 03:03 Luke 07:28 Luke 10:09 Luke 12:31-32 Matthew 03:02 Matthew 04:17 Matthew 05:10 Romans 14:17

Word Data:

Strong's: G932, G2316, G3772

Forms Found in the English ULB:

kingdom of Christ and God, kingdom of God, kingdom of heaven

know

Related Ideas:

knowledge, make known, unknowingly, unknown

Definition:

To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds. To "know about" God means to understand facts about him because of what he has revealed to us. To "know" God means to have a relationship with him. This also applies to knowing people. To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do. To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses. Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God. The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh." If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with." Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him. The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain." To "know about" something could be translated as "be aware of" or "be familiar with." The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to." The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context. To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

1 Corinthians 02:12-13 1 Samuel 17:46 2 Corinthians 02:15 2 Peter 01:3-4 Deuteronomy 04:39-40 Genesis 19:05 Luke 01:77

Word Data:

Strong's: H502, H1843, H1844, H1847, H1875, H2713, H2372, H3045, H3046, H3925, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1492, G1834, G1921, G1922, G1987, G2467, G5319, G2589, G2657, G4267, G4894, G5318

Forms Found in the English ULB:

knew, know, know ... beforehand, knowing, knowledge, known, knows, made ... known, made known, make ... known, makes known, unknowingly, unknown

labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

Definition:

The term "labor" refers to doing physical work of any kind.

In general, labor is any task which uses energy. It is often implied that the task is difficult. A laborer is a person who does any type of labor. In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this. Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard." "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work. An "occupation" is the work or labor that a person does to obtain food, clothing, shelter, and the other things he needs to live. Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: [hard, labor pains](#))

Bible References:

1 Thessalonians 02:09 1 Thessalonians 03:05 Galatians 04:10-11 James 05:04 John 04:38 Luke 10:02 Matthew 10:10

Word Data:

Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H8104, G75, G2038, G2040, G2041, G2716, G2872, G2873, G3449, G4866, G4904

Forms Found in the English ULB:

fellow laborers, forced labor, hard labor, hard-working, labor, labored, laborer, laborer's, laborers, laboring, labors, occupation, product of ... labor, products of ... labor, strive, strives, striving together, struggle, toil, toiled, toiling, toils
lamb

Related Ideas:

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 also: [sheep, shepherd](#))

Bible References:

2 Samuel 12:03 Ezra 08:35-36 Isaiah 66:3 Jeremiah 11:19 John 01:29 John 01:36 Leviticus 14:21-23 Leviticus 17:1-4 Luke 10:03 Revelation 15:3-4

Word Data:

Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

lament

Related Ideas:

dirge, 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." A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

Bible References:

Amos 08:9-10 Ezekiel 32:1-2 Jeremiah 22:18 Job 27:15-17 Lamentations 02:05 Lamentations 02:08 Micah 02:04 Psalm 102:1-2 Zechariah 11:02

Word Data:

Strong's: H56, H578, H592, H1058, H2201, H5091, H5092, H5594, H6969, H7015, G2354, G2870, G2875

Forms Found in the English ULB:

dirge, lament, lamentation, lamentations, lamented, lamenting, laments, sing dirges

lamp

Related Ideas:

torch

Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

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. A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

1 Kings 11:36 Exodus 25:3-7 Luke 08:16-18 Matthew 05:15 Matthew 06:22 Matthew 25:03

Word Data:

Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Forms Found in the English ULB:

lamp, lamps, torch, torches

last day

Related Ideas:

last times, latter days

Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

This time period will have an unknown duration. The "last days" are a time of judgment upon those who have turned away from God.

Translation Suggestions:

The term "last days" can also be translated as "final days" or "end times." In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: [day of the Lord](#), [judge](#), [turn](#), [world](#))

Bible References:

2 Peter 03:3-4 Daniel 10:14-15 Hebrews 01:02 Isaiah 02:02 James 05:03 Jeremiah 23:19-20 John 11:24-26 Micah 04:1

Word Data:

Strong's: H319, H3117, G2078, G2250

Forms Found in the English ULB:

last day, last days, last times, latter days

law

Related Ideas:

lawbreaker, lawgiver, lawyer, principle

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites. God is the lawgiver, the one who made the laws and commanded people to obey them. A "lawyer" is a person who studies the law and understands it well. Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior. A person who "is principled" is a person who does what is good.

(See also: [law of Moses](#))

Bible References:

Deuteronomy 04:02 Esther 03:8-9 Exodus 12:12-14 Genesis 26:05 John 18:31 Romans 07:1

Word Data:

Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

law of Moses

Related Ideas:

God's law, book of Moses, book of the law, expert in the law, law of God, law of Yahweh, law of the Lord, the law

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

Depending on the context, the "law" can refer to:

the Ten Commandments that God wrote on stone tablets for the Israelites

all the laws given to Moses

the first five books of the Old Testament

the entire Old Testament (also referred to as "scriptures" in the New Testament).

all of God's instructions and will

The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old

Testament")

Translation Suggestions:

These terms could be translated using the plural, "laws," since they refer to many instructions. The "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites." Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites." Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions." The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded." There were people in the Bible who were experts in the Law of Moses, they were called "lawyers."

(See also: [instruct](#), [Moses](#), [Ten Commandments](#), [lawful](#), [Yahweh](#))

Bible References:

Acts 15:06 Daniel 09:13 Exodus 28:42-43 Ezra 07:25-26 Galatians 02:15 Luke 24:44 Matthew 05:18 Nehemiah 10:29 Romans 03:20

Word Data:

Strong's: H430, H1881, H1882, H2706, H3068, H4687, H4872, H4941, H8451, G976, G2316, G3544, G3551, G3565

Forms Found in the English ULB:

God's law, book of Moses, book of the law, expert in the law, law of Moses, law of Yahweh, law of the Lord, the law, the law of God, your law

lawful

Related Ideas:

lawfully, lawless, lawlessness, permitted, unlawful

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

In the Bible, 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 of Moses](#), [Moses](#), [Sabbath](#))

Bible References:

Matthew 07:21-23 Matthew 12:02 Matthew 12:04 Matthew 12:10 Mark 03:04 Luke 06:02 Acts 02:23 Acts 10:28 Acts 22:25 2 Thessalonians 02:03 Titus 02:14 1 John 03:4-6

Word Data:

Strong's: H6530, G111, G113, G266, G458, G459, G1832, G3545

Forms Found in the English ULB:

lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

life

Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being. A "life" can also refer to an individual person as in "a life was saved". Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable." It can also refer to a person's lifespan, as in the expression, "the end of his life." The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city." In the Bible, the concept of "life" is often contrasted with the concept of "death." To "revive" is for someone who is dead or almost dead to live again, or to take something or someone who is dead or almost dead and make him live again. A person who "survives" has almost died for some reason but is still alive. The same Hebrew words can be translated "fresh" water or "living" water. Things that are "lifeless" either have never been alive or were once alive but are now dead. The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

2. Spiritual life

A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him. This life is also called "eternal life" to indicate that it does not end. The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience." Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist." The expression "end of his life" could be translated as "when he stopped living." The expression "spared their lives" could be translated as "allowed them to live" or "did not kill them." The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them." Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: [death](#), [everlasting](#))

Bible References:

2 Peter 01:03 Acts 10:42 Genesis 02:07 Genesis 07:22 Hebrews 10:20 Jeremiah 44:02 John 01:04 Judges 02:18 Luke 12:23 Matthew 07:14

Word Data:

Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

light

Related Ideas:

bright, brightness, enlighten, shine

Definition:

There are several figurative uses of the term "light" in the Bible. It is often used as a metaphor for righteousness, holiness, and truth.

Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin. Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil. The apostle John stated that "God is light" and in him there is no darkness at all. Light and darkness are complete opposites. Darkness is the absence of all light. Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is. "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively. It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as, "live openly righteous lives, like someone who walks in bright sunlight." Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [righteous](#), [true](#))

Bible References:

1 John 01:07 1 John 02:08 2 Corinthians 04:06 Acts 26:18 Isaiah 02:05 John 01:05 Matthew 05:16 Matthew 06:23 Nehemiah 09:12-13 Revelation 18:23-24

Word Data:

Strong's: H216, H217, H3313, H3974, H5051, H5094, H5105, H5216, G681, G796, G1391, G1645, G2985, G2986, G3088, G5338, G5457, G5458, G5460, G5462

Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

like

Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

To "compare" two things is to look at how they are the same or how they are different. The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder." To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to. People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate. To have "the likeness of" something or someone means to have characteristics that look like that thing or person. The word "likewise" means "in the same way," referring to something that the speaker has just said. The word "unlike" means "not like."

Translation Suggestions

In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be." The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him." The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful. "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has." The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things." (See also: [beast](#), [flesh](#), [image of God](#), [image](#), [perish](#))

Bible References:

Ezekiel 01:05 Mark 08:24 Matthew 17:02 Matthew 18:03 Psalms 073:05 Revelation 01:12-13

Word Data:

Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

livestock

Definitions:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

Kinds of livestock include sheep, cattle, goats, horses, and donkeys. In Biblical times, wealth was partly measured by how much livestock a person had. Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing. This term could also be translated as "farm animals."

(See also: [cow](#), [ox](#), [donkey](#), [goat](#), [horse](#), [sheep](#))

Bible References:

2 Kings 03:15-17 Genesis 30:29 Joshua 01:14-15 Nehemiah 09:36-37 Numbers 03:41

Word Data:

Strong's: H929, H1165, H4399, H4735

Forms Found in the English ULB:

livestock

lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots"

referred to tossing marked objects onto the ground or other surface.

Often the lots were small marked stones or pieces of broken pottery. Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen. The practice of casting lots was used by the Israelites to find out what God wanted them to do. As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time. The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe. The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance. Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw." If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots." To allot things to people can mean to divide those things and to toss lots to decide who gets each portion. To allot something to someone can mean to assign it to him or give it to him. (See also: [Elizabeth, priest, Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Jonah 01:07 Luke 01:8-10 Luke 23:34 Mark 15:22 Matthew 27:35-37 Psalms 022:18-19

Word Data:

Strong's: H1486, G2819, G2975

Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

love

Related Ideas:

brotherly love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. 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 ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

This term refers to natural human love between friends or relatives. The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

In the figurative expression "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

Translation Suggestions:

Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God. Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do. Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for." In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire." Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife. Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

1 Corinthians 13:07 1 John 03:02 1 Thessalonians 04:10 Galatians 05:23 Genesis 29:18 Isaiah 56:06 Jeremiah 02:02 John 03:16 Matthew 10:37 Nehemiah 09:32-34 Philippians 01:09 Song of Solomon 01:02

Word Data:

Strong's: H157, H158, H159, H160, H1730, H2245, H2532, H2617, H2836, H3039, H4261, H5689, H5690, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5383, G5388

Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey. The Israelites gathered the manna flakes every day except on the Sabbath. On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest. The word "manna" means "what is it?" In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

Other ways to translate this term could include "thin white flakes of food" or "food from heaven." Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [bread](#), [desert](#), [grain](#), [heaven](#), [Sabbath](#))

Bible References:

Deuteronomy 08:3 Exodus 16:27 Hebrews 09:3-5 John 06:30-31 Joshua 05:12

Word Data:

Strong's: H4478, G3131

Forms Found in the English ULB:

manna

member

Definition:

The term "member" refers to one part of a complex body or group.

The New Testament describes Christians as "members" of the body of Christ. Believers in Christ belong to a group that is made up of many members. Jesus Christ is the "head" of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well. Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: [body](#), [Pharisee](#), [council](#))

Bible References:

1 Corinthians 06:15 1 Corinthians 12:14-17 Numbers 16:02 Romans 12:05

Word Data:

Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

Forms Found in the English ULB:

member, members

messenger

Related Ideas:

courier, herald

Definitions:

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. A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

1 Kings 19:1-3 1 Samuel 06:21 2 Kings 01:1-2 Luke 07:27 Matthew 11:10

Word Data:

Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

Forms Found in the English ULB:

couriers, herald, messenger, messengers

mind

Related Ideas:

expect, intention, likeminded, mindful, sober, think

Definition:

The term "mind" refers to the part of a person that thinks and makes decisions.

The mind of each person is the total of his or her thoughts and reasoning. To "have the mind of Christ" means to think and act as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being

enabled to do this through the power of the Holy Spirit. To "change his mind" means someone made a different decision or had a different opinion than he had previously. To "expect" something is to think that it will happen. To "think" can mean to use one's mind to form ideas. To "think" can also mean to have a belief or opinion about something. To "intend" or "have an intention" to do something is to decide or to plan to do that thing. That thing may be good or evil, and the person may or may not want to do it, but he plans to do it. A person who is "sober" is able to think clearly, especially in contrast to a person who has harmed his mind by drinking to much wine.

Translation Suggestions

The term "mind" could also be translated as "thoughts" or "reasoning" or "thinking" or "understanding." The expression "keep in mind" could be translated as "remember" or "pay attention to this" or "be sure to know this." The expression "heart, soul, and mind" could also be translated as "what you feel, what you believe, and what you think about." The expression "call to mind" could be translated as "remember" or "think about." The expression "double-minded" could also be translated as "doubting" or "unable to decide" or "with conflicting thoughts."

(See also: [believe](#), [heart](#), [soul](#))

Bible References:

Luke 10:27 Mark 06:51-52 Matthew 21:29 Matthew 22:37 James 04:08

Word Data:

Strong's: H226, H1079, G1380, H1843, H3629, H3820, H3824, H3825, H4093, H4150, H5162, H6419, H6725, H6734, H7217, H7725, G364, G1271, G1374, G1839, G2233, G2657, G3328, G3525, G3539, G3540, G3563, G4102, G4993, G5280, G5426, G5427, G5590

Forms Found in the English ULB:

expect, expected, intention, likeminded, mind, minded, mindful, minds, sober, think, think carefully about, thinks, thought, thoughts

month

Related Ideas:

monthly

Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season. The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar. All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes. The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

1 Samuel 20:34 Acts 18:9-11 Hebrews 11:23 Numbers 10:10

Word Data:

Strong's: H2320, H3391, H3393, G3376

Forms Found in the English ULB:

month, monthly, months

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 02:11-12

Word Data:

Strong's: H3910, H4753, G3464, G4666, G4669

Forms Found in the English ULB:

myrrh

name

Related Ideas:

fame, nameless, notorious, reputation

Definition:

In the Bible, the word "name" was used in several figurative ways.

In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves." The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped. Speaking "in the name of God" meant speaking with his power and authority, or as his representative. The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved." People who are "nameless" are unimportant, so few people know about them or care about them. A person who is "notorious" is one who has a reputation for evil or foolishness.

Translation Suggestions:

An expression like "his good name" could be translated as "his good reputation." Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person. The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important." The expression "call his name" could be translated as "name him" or "give him the name." The expression "those who love your name" could be translated as "those who love you." The expression "cut off the names of idols" could be translated as "get rid of pagan idols so that they are not even remembered" or "cause people to stop worshipping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: [call](#))

Bible References:

1 John 02:12 2 Timothy 02:19 Acts 04:07 Acts 04:12 Acts 09:27 Genesis 12:02 Genesis 35:10 Matthew 18:05

Word Data:

Strong's: H5344, H7761, H8034, H8036, G2028, G2564, G3140, G3141, G3686, G3687, G5122

Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

A "nation" usually has a well-defined culture and territorial boundaries. In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context. Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others. Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups." The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country." If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context. The plural term "nations" can often be translated as "people groups." In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: [Assyria](#), [Babylon](#), [Canaan](#), [Gentile](#), [Greek](#), [people group](#), [Philistines](#), [Rome](#))

Bible References:

1 Chronicles 14:15-17 2 Chronicles 15:06 2 Kings 17:11-12 Acts 02:05 Acts 13:19 Acts 17:26 Acts 26:04 Daniel 03:04 Genesis 10:2-5 Genesis 27:29 Genesis 35:11 Genesis 49:10 Luke 07:05 Mark 13:7-8 Matthew 21:43 Romans 04:16-17

Word Data:

Strong's: H523, H524, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

Forms Found in the English ULB:

nation, nations

neighbor

Related Ideas:

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." A "neighborhood" is a community of people in a town or

city who live near each other. "Neighboring" countries and regions are countries and regions that are nearby.

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

Acts 07:26-28 Ephesians 04:25-27 Galatians 05:14 James 02:08 John 09:8-9 Luke 01:58 Matthew 05:43 Matthew 19:19
Matthew 22:39

Word Data:

Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys.

"Obedience" is the characteristic that an obedient person has.

Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority. For example, people obey laws which are created by the leaders of a country, kingdom, or other organization. Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country. When someone in authority commands people not to do something, the people obey by not doing that. To "observe" a law or command is to obey it. Other words used to refer to obeying someone or something are: follow, give ear, hear, hold securely, hold to, keep, listen.

Translation Suggestions:

Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do." The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: [citizen](#), [command](#), [disobey](#), [kingdom](#), [law](#))

Bible References:

Acts 05:32 Acts 06:7 Genesis 28:6-7 James 01:25 James 02:10 Luke 06:47 Matthew 07:26 Matthew 19:20-22 Matthew 28:20
Word Data:

Strong's: H2388, H3349, H4928, H5341, H6213, H7181, H8085, H8086, H8104, G191, G2722, G2902, G3980, G3982, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5426, G5442

Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

official

Related Ideas:

officer

Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

A king often had many officials to serve him. When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job. An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

Bible References:

Genesis 39:1 Ester 01:03 Jeremiah 01:18 Matthew 09:18 Acts 25:13

Word Data:

Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

Forms Found in the English ULB:

officer, officers, official, officials

overtake

Definition:

The terms "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 that person. If blessings "overtake" people, it means that those people experience those blessings. When used in a warning that darkness or punishment or terrors will "overtake" people because of their sin, it means that those

people will experience these negative things if they don't repent.

Translation Suggestions:

Depending on the context, "overtake" and "overcome" 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."

(See also: [bless](#), [curse](#), [prey](#), [punish](#))

Bible References:

2 Kings 25:4-5 John 12:35

Word Data:

Strong's: H579, H857, H935, H1692, H4672, H5066, H5381, G2638, G2983

Forms Found in the English ULB:

overtake, overtaken, overtakes, overtook

palm

Related Ideas:

palm branch

Definition:

The term "palm" refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a "date." The leaves have a feather-like pattern. Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long. As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him. Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), [Jerusalem](#), [peace](#))

Bible References:

1 Kings 06:29-30 Ezekiel 40:14-16 John 12:12-13 Numbers 33:09

Word Data:

Strong's: H3712, H8558, H8560, H8561, G5404

Forms Found in the English ULB:

palm, palm branch, palms

parable

Related Ideas:

hard question, lesson, riddle

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable. Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him. 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. A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

Translation Suggestions

The word "parable" can be translated as "illustration".

(See also: [Samaria](#))

Bible References:

Proverbs 01:06 Luke 05:36 Luke 06:39 Luke 08:04 Luke 08:9-10 Mark 04:01 Matthew 13:03 Matthew 13:10 Matthew 13:13

Word Data:

Strong's: H1819, H2420, H4426, H4912, G3850, G3942

Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

"Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to

have "peaceful relations." To "make peace" with a person or a group of people means to take actions to cause fighting to stop. A "peacemaker" is someone who does and says things to influence people to live at peace with each other. To be "at peace" with other people means being in a state of not fighting against those people. A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God." The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing. The term "peace" can also refer to being in a good relationship with other people or with God. A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably." To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

Bible References:

1 Thessalonians 05:1-3 Acts 07:26 Colossians 01:18-20 Colossians 03:15 Galatians 05:23 Luke 07:50 Luke 12:51 Mark 04:39 Matthew 05:09 Matthew 10:13

Word Data:

Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, H8535, G269, G1514, G1515, G1516, G1517, G1518, G2272

Forms Found in the English ULB:

peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

perish

Related Ideas:

imperishable, perishable

Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

The word "perish" can also be a metaphor for being punished in hell either presently or in the future. Something that is "imperishable" will never perish.

Translation Suggestions:

Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell." When perish is a metaphor, make sure that the translation of "perish" does not only mean "cease to exist."

(See also: [death](#), [everlasting](#))

Bible References:

1 Peter 01:23 2 Corinthians 02:16-17 2 Thessalonians 02:10 Jeremiah 18:18 Psalms 049:18-20 Zechariah 09:5-7 Zechariah 13:08

Word Data:

Strong's: H6, H7, H622, H1197, H1478, H1820, H1826, H5486, H5595, H7921, H8045, G599, G622, G684, G853, G5356

Forms Found in the English ULB:

imperishable, perish, perishable, perished, perishes, perishing

persecute

Related Ideas:

persecution, persecutor

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.

Translation Suggestions:

The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat." Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: [Christian](#), [church](#), [oppress](#), [Rome](#))

Bible References:

Acts 07:52 Acts 13:50 Galatians 01:13-14 John 05:16-18 Mark 10:30 Matthew 05:10 Matthew 05:43-45 Matthew 10:22 Matthew 13:20-21 Philippians 03:06

Word Data:

Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

pierce

Related Ideas:

gore, thrust through

Definition:

The term "pierce" means to stab something or to make a hole with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

A soldier pierced Jesus' side when he was hanging on the cross. In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master. Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus. To "thrust someone through" or "thrust a sword through someone" is to push a sword all the way through him so the sword comes out the other side. To "gore" is for an animal to thrust a horn into another animal or a person.

(See also: [cross](#), [Jesus](#), [servant](#), [Simeon](#))

Bible References:

Job 16:13 Job 20:23-25 John 19:37 Psalms 022:16

Word Data:

Strong's: H1856, H1920, H2342, H2490, H2491, H2944, H3738, H5055, H5181, H5344, H5365, H6398, G1330, G1338, G1574, G2660, G3572, G4044

Forms Found in the English ULB:

gore, gored, holes, pierce, pierced, pierces, piercing, thrust ... through

pig

Related Ideas:

boar, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork. Pigs are raised on farms to be sold to other people for their meat. There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals. Sometimes large pigs are referred to as "hogs." A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: [clean](#))

Bible References:

2 Peter 02:22 Mark 05:13 Matthew 07:6 Matthew 08:32

Word Data:

Strong's: H2386, G5519

Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

People dig pits for the purpose of trapping animals or finding water. A pit can also be used as a temporary place to hold a prisoner. Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss." The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

Genesis 37:21-22 Job 33:18 Luke 06:39 Proverbs 01:12

Word Data:

Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

Forms Found in the English ULB:

pit, pitfall, pits, quarry

possess

Related Ideas:

belongings, dispossess, possession, property

Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land. When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land. Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live." The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him. The term "dispossess" meant "take someone's property."

Translation Suggestions:

The term "possess" could also be translated as "own" or "have" or "have charge over." "Possessions" are also called "belongings" and "property." The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context. When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule." The sentence, "they will become their possession" when referring to land, means "they will occupy the land" or "the land will belong to them." The phrase "as your possession" could also be translated as "as something that belongs to you" or "as a place where your people will live." The phrase "dispossess them" can be translated as "take their land" or "make them leave their land."

(See also: [Canaan](#), [worship](#))

Bible References:

1 Chronicles 06:70 1 Kings 09:17-19 Acts 02:45 Deuteronomy 04:5-6 Genesis 31:36-37 Matthew 13:44

Word Data:

Strong's: H270, H272, H2505, H2631, H3018, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H5157, H5159, H5459, G979, G1139, G2697, G2722, G2932, G2933, G2935, H3520, G4041, G4047, G4632, G5224, G5225

Forms Found in the English ULB:

belongings, dispossess, possess, possessed, possesses, possessing, possession, possessions, property, took possession, valuable possessions

power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do. God has complete power over everything that he has created. God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God. Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control." Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others." An expression like "save us from the power of our enemies" could be translated as "save us from being oppressed by our enemies" or "rescue us from being controlled by our enemies." In this case, "power" has the meaning of using one's strength to control and oppress others.

(See also: [Holy Spirit](#), [Jesus](#), [miracle](#))

Bible References:

1 Thessalonians 01:05 Colossians 01:11-12 Genesis 31:29 Jeremiah 18:21 Jude 01:25 Judges 02:18 Luke 01:17 Luke 04:14 Matthew 26:64 Philippians 03:21 Psalm 080:02

Word Data:

Strong's: H410, H1368, H1369, H1370, H2220, H2393, H2428, H2632, H3027, H3201, H3581, H4475, H4910, H5794, H5797, H5807, H6109, H6184, H7980, H7981, H7983, H7989, H8592, H8633, G1410, G1411, G1415, G1743, G1754, G1832, G1849, G1850, G2159, G2478, G2479, G2480, G2904, G3168

Forms Found in the English ULB:

ability, able, am ... able, are ... able, are ... possible, be ... unable, be able, be mastered, can, cannot, capable, could, could not, impossible, incapable, is ... able, may ... be able, miraculous powers, possible, power, powerful, powerfully, powers, was ... able, were ... able, will ... be able, won

pray

Related Ideas:

prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false

god.

People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms. Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions. Often people ask God to heal people who are sick or who need his help in other ways. People also thank and praise God when they are praying to him. Praying includes confessing our sins to God and asking him to forgive us. Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence. This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: [false god](#), [forgive](#), [praise](#))

Bible References:

1 Thessalonians 03:09 Acts 08:24 Acts 14:26 Colossians 04:04 John 17:09 Luke 11:1 Matthew 05:43-45 Matthew 14:22-24

Word Data:

Strong's: H577, H1156, H2470, H3908, H6279, H6293, H6419, H6739, H7592, H7879, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

precious

Related Ideas:

costly, expensive, valuable

Definitions:

The term "precious" describes people or things that are considered to be very valuable.

The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful. Examples of precious stones include diamonds, rubies, and emeralds. Gold and silver are called "precious metals." Yahweh says that his people are "precious" in his sight (Isaiah 43:4). Peter wrote that a gentle and quiet spirit is precious in God's sight (1 Peter 3:4). The terms "costly" and "expensive" describe something that costs a lot of money to buy.

Translation Suggestions:

The term "precious" could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: [gold](#), [silver](#))

Bible References:

2 Peter 01:01 Acts 20:22-24 Daniel 11:38-39 Lamentations 01:7 Luke 07:2-5 Psalms 036:08

Word Data:

Strong's: H1431, H2530, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H7939, H8443, G927, G1784, G2472, G2570, G4185, G4186, G5092, G5093

Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

priest

Related Ideas:

priesthood, priestly office

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel. The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan. The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple. Priests also offered regular prayers to God on behalf of his people and performed other religious rites. The priests pronounced formal blessings on people and taught them God's laws. In Jesus' time, there were different levels of priests, including the chief priests and the high priest. Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed. In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people. In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him." The translation of "priest" should be different from the translation of "mediator." Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest. The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#))

Bible References:

2 Chronicles 06:41 Genesis 14:17-18 Genesis 47:22 John 01:19-21 Luke 10:31 Mark 01:44 Mark 02:25-26 Matthew 08:4 Matthew 12:04 Micah 03:9-11 Nehemiah 10:28-29 Nehemiah 10:34-36 Revelation 01:06

Word Data:

Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

prison

Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will. The term "imprisoned" means "kept in a prison" or "kept in captivity." Many prophets and other servants of God were put in prison even though they had not done anything wrong. To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial. A "dungeon" is an underground prison that is dark and damp.

Translation Suggestions:

Another word for "prison" is "jail." The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building. The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: [captive](#))

Bible References:

Acts 25:04 Ephesians 04:01 Luke 12:58 Luke 22:33-34 Mark 06:17 Matthew 05:26 Matthew 14:03 Matthew 25:34-36

Word Data:

Strong's: H612, H613, H615, H616, H631, H953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H5470, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5084, G5438, G5439

Forms Found in the English ULB:

custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

profit

Related Ideas:

profitable, unprofitable

Definition:

In general, the terms "profit" and "profitable" refer to gaining something good through doing certain actions or behaviors. Something is "profitable" to someone if it brings them good things or if it helps them bring about good things for other people.

More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends. Actions are profitable if they bring about good things for people. 2 Timothy 3:16 says that all Scripture is "profitable" for correcting and training people in righteousness. This means that the Bible's teachings are helpful and useful for teaching people to live according to God's will.

The term "unprofitable" means to not be useful.

It literally means to not profit anything or to not help someone gain anything. Something that is unprofitable is not worth doing because it does not give any benefit. This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: [worthy](#))

Translation Suggestions:

Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain." The term "profitable" could be translated as "useful" or "beneficial" or "helpful." To "profit from" something could be translated as "benefit from" or "gain money from" or "receive help from." In the context of a business, "profit" could be translated with a word or phrase that means "money gained" or "surplus of money" or "extra money."

Bible References:

Job 15:03 Proverbs 10:16 Jeremiah 02:08 Ezekiel 18:12-13 John 06:63 Mark 08:36 Matthew 16:26 2 Peter 02:1-3

Word Data:

Strong's: H1214, H3148, H3276, H3504, H4195, H4768, H5532, H7939, H7965, G147, G512, G890, G1281, G2108, G2585, G2770, G2771, G3408, G3685, G4122, G4297, G4851, G5622, G5623

Forms Found in the English ULB:

profit, profitable, profits, treated ... violently for profit, unprofitable

prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

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." When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example. (See also: [Baal](#), [divination](#), [false god](#), [false prophet](#), [fulfill](#), [law](#), [vision](#))

Bible References:

1 Thessalonians 02:14-16 Acts 03:25 John 01:43-45 Malachi 04:4-6 Matthew 01:23 Matthew 02:18 Matthew 05:17 Psalm 051:01

Word Data:

Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Forms Found in the English ULB:

give ... prophecies, prophecies, prophecy, prophesied, prophesies, prophesy, prophesying, prophet, prophet's, prophetess, prophetic, prophets, seer, seer's, seers, seers'

pure

Related Ideas:

impure, purge, purification, purify, purity, refine

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. Something that is "impure" is not pure. To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there. Someone who has pure motives is someone who only wants to do what is good.

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." Other ways to translate "pure motives" or "purity of motives" is "sincere" or "sincerity."

(See also: [atonement](#), [clean](#), [spirit](#))

Bible References:

1 Timothy 01:05 Exodus 31:6-9 Hebrews 09:13-15 James 04:08 Luke 02:22 Revelation 14:04

Word Data:

Strong's: H571, H1249, H1305, H2134, H2135, H2141, H2212, H2398, H2403, H2889, H2890, H2891, H2892, H2893, H3795, H2896, H3800, H5079, H5343, H5462, H6337, H6884, H6942, G48, G49, G53, G54, G169, G185, G505, G1103, G1506, G2511, G2512, G2513

Forms Found in the English ULB:

impure, impure thing, impurities, impurity, pure, purer, purge, purification, purified, purifies, purify, purity, refine, refined, refiner, refiner's, refining

purple

Definitions:

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.

(See also: [ephod](#), [Philippi](#), [royal](#), [tabernacle](#), [temple](#))

Bible References:

2 Chronicles 02:13-14 Daniel 05:7 Daniel 05:29-31 Proverbs 31:22-23

Word Data:

Strong's: H710, H711, H713, G4209, G4210, G4211

Forms Found in the English ULB:

purple

rage

Related Ideas:

enrage

Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

Rage happens when the emotion of anger causes a person to lose self control. When controlled by rage, people commit destructive acts and say destructive things. When the "nations rage," their to ungodly people disobey God and rebel against him. To be "filled with rage" means to have an overwhelming feeling of extreme anger. "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly. To "enrage" someone means to make them extremely angry. To "enrage" against someone is to be extremely angry with someone. When someone is "enraged" he is extremely angry.

"Rage" can also be used figuratively.

The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: [angry](#), [self-control](#))

Bible References:

Acts 04:25 Daniel 03:13 Luke 04:28 Numbers 25:11 Proverbs 19:03

Word Data:

Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

raise

Related Ideas:

arise, rise, risen

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something. Sometimes "raise up" means to restore or rebuild. "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again. Sometimes "raise up" means to exalt someone or something or make someone or something truly great.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went." If something "arises" it means it "happens" or "begins to happen." Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!" A person who suddenly becomes important is said to "arise."

Translation Suggestions:

The term "raise" or "raise up" could be translated as "lift up" or "make higher." To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence." To "raise up the strength of your enemies" could be translated as, "cause your enemies to be very strong." The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life." Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair." The phrase "arose and went" could be translated as "got up and went" or "went." Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: [resurrection](#), [appoint](#), [exalt](#))

Bible References:

2 Chronicles 06:41 2 Samuel 07:12 Acts 10:40 Colossians 03:01 Deuteronomy 13:1-3 Jeremiah 06:01 Judges 02:18 Luke 07:22 Matthew 20:19

Word Data:

Strong's: H1804, H2210, H2224, H5375, H5549, H5782, H5927, H5975, H6965, H6966, H7613, G305, G386, G393, G450, G1127, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, G5312

Forms Found in the English ULB:

arise, arisen, arises, raise, raise up, raised, raises, raising, raising up, rise, rise up, risen, rises, rising, rose

reap

Related Ideas:

reaper

Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool. The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family. This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants." Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: [good news](#), [harvest](#))

Bible References:

Galatians 06:9-10 Matthew 06:25-26 Matthew 13:30 Matthew 13:36-39 Matthew 25:24

Word Data:

Strong's: H4672, H7114, H7938, G2325, G2327

Forms Found in the English ULB:

reap, reaped, reaper, reapers, reaping, reaps

receive

Related Ideas:

abstain, receiver

Definition:

The term "receive" generally means to get or accept something that is given, offered, or presented.

To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did." There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them. To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives. To "receive Jesus" means to accept God's offer of salvation through Jesus Christ. When a blind person "receives his sight" means that God has healed him and enabled him to see. The word "abstain" means to refuse to take or receive or have something.

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."

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

1 John 05:09 1 Thessalonians 01:06 1 Thessalonians 04:01 Acts 08:15 Jeremiah 32:33 Luke 09:05 Malachi 03:10-12 Psalms 049:14-15

Word Data:

Strong's: H3557, H3925, H3947, H5144, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1184, G1209, G1523, G1653, G1926, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G4047, G4327, G4355, G4356, G4687, G5264, G5562

Forms Found in the English ULB:

abstain, receive, receive back, received, received ... in full, receiver, receives, receiving

reed

Definitions:

The term "reed" refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

The reeds in the Nile River where Moses was hidden as a baby were also called "bulrushes." They were tall, hollow stalks growing in dense clumps in the river water. These fibrous plants were used in ancient Egypt for making paper, baskets, and boats. The stalk of the reed plant is flexible and is easily bent over by the wind.

(See also: [Egypt](#), [Moses](#), [Nile River](#))

Bible References:

1 Kings 14:15 Luke 07:24 Matthew 11:07 Matthew 12:20 Psalm 068:30

Word Data:

Strong's: H98, H100, H260, G4464, H5488, H6169, H7070, G2563

Forms Found in the English ULB:

reed, reeds

reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

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 or his laws means to refuse to obey him.

To "deny" what someone says is to say that it is not true. To "deny" someone is to say that one does not associate with that person. To "despise" or "scorn" people or things is to have no respect for them. An "object of scorn" is someone or something that people have no respect for.

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 some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from." In the expression "stone that the builders rejected," the term "rejected" could be translated as "refused to use" or "did not accept" or "threw away" or "got rid of as worthless." In the context of people who rejected God's commandments, rejected could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

(See also: [command](#), [disobey](#), [obey](#), [stiff-necked](#))

Bible References:

Galatians 04:12-14 Hosea 04:6-7 Isaiah 41:09 John 12:48-50 Mark 07:09

Word Data:

Strong's: H936, H937, H947, H959, H2151, H2186, H2778, H2781, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G114, G483, G550, G579, G580, G581, G593, G683, G720, G1609, G1848, G3868

Forms Found in the English ULB:

denied, denies, deny, despise, despised, despises, refuse, refused, reject, rejected, rejecting, rejection, rejects, scorn, scorns, set ... aside, sets ... aside, stay away from, throw away, tossed aside

report

Related Ideas:

account, bring news, give an account, news, rumor

Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

"Report" could also be translated as "tell" or "explain" or "tell the details of." The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this." Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context. A "rumor" is a report that no one knows for sure is true.

Bible References:

Acts 05:22-23 John 12:38 Luke 05:15 Luke 08:34-35 Matthew 28:15

Word Data:

Strong's: H1319, H1681, H1696, H1697, H5046, H5608, H7725, H8034, H8052, H8085, H8088, H8435, G189, G191, G312, G518, G987, G1225, G1310, G1334, G1834, G2036, G2163, G3004, G3056, G3140, G3141, G3377

Forms Found in the English ULB:

account, accounts, bring ... report, brought ... news, brought ... report, gave ... a full account, give ... a full account, news, report, reported, reports, rumor, rumors, spread ... about

rest

Related Ideas:

at ease, pause, refresh, relief, restless

Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day. To be "at ease" is to feel safe or comfortable. To "pause" is to stop doing something for a while. To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back. "Relief" is the rest a person has when a problem becomes less severe or ends. If someone is "restless," he feels anxious or bored and cannot rest.

Translation Suggestions:

When Jesus said, "I will give you rest," this could also be translated as "I will cause you to stop carrying your burden" or "I will help you be at peace." God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me." The term "the rest" could be translated as "those that remain" or "all the others" or "everything that is left."

(See also: [remnant](#), [Sabbath](#))

Bible References:

2 Chronicles 06:41 Genesis 02:03 Jeremiah 06:16-19 Matthew 11:29 Revelation 14:11

Word Data:

Strong's: H14, H1824, H1826, H2308, H3427, H3498, H3499, H3885, H4494, H4496, H4771, H5117, H5118, H5162, H5183, H5315, H5564, H6314, H6960, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7663, H7673, H7677, H7901, H7931, H7951, H7961, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G2270, G2663, G2664, G2838, G4520

Forms Found in the English ULB:

at ease, be at rest, give ... rest, pause, refresh, refreshed, relief, rest, rest secure, rested, rested secure, resting, resting place, resting places, restless, rests

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 03:21 Hebrews 11:35 John 05:28-29 Luke 20:27 Luke 20:36 Matthew 22:23 Matthew 22:30

Philippians 03:11

Word Data:

Strong's: G386, G1454, G1815

Forms Found in the English ULB:

resurrection

return

Definition:

The term "return" means to go back or to give something back.

To "return to" a place or person means to go back to that place or person again. To "return to" an activity means to start doing that activity again. When the Israelites returned to their worship of idols, they started to worship them again. When the Israelites returned to Yahweh, they repented and worshiped Yahweh again. To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: [turn](#))

Bible References:

Word Data:

Strong's: H5437, H7725, H7729, H8421, H8666, G344, G390, G1877, G1880, G1994, G5290, G4762

Forms Found in the English ULB:

return, return back, returned, returning, returns

reveal

Related Ideas:

revelation

Definition:

The term "reveal" means to cause something to be known. A "revelation" is something that has been made known.

God has revealed himself through everything he has created and through his communication with people by spoken and written messages. God also reveals himself through dreams or visions. When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him. In the New Testament book "Revelation," God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly." Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation. The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: [dream](#), [vision](#))

Bible References:

Daniel 11:1-2 Ephesians 03:05 Galatians 01:12 Lamentations 02:13-14 Matthew 10:26 Philippians 03:15 Revelation 01:01

Word Data:

Strong's: H1540, H1541, H1540, H5046, H7200, G601, G602, G1213, G1453, G3377, G5318, G5319, G5537

Forms Found in the English ULB:

reveal, revealed, revealing, reveals, revelation, revelations

righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

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" can refer 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. "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

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."

Translation Suggestions:

When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly." God's "righteousness" could also be translated as "perfect faithfulness and goodness."

When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."

The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."

Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good"

Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."

The term "unrighteous" could simply be translated as "not righteous."

Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."

The phrase "the unrighteous" could be translated as "unrighteous people."
The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: [evil](#), [faithful](#), [good](#), [holy](#), [integrity](#), [just](#), [law](#), [law](#), [obey](#), [pure](#), [sin](#), [unlawful](#))

Bible References:

Deuteronomy 19:16 Job 01:08 Psalms 037:30 Psalms 049:14 Psalms 107:42 Ecclesiastes 12:10-11 Isaiah 48:1-2 Ezekiel 33:13
Malachi 02:06 Matthew 06:01 Acts 03:13-14 Romans 01:29-31 1 Corinthians 06:09 Galatians 03:07 Colossians 03:25 2
Thessalonians 02:10 2 Timothy 03:16 1 Peter 03:18-20 1 John 01:09 1 John 05:16-17

Word Data:

Strong's: H205, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H8535, H8537, H8549, H8552, G93, G94, G458, G824, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Forms Found in the English ULB:

acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

royal

Related Ideas:

kings', royalty

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 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 07:13 Genesis 49:19-21

Word Data:

Strong's: H643, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G933, G934, G937

Forms Found in the English ULB:

kings', royal, royal official, royalty

ruler

Related Ideas:

overrule, rule

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. 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. To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

Acts 03:17-18 Acts 07:35-37 Luke 12:11 Luke 23:35 Mark 10:42 Matthew 09:32-34 Matthew 20:25 Titus 03:01

Word Data:

Strong's: H117, H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4428, H4438, H4467, H4474, H4475, H4896, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5633, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G746, G752, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G2232, G2233, G2525, G2888, G2961, G3545, G3841, G4165, G4291

Forms Found in the English ULB:

overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

run

Related Ideas:

flee, flow, move swiftly, runner

Definition:

Literally the term "run" means "move very quickly on foot," usually at a greater speed than can be accomplished by walking. To "run after" or "pursue" someone or something is to move as quickly as possible to try to catch that person or thing. To run away from someone or something is to "flee."

This main meaning of "run" is also used in figurative expressions such as the following:

To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win. To "run in the path of your commands" means to gladly and quickly obey God's commands. To "run after other gods" means to persist in worshiping other gods. "I run to you to hide me" means to quickly turn to God for refuge and safety when faced with difficult things.

The following figurative uses are about non-living things that are said to run.

Water and other liquids such as tears, blood, sweat, and rivers are said to "run." This could also be translated as, "flow." The border or boundary of a country or region is said to "run along" a river or the border of a different country. This could be translated by saying that the country's border "is next to" the river or other country or by saying that the country "borders" the river or other country." Rivers and streams can "run dry," which means that they no longer have water in them. This could be translated as "have dried up" or "have become dry." The days of a feast can "run their course," which means they "have passed by" or "are finished" or "are over."

(See also: [false god](#), [persevere](#), [refuge](#), [turn](#))

Bible References:

1 Corinthians 06:18 Galatians 02:02 Galatians 05:07 Philippians 02:16 Proverbs 01:16

Word Data:

Strong's: H213, H386, H1065, H1272, H1556, H1980, H2100, H2416, H2648, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7325, H7519, H7751, H8264, H8308, H8444, G413, G1377, G1601, G1530, G1532, G1998, G2701, G3729, G4063, G4370, G4390, G4710, G4890, G4936, G5143, G5240, G5343

Forms Found in the English ULB:

caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other. Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence. John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

Acts 07:33 Deuteronomy 25:10 John 01:27 Joshua 05:15 Mark 06:7-9

Word Data:

Strong's: H5274, H5275, H8288, G4547, G5266

Forms Found in the English ULB:

sandal, sandals

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

In a physical sense, people can be saved or rescued from harm, danger, or death. In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin. People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus. The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying." In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect." The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm." The term "salvation" could also be translated using words related to "save" or "rescue," as in "God's saving people (from being punished for their sins)" or "God's rescuing his people (from their enemies)." "God is my salvation" could be translated as "God is the one who saves me." "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: [cross](#), [deliver](#), [punish](#), [sin](#), [Savior](#))

Bible References:

Genesis 49:18 Genesis 47:25-26 Psalms 080:03 Jeremiah 16:19-21 Micah 06:3-5 Luke 02:30 Luke 08:36-37 Acts 04:12 Acts 28:28 Acts 02:21 Romans 01:16 Romans 10:10 Ephesians 06:17 Philippians 01:28 1 Timothy 01:15-17 Revelation 19:1-2

Word Data:

Strong's: H983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4581, H4931, H5337, H5338, H5756, H6308, H6403, H7682, H7965, H8104, H8199, H8668, G803, G804, G1295, G1508, G1515, G4982, G4991, G4992, G5198

Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

scribe

Related Ideas:

clerk, scholar

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

Scribes were responsible for copying and preserving the books of the Old Testament. They also copied, preserved, and interpreted religious opinions and commentary on the law of God. At times, scribes were important government officials. Important biblical scribes include Baruch and Ezra. In the New Testament, the term translated "scribes" was also translated as "teachers of the Law." In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

Acts 04:05 Luke 07:29-30 Luke 20:47 Mark 01:22 Mark 02:16 Matthew 05:19-20 Matthew 07:28 Matthew 12:38 Matthew 13:52

Word Data:

Strong's: H5608, H5613, H7083, G1122

Forms Found in the English ULB:

clerk, scholar, scribe, scribes

seal

Related Ideas:

signet, signet ring, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

Often a seal is marked with a design to show who it belongs to. Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it. A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone. Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure. A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal. A "signet ring" is a ring with a signet on it. Something that is "unsealed" has not been sealed.

(See also: [Holy Spirit](#), [tomb](#))

Picture of a Sealed scroll:

Bible References:

Exodus 02:03 Isaiah 29:11 John 06:27 Matthew 27:66 Revelation 05:02

Word Data:

Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Forms Found in the English ULB:

seal, sealed, sealing, seals, signet, signet ring, unsealed

seek

Related Ideas:

go to find, look out for, search, try

Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it. To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him." To "seek protection" means to "try to find a person or place that will protect you from danger." To "seek justice" means to "make an effort to see that people are treated justly or fairly." To "seek the truth" means to "make an effort to find out what the truth is." To "search out" something is to look for the truth about that thing. To "seek favor" means to "try to get favor" or to "do things to cause someone to help you." To "charge someone for something" is to hold that person responsible for the damage that person has done.

(See also: [just](#), [true](#))

Bible References:

1 Chronicles 10:14 Acts 17:26-27 Hebrews 11:06 Luke 11:09 Psalms 027:08

Word Data:

Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7760, H7836, H8446, G327, G1567, G1934, G2045, G2052, G2212, G3987, G4648

Forms Found in the English ULB:

diligently seek, go to find, look out for, looked for, looking for, looks for, search, search carefully, search for, searched, searched for, searched out, searches ... out, searches for, searching, searching for, seek, seek ... out, seeking, seeks, sought, tried, try, trying

seize

Related Ideas:

seizure

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered. When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid." In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman. This term could also be translated as "take control of" or "suddenly take" or "grab." The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable. The term "seizure" refers to the action of taking someone or something by force.

Bible References:

Acts 16:19-21 Exodus 15:14 John 10:37-39 Luke 08:29 Matthew 26:48

Word Data:

Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

Often a person who is "sent out" has been appointed to do a specific task. Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen. The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else. To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it. To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey. Jesus frequently used the phrase "the one who

sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: [appoint](#), [redeem](#))

Bible References:

Acts 07:33-34 Acts 08:14-17 John 20:21-23 Matthew 09:37-38 Matthew 10:05 Matthew 10:40 Matthew 21:1-3

Word Data:

Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out
serpent

Related Ideas:

adder, asp, snake, viper

Definitions:

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. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they use to poison their 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.

(See also: [curse](#), [deceive](#), [disobey](#), [Eden](#), [evil](#), [offspring](#), [prey](#), [Satan](#), [sin](#), [tempt](#))

Bible References:

Genesis 03:03 Genesis 03:4-6 Genesis 03:12-13 Mark 16:17-18 Matthew 03:07 Matthew 23:33

Word Data:

Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Forms Found in the English ULB:

adder, adders, asp, asps, serpent, serpent's, serpents, snake, snakes, viper, viper's, vipers
servant

Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household. In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person. In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant. In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants." In the New Testament, people who obeyed God through faith in Christ were often called his "servants." Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give." To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded." 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.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [covenant](#), [law](#))

Bible References

Acts 04:29-31 Acts 10:7-8 Colossians 01:7-8 Colossians 03:22-25 Genesis 21:10-11 Luke 12:47-48 Mark 09:33-35 Matthew 10:24-25 Matthew 13:27-28 2 Timothy 02:3-5 Acts 06:2-4 Genesis 25:23 Luke 04:8 Luke 12:37-38 Luke 22:26-27 Mark 08:7-10 Matthew 04:10-11 Matthew 06:24

Word Data:

Strong's: H327, H519, H519, H4931, H5288, H5647, H5649, H5650, H5656, H5657, H5659, H5673, H6402, H6635, H7916, H8120, H8198, H8278, H8334, H8335, G1199, G1247, G1248, G1249, G1397, G1398, G1401, G1402, G2038, G2322, G2324, G2615, G2999, G3000, G3008, G3009, G3010, G3011, G3407, G3411, G3610, G3814, G3816, G4342, G5256, G5257

Forms Found in the English ULB:

female servant, female servants, hired servant, hired servants, hired worker, maidservants, male servant, male servants, office, offices, one who serves, servant, servant girl, servant girls, servant's, servants, servants', serve, served, serves, service, services, serving

set apart

Related Ideas:

distinct, make a distinction, treat differently

Definition:

The term "set apart" means separated from something to fulfill a certain purpose. Also, to "set apart" people or things means to make them "set apart." This also means to "treat" them "differently." When something is "distinct," it is different from other things.

The Israelites were set apart for service to God. The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do. A believer who is "set apart" for service to God is "dedicated to" fulfilling God's will. One meaning of the term "holy" is to be set apart as belonging to God and being separated from the sinful ways of the world. To "sanctify" someone means to set apart that person for God's service.

Translation Suggestions:

Ways to translate to "set apart" could include to "specially select" or to "separate from among you" or to "take aside to do a special task." To "be set apart" could be translated as "be separated (from)" or "be specially appointed (for)."

(See also: [holy](#), [sanctify](#), [appoint](#))

Bible References:

Ephesians 03:17-19 Exodus 31:12-15 Judges 17:12 Numbers 03:11-13 Philippians 01:1-2 Romans 01:01

Word Data:

Strong's: H2764, H4390, H5144, H5674, H6395, H6918, H6942, H6944, G37, G38, G40, G2564

Forms Found in the English ULB:

be distinct, making a distinction, set ... apart, sets ... apart, treat ... differently, treating ... differently

sexual immorality

Related Ideas:

fornicate, fornication, immoral

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 03:5-8 Ephesians 05:03 Genesis 38:24-26 Hosea 04:13-14 Matthew 05:31-32 Matthew 19:7-9

Word Data:

Strong's: H2181, H8457, G1608, G4202, G4203

Forms Found in the English ULB:

fornicate, fornicates, fornication, fornications, immoral, immorality, sexual immorality

sheep**Related Ideas:**

ewe, ram, 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. A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in. A "sheepshearer" is a person who cuts the wool of sheep.

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

Acts 08:32 Genesis 30:32 John 02:14 Luke 15:05 Mark 06:34 Matthew 09:36 Matthew 10:06 Matthew 12:12 Matthew 25:33

Word Data:

Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7716, G4165, G4262, G4263

Forms Found in the English ULB:

ewe, ewes, ram, ram's, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

shepherd**Definition:**

A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.

Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.

In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.

David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.

In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.

Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep." The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver." When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep." In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver." The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)." In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: [believe](#), [Canaan](#), [church](#), [Moses](#), [pastor](#), [sheep](#), [spirit](#))

Bible References:

Genesis 49:24 Luke 02:09 Mark 06:34 Mark 14:26-27 Matthew 02:06 Matthew 09:36 Matthew 25:32 Matthew 26:31

Word Data:

Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

sign**Related Ideas:**

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

Definition:

Chapter 21

A sign is an object, event, or action that communicates a special meaning.

"Reminders" are signs that "remind" people by helping them remember something, often something that was promised: The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.

God commanded the Israelites to circumcise their sons as a sign of his covenant with them.

Signs can reveal or point to something:

An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.

Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.

Signs can prove that something is true:

The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.

The miracles that Jesus performed were signs that proved he was truly the Messiah.

A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.

An "omen" is an event that people think tells that something else will happen in the future.

Translation Suggestions:

Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture." To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures." In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

Acts 02:18-19 Exodus 04:8-9 Exodus 31:12-15 Genesis 01:14 Genesis 09:12 John 02:18 Luke 02:12 Mark 08:12 Psalms 089:5-6

Word Data:

Strong's: H226, H852, H926, H2368, H2865, H3824, H4150, H4159, H4864, H5162, H5251, H5824, H5953, H6161, H6725, H6734, H7560, H7725, H8074, H8540, G364, G1271, G1382, G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

sin

Related Ideas:

sinful, sinner

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

Sin includes anything we do that does not obey or please God, even things that other people don't know about. Thoughts and actions that disobey God's will are called "sinful." Because Adam sinned, all human beings are born with a "sinful nature," a nature that controls them and causes them to sin. A "sinner" is someone who sins, so every human being is a sinner. Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should. The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing." To "sin" could also be translated as to "disobey God" or to "do wrong." Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebellious against God." Depending on the context the term "sinner" could be translated with a word or phrase that means, "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law." The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people." Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors." In expressions like "slaves to sin" or "ruled by sin," the term "sin" could be translated as "disobedience" or "evil desires and actions." Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about. The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: [disobey](#), [evil](#), [flesh](#), [tax collector](#))

Bible References:

1 Chronicles 09:1-3 1 John 01:10 1 John 02:02 2 Samuel 07:12-14 Acts 03:19 Daniel 09:24 Genesis 04:07 Hebrews 12:02 Isaiah 53:11 Jeremiah 18:23 Leviticus 04:14 Luke 15:18 Matthew 12:31 Romans 06:23 Romans 08:04

Word Data:

Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H6588, H7683, H7686, G93, G264, G265, G266, G268, G361, G3781, G3900, G4258

Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ. Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women. In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning. Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer." If possible, it is best to use a family term. If the language has a feminine form for "believer," this may be a possible way to translate this term. When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother in Christ](#), [spirit](#))

Bible References:

1 Chronicles 02:16-17 Deuteronomy 27:22 Philemon 01:02 Romans 16:01

Word Data:

Strong's: H269, G27, G79

Forms Found in the English ULB:

sister, sister's, sisters, sisters'

son

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

"Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson. The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker. Sometimes "sons of God" was used in the New Testament to refer to believers in Christ. God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children. The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder." The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places. Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

Translation Suggestions:

In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son. When translating the term "Son of God," the project language's common term for "son" should be used. When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son. Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women. The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: [Azariah](#), [descendant](#), [ancestor](#), [firstborn](#), [Son of God](#), [sons of God](#))

Bible References:

1 Chronicles 18:15 1 Kings 13:02 1 Thessalonians 05:05 Galatians 04:07 Hosea 11:01 Isaiah 09:06 Matthew 03:17 Matthew 05:09 Matthew 08:12 Nehemiah 10:28

Word Data:

Strong's: H1060, H1121, H1123, H1247, H1248, H3173, H3206, H3211, H5209, H5220, G3816, G5043, G5207

Forms Found in the English ULB:

son, son's, sons

soul

Related Ideas:

person

Definition:

The soul is the inner, invisible part of a person. It refers to the non-physical part of a person. It is the part of a person that continues living after the body dies.

The terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept. When a person dies, his soul leaves his body. The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means "I am tired."

Translation Suggestions:

The term "soul" could also be translated as "inner self" or "inner person." In some contexts, "my soul" could be translated as "I" or "me." Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context. Some languages might only have one word for the concepts "soul" and "spirit." In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: [spirit](#))

Bible References:

2 Peter 02:08 Acts 02:27-28 Acts 02:41 Genesis 49:06 Isaiah 53:10-11 James 01:21 Jeremiah 06:16-19 Jonah 02:7-8 Luke 01:47 Matthew 22:37 Psalms 019:07 Revelation 20:4

Word Data:

Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

SOW

Related Ideas:

plant, plantation, transplanted

Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole. When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground. The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result. A "plantation" is a large field where people plant crops. To "transplant" something is to move it from one place and plant it in another place.

Translations Suggestions

The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them. The term "sower" could be translated as "planter" or "farmer" or "person who scatters seeds." The expression "a person reaps what he sows" could be translated as "just as a certain kind of seed produces a certain kind of plant, a person's good actions bring good results and a person's evil actions bring evil results."

(See also: [evil](#), [good](#), [reap](#))

Bible References:

Galatians 06:08 Luke 08:05 Matthew 06:25-26 Matthew 13:04 Matthew 13:19 Matthew 25:24

Word Data:

Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted
spear

Related Ideas:

javelin, 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." A javelin is a light spear that is thrown. 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 04:12-14 Psalm 035:03

Word Data:

Strong's: H1265, H2595, H3591, H4294, H6767, H7013, H7420, G3057

Forms Found in the English ULB:

javelin, spear, spearmen, spears

spirit

Related Ideas:

ghost, spiritual

Definition:

The term "spirit" refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. "Spirit" can also refer to an attitude or emotional state.

The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit. A person's spirit is the part of him that can know God and believe in him. In general, the term "spiritual" describes anything in the non-physical world. In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit. For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit. God is a spirit and he created other spirit beings, who do not have physical bodies. Angels are spirit beings, including those who rebelled against God and became evil spirits. The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah." Examples of "spirit" as an attitude or emotion would include "spirit of fear" and "spirit of jealousy."

Translation Suggestions:

Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being." In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being." Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved." The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by." Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world." The figurative expression "spiritual milk" could also be translated as "basic teachings from God" or "God's teachings that nourish the spirit (like milk does)." The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit." The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives

(See also: [angel](#), [demon](#), [Holy Spirit](#), [soul](#), [divination](#))

Bible References:

1 Corinthians 05:05 1 John 04:03 1 Thessalonians 05:23 Acts 05:09 Colossians 01:09 Ephesians 04:23 Genesis 07:21-22
Isaiah 04:04 Mark 01:23-26 Matthew 26:41 Philippians 01:27

Word Data:

Strong's: H178, H5397, H7307, H7308, G4151, G4152, G4153, G4861, G5326, G5427

Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

staff

Related Ideas:

club, walking stick

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

When Jacob was old, he used a staff to help him walk. God turned Moses' staff into a snake to show his power to Pharaoh. Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered. The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep. A club is a thick, heavy stick used as a weapon to beat people.

(See also: [Pharaoh](#), [power](#), [sheep](#), [shepherd](#))

Bible References:

Exodus 04:1-3 Exodus 07:09 Luke 09:03 Mark 06:7-9 Matthew 10:8-10 Matthew 27:29

Word Data:

Strong's: H4132, H4294, H4731, H4938, H6418, H7626, G2563, G3586, G4464

Forms Found in the English ULB:

clubs, staff, staffs, walking stick, walking sticks

stone

Definition:

A stone is a small rock. To "stone" someone is to throw stones and larger rocks at that person with the intention of killing him. A "stoning" is an event in which someone was stoned.

In ancient times, stoning was a common method of executing people as punishment for crimes they had committed. God commanded the Israelite leaders to stone people for certain sins, such as adultery. In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her. Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death. In the city of Lystra, the apostle Paul was stoned, but he did not die

from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

Acts 07:57-58 Acts 07:59-60 Acts 14:05 Acts 14:19-20 John 08:4-6 Luke 13:34 Luke 20:06 Matthew 23:37-39

Word Data:

Strong's: H68, H69, H1382, H1496, H1530, H2106, H2672, H4676, H4678, H5619, H6443, H6697, H6872, H7275, H7671, G2642, G2991, G3034, G3035, G3036, G3037, G4348, G5586

Forms Found in the English ULB:

stone, stoned, stones, stoning

stumble

Related Ideas:

reel

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. "Stumble" can also be used figuratively to mean "sin" or "stop believing." The word "reel" means to lose one's balance and have trouble walking.

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." When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing." The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: [believe](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

1 Peter 02:08 Hosea 04:05 Isaiah 31:3 Matthew 11:4-6 Matthew 18:08

Word Data:

Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

suffer

Related Ideas:

misery

Definition:

The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

When people are persecuted or when they are sick, they suffer. Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world. Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness. 'Misery' is what a person feels when they suffer.

Translation Suggestions:

The term "suffer" can be translated as "feel pain" or "endure difficulty" or "experience hardships" or "go through difficult and painful experiences." Depending on the context, "suffering" could be translated as "extremely difficult circumstances" or "severe hardships" or "experiencing hardship" or "time of painful experiences." The phrase "suffer thirst" could be translated as "experience thirst" or "suffer with thirst." To "suffer violence" could also be translated as "undergo violence" or "be harmed by violent acts."

Bible References:

1 Thessalonians 02:14-16 2 Thessalonians 01:3-5 2 Timothy 01:08 Acts 07:11-13 Isaiah 53:11 Jeremiah 06:6-8 Matthew 16:21 Psalms 022:24 Revelation 01:09 Romans 05:3-5

Word Data:

Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

sword

Related Ideas:

dagger, 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. A "dagger" is a short sword used to stab people who are close by.

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. 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: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#))

Bible References:

Acts 12:02 Genesis 27:40 Genesis 34:25 Luke 02:33-35 Luke 21:24 Matthew 10:34 Matthew 26:55 Revelation 01:16

Word Data:

Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures. The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem. Jesus often taught in synagogues and healed people there. The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

Acts 06:09 Acts 14:1-2 Acts 15:21 Acts 24:10-13 John 06:59 Luke 04:14 Matthew 06:1-2 Matthew 09:35-36 Matthew 13:54

Word Data:

Strong's: G656, G752, G4864

Forms Found in the English ULB:

synagogue, synagogues

teach

Related Ideas:

educated, teaching, untaught

Definition:

To "teach" someone is to tell him something he doesn't already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person's "teaching" is or his "teachings" are what he has taught.

A "teacher" is someone who teaches. The past action of "teach" is "taught." When Jesus was teaching, he was explaining things about God and his kingdom. Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God. The information that is being taught can be shown or spoken. The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context. Other ways to translate "teach" could include "tell" or "explain" or "instruct." Often this term can be translated as "teaching people about God." A person who is "educated" has been taught formally. A person who is "untaught" has not been taught. A "teaching" is the information that someone teaches.

(See also: [instruct](#), [teacher](#), [word of God](#))

Bible References:

1 Timothy 01:03 Acts 02:40-42 John 07:14 Luke 04:31 Matthew 04:23 Psalms 032:08

Word Data:

Strong's: H502, H995, H2094, H2449, H2596, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, H8451, G1317, G1319, G1321, G1322, G2085, G2605, G2727, G2312, G2567, G3811

Forms Found in the English ULB:

educated, taught, teach, teaches, teaching, teachings, untaught

teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

In the Bible, the word "teacher" is used in a special sense to refer to someone who teaches about God. People who learn from a teacher are called "students" or "disciples." In some Bible translations, this term is capitalized ("Teacher") when it is used as a title for Jesus.

Translation Suggestions:

The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher. Some cultures may have a special title that is used for religious teachers, such as "Sir" or "Rabbi" or "Preacher."

(See also: [disciple](#), [preach](#))

Bible References:

Ecclesiastes 01:12-15 Ephesians 04:11-13 Galatians 06:6-8 Habakkuk 02:18 James 03:02 John 01:37-39 Luke 06:40 Matthew 12:38-40

Word Data:

Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Forms Found in the English ULB:

teacher, teachers

temple

Related Ideas:

shrine

Definitions:

A temple is a special building in which people worship their god or gods. The most important temple in the Bible was where the Israelites worshiped the true God with prayers and sacrifices. It was located on Mount Moriah in the city of Jerusalem.

Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building. The temple building had two rooms, the Holy Place and the Most Holy Place. God referred to the temple as his dwelling place. King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem. In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them. A "shrine" is a small place where people worship or an object of worship.

Translation Suggestions:

Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex." Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear. Ways to translate "temple" could include, "God's holy house" or "sacred worship place." Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), [Holy Spirit](#), [tabernacle](#), [courtyard](#), [Zion](#), [house](#))

Bible References:

Acts 03:02 Acts 03:08 Ezekiel 45:18-20 Luke 19:46 Nehemiah 10:28 Psalm 079:1-3

Word Data:

Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

Forms Found in the English ULB:

shrine, shrines, temple, temples

tent

Related Ideas:

camp, encamp, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in. For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair. The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai. The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains. When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents. The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." To "camp" is to sleep in tents or other temporary shelters. To "encamp" is for an army to set up camp near a place they will attack.

(See also: [Abraham](#), [Canaan](#), [curtain](#), [Paul](#), [Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

Chapter 21

1 Chronicles 05:10 Daniel 11:45 Exodus 16:18 Genesis 12:09

Word Data:

Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents
tenth

Related Ideas:

tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him. This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple. In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry. This could also be translated as "one-tenth" or "one out of ten."

(See also: [believe](#), [Israel](#), [Levite](#), [livestock](#), [Melchizedek](#), [minister](#), [sacrifice tabernacle](#), [temple](#))

Bible References:

Genesis 14:19-20 Genesis 28:20-22 Hebrews 07:4-6 Isaiah 06:13 Luke 11:42 Luke 18:11-12 Matthew 23:23-24

Word Data:

Strong's: H4643, H6237, H6241, G586, G1181, G1183

Forms Found in the English ULB:

tenth, tenths, tithe, tithes

test

Related Ideas:

put to the test

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 04:01 1 Thessalonians 05:21 Acts 15:10 Genesis 22:01 Isaiah 07:13 James 01:12 Lamentations 03:40-43 Malachi 03:10

Philippians 01:10 Psalm 026:02

Word Data:

Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

Often a person "testifies" about something he has experienced directly. A witness who gives "false testimony" does not tell the truth about what happened. Sometimes the term "testimony" refers to a prophecy that a prophet has stated. In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

To "witness" something means to see it happen. At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify." Witnesses are expected to tell the truth about what they have seen or heard. A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness." The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

Translating "testify" and "testimony":

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 "tell what happened." Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said." 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."

Translating "witness" and "eyewitness":

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 that happens" or to "experience something that happens."

(See also: [ark of the covenant](#), [guilt](#), [judge](#), [prophet](#), [true](#))

Bible References:

Deuteronomy 31:28 Micah 06:03 Matthew 26:60 Mark 01:44 John 01:07 John 03:33 Acts 04:32-33 Acts 07:44 Acts 13:31 Romans 01:09 1 Thessalonians 02:10-12 1 Timothy 05:19-20 2 Timothy 01:08 2 Peter 01:16-18 1 John 05:6-8 3 John 01:12 Revelation 12:11

Word Data:

Strong's: H5707, H5713, H5715, H5749, H6030, H6315, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4828, G4901, G5575, G5576, G5577

Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses the sea

Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south). This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat. Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: [Israel](#), [people group](#), [prosper](#))

Bible References:

Ezekiel 47:15-17 Ezekiel 47:18-20 Joshua 15:3-4 Numbers 13:27-29

Word Data:

Strong's: H314, H1419, H3220

Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

the twelve

Related Ideas:

the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus. The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6. Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

Translation Suggestions:

For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples." "The eleven" could also be translated as "Jesus' eleven remaining disciples." Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: [apostle](#), [disciple](#))

Bible References:

1 Corinthians 15:5-7 Acts 06:02 Luke 09:01 Luke 18:31 Mark 10:32-34 Matthew 10:07

Word Data:

Strong's: G1427, G1733

Forms Found in the English ULB:

the eleven, the twelve

thief

Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

Definitions:

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. "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm. "Bandits" are thieves who work together. "Plunder" and "loot" are words that mean the same thing as "steal." They are used to speak of stealing many things at one time. "Raiders" are people who attack others, stealing and destroying property, and often killing and harming the people whose property they are stealing. The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

2 Peter 03:10 Luke 12:33 Mark 14:48 Proverbs 06:30 Revelation 03:03

Word Data:

Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

Forms Found in the English ULB:

bandits, booty, loot, marauding band, marauding bands, plunder, plundered, plundered things, raiders, raiding parties, raiding party, revolutionary, rob, robbed, robber, robbers, robbery, robbing, robs, steal, stealing, steals, stolen, thief, thieves

thorn

Related Ideas:

thistle, thornbush

Definitions:

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 06:7-8 Matthew 13:07 Matthew 13:22 Numbers 33:55

Word Data:

Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

Forms Found in the English ULB:

thistle, thistles, thorn, thorn hedge, thornbush, thornbushes, thorns

time

Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth. In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age. "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions." To be "on time" means to do something when expected or needed, not late. Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: [age](#), [tribulation](#))

Bible References:

Acts 01:07 Daniel 12:1-2 Mark 11:11 Matthew 08:29 Psalms 068:28-29 Revelation 14:15

Word Data:

Strong's: H116, H227, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H4150, H4279, H4489, H4557, H4592, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6924, H7105, H7138, H7223, H7272, H7637, H7651, H7655, H7659, H7674, H8027, H8032, H8138, H8145, H8160, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

Forms Found in the English ULB:

time, times

tomb

Related Ideas:

burial place, grave, gravediggers

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 buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground. 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 in 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." A gravedigger is a person who digs a grave to put a dead body in it. The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

Acts 02:29-31 Genesis 23:06 Genesis 50:05 John 19:41 Luke 23:53 Mark 05:1-2 Matthew 27:53 Romans 03:13

Word Data:

Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

Forms Found in the English ULB:

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

tribulation

Related Ideas:

distress

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 Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years. 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 04:17 Mark 13:19 Matthew 13:20-21 Matthew 24:09 Matthew 24:29 Romans 02:09

Word Data:

Strong's: H4689, H4691, H6862, H6869, H6887, H7185, H7451, G1453, G1568, G2347, G3076, G4912, G4928

Forms Found in the English ULB:

distress, distressed, distresses, tribulation, tribulations

trouble

Related Ideas:

troublesome

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. Something that is "troubling" causes people to feel distressed. Someone who is troublesome causes problems. To be "troubled" means to feel upset or anxious or distressed about something.

A "tumult" is a group of people making much noise because they are troubled or unhappy.

Troubles can be physical, emotional, or spiritual things that hurt a person. In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith. The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress." The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed." "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her." The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or "when difficult things happen to you" or "when God causes distressing things to happen." Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: [afflict](#), [persecute](#))

Bible References:

1 Kings 18:18-19 2 Chronicles 25:19 Luke 24:38 Matthew 24:06 Matthew 26:36-38

Word Data:

Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

Forms Found in the English ULB:

trouble, troubled, troubles, troublesome, troubling

true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

Definition:

The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

True things are real, genuine, actual, rightful, legitimate, and factual. The truth is an understanding, belief, fact, or statement that is true. To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way. The word "truly" is used to emphasize what the speaker is saying. "Truly" is sometimes translated as "surely" or "certainly." Truth includes the concept of acting in a way that is reliable and faithful. Jesus revealed God's truth in the words that he spoke. God's word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made. The word "certainty" refers to a truth about which one can be certain that it is true.

Translation Suggestions:

Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine." Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle." The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted." The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable." To "accept the truth" could be translated as "believe what is true about God."

(See also: [believe](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

1 Corinthians 05:6-8 1 John 01:5-7 1 John 02:08 3 John 01:08 Acts 26:24-26 Colossians 01:06 Genesis 47:29-31 James 01:18 James 03:14 James 05:19 Jeremiah 04:02 John 01:9 John 01:16-18 John 01:51 John 03:31-33 Joshua 07:19-21 Lamentations 05:19-22 Matthew 08:10 Matthew 12:17 Psalm 026:1-3 Revelation 01:19-20 Revelation 15:3-4

Word Data:

Strong's: H530, H543, H551, H571, H3330, H5229, H6664, H6965, H7187, H7189, G225, G226, G227, G228, G230, G281, G803, G804, G1103, G3483, G4103, G4137, G5198, G5199

Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

trust

Related Ideas:

entrust, trustworthiness, trustworthy

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. For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

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 09:22-24 1 Timothy 04:09 Hosea 10:12-13 Isaiah 31:1-2 Nehemiah 13:13 Psalm 031:05 Titus 03:8

Word Data:

Strong's: H530, H539, H540, H571, H982, H1556, H2620, H3176, H4009, H4268, H7365, G1679, G3860, G3982, G4100, G4103

Forms Found in the English ULB:

entrust, entrusted, entrusting, trust, trusted, trusting, trusts, trustworthiness, trustworthy

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: [robe](#))

Bible References:

Daniel 03:21-23 Isaiah 22:21 Leviticus 08:12-13 Luke 03:11 Mark 06:7-9 Matthew 10:10

Word Data:

Strong's: H2243, H3801, H6361, G5509

Forms Found in the English ULB:

tunic, tunics

turn

Related Ideas:

apostasy, apostate

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

The term "turn" can also mean "turn around" to look behind or to face a different direction. To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away." To "turn away from" something can mean either to stop doing it or to not start doing it. To "turn away from" someone means either to refuse to have anything to do with him or to reject him. To "turn toward" someone means to look directly at that person. To "turn and leave" or "turn his back to leave" means to "go away." To "turn back to" means to "start doing something again." To "turn away from" means to "stop doing something." To "avoid" something is to stay away from it. "Apostasy" is the act of turning away from God. An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God. The term "apostate" describes people who have turned away from God.

Translation Suggestions:

Depending on the context, "turn" can be translated as "change direction" or "go" or "move." In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop." The phrase "turn away from God" could be translated as "stop worshipping God." The phrase "turn back to God" could be translated as "start worshipping God again." When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat." Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshipping" them. When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them. The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their

children again." The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me." "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities." The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: [false god](#), [leprosy](#), [worship](#))

Bible References:

1 Kings 11:02 Acts 07:42 Acts 11:21 Jeremiah 36:1-3 Luke 01:17 Malachi 04:06 Revelation 11:06

Word Data:

Strong's: H541, H2015, H2017, H2186, H2559, H3363, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G3179, G3313, G3329, G3344, G3346, G4762, G5157, G5290

Forms Found in the English ULB:

acts of apostasy, apostasy, apostate, turn, turn ... away, turned, turned ... away, turned ... away ... in disgust, turned ... back, turning, turning ... away, turns, turns ... away, turns ... away from

understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something. To understand someone can also mean to know how that person is feeling. A person who is "without understanding" does not understand. 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." "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way. "Craftiness" is understanding used for evil. An "intelligent" person thinks clearly and learns quickly. To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: [believe](#), [know](#), [wise](#))

Bible References:

Job 34:16-17 Luke 02:47 Luke 08:10 Matthew 13:12 Matthew 13:14 Proverbs 03:05

Word Data:

Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

vine

Related Ideas:

grapevine

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 also: [grape](#), [vineyard](#))

Bible References:

Genesis 40:09 Genesis 49:11 John 15:01 Luke 22:18 Mark 12:03 Matthew 21:35-37

Word Data:

Strong's: H5139, H1612, H8321, G288, G290, G1009

Forms Found in the English ULB:

grapevine, vine, vines

vision

Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that

God shows people in order to give them a message.

Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep. God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special." Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: [dream](#))

Bible References:

Acts 09:10-12 Acts 10:3-6 Acts 10:11 Acts 12:9-10 Luke 01:22 Luke 24:23 Matthew 17:9-10

Word Data:

Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Forms Found in the English ULB:

vision, visions

voice

Related Ideas:

rumbling, sound

Definition:

The term "voice" refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

God is said to use his voice, even though he doesn't have a voice in the same way a human being does. This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...." To "hear someone's voice" could also be translated as "hear someone speaking." Sometimes the word "voice" is used for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: [call](#), [proclaim](#), [splendor](#))

Bible References:

John 05:36-38 Luke 01:42 Luke 09:35 Matthew 03:17 Matthew 12:19

Word Data:

Strong's: H6963, H7032, H7445, H8193, G2906, G5456

Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

walk

Definition:

The term "walk" is often used in a figurative sense to mean "live."

"Enoch walked with God" means that Enoch lived in a close relationship with God. To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God. To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will." When God says he will "walk among" his people, it means that he is living among them or closely interacting with them. To "walk contrary to" means to live or behave in a way that is against something or someone. To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

It is best to translate "walk" literally, as long as the correct meaning will be understood. Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave." The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you." To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands." The phrase "walked with God" could be translated as, "lived in close relationship with God by obeying and honoring him."

(See also: [Holy Spirit](#), [honor](#))

Bible References:

1 John 01:07 1 Kings 02:04 Colossians 02:07 Galatians 05:25 Genesis 17:01 Isaiah 02:05 Jeremiah 13:10 Micah 04:02

Word Data:

Strong's: H1869, H1980, H1981, H3212, H4108, G1704, G4043, G4748

Forms Found in the English ULB:

walk, walk around, walked, walking, walking around, walks

water

Definition:

In addition to its primary meaning, "water" also often refers to a body of water, such as an ocean, sea, lake, or river.

The term "waters" refers to bodies of water or many sources of water. The term "waters" can also be a general reference to a large amount of water. To "water" livestock and other animals means to provide water for them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from. The phrase "draw water" means "pull water up from a well with a bucket."

Translation Suggestions:

"Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used. When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.

Depending on the context, the term "waters" or "many waters" could be translated as "great suffering (that surrounds you like water)" or "overwhelming difficulties (like a flood of water)" or "large amounts of water."

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

Acts 08:36-38 Exodus 14:21 John 04:10 John 04:14 John 04:15 Matthew 14:28-30

Word Data:

Strong's: H2222, H3384, H4325, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Forms Found in the English ULB:

water, watered, watering, waters

week

Related Ideas:

sevens

Definition:

The term "week" literally refers to a period of time lasting seven days.

In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday. In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.

The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."

The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: [Pentecost](#))

Bible References:

Acts 20:7-8 Deuteronomy 16:09 Leviticus 23:15-16

Word Data:

Strong's: H7620, G4521

Forms Found in the English ULB:

sevens, week, weeks

well

Related Ideas:

cistern

Definition:

The terms "well" and "cistern" refer to two different kinds of sources for water in Bible times.

A well is a deep hole dug into the ground so that underground water can flow into it. A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water. Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out. Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof. Wells were often located where they could be accessed by several families or a whole community. Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict. Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface. Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah. 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.

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."

(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: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

Forms Found in the English ULB:

cistern, cisterns, well, wells

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 03:17 Matthew 03:12 Matthew 13:26

Word Data:

Strong's: H1250, H2406, G4621

Forms Found in the English ULB:

wheat

wine

Related Ideas:

new wine, wineskin

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.

Translation Suggestions:

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." Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

1 Timothy 05:23 Genesis 09:21 Genesis 49:12 John 02:3-5 John 02:10 Matthew 09:17 Matthew 11:18

smashed

Word Data:

Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Forms Found in the English ULB:

new wine, wine, wines, wineskin, wineskins

wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that.

"Wisdom" is the understanding and practice of what is true and morally right.

Being wise includes the ability to make good decisions, especially choosing to do what pleases God. People become wise by listening to God and humbly obeying his will. A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience. "Sound wisdom" is wisdom that enables people who have it to succeed in doing good. In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

Translation Suggestions:

Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing." "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment." It is best to translate "wise" and "wisdom" in such a way that they are different terms from

other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

Acts 06:03 Colossians 03:15-17 Exodus 31:06 Genesis 03:06 Isaiah 19:12 Jeremiah 18:18 Matthew 07:24

Word Data:

Strong's: H998, H1350, H1847, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3925 H6195, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429

Forms Found in the English ULB:

sound wisdom, wisdom, wise, wisely, wiser, wisest

wolf

Related Ideas:

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 11:07 John 10:11-13 Luke 10:03 Matthew 07:15 Zephaniah 03:03

Word Data:

Strong's: H2061, H3611, G3074

Forms Found in the English ULB:

wild dogs, wolf, wolves

womb

Related Ideas:

pregnant

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. 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. A woman is pregnant" if she has a baby growing in her womb."

Picture showing location of a Womb:

[](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/w/Womb.png)

Bible References:

Genesis 25:23 Genesis 25:24-26 Genesis 38:27-28 Genesis 49:25 Luke 02:21 Luke 11:27 Luke 23:29 Matthew 19:12

Word Data:

Strong's: H990, H2030, H4578, H7356, H7358, G1064, G2836, G3388

Forms Found in the English ULB:

pregnant, womb, wombs

word

Definition:

A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

An example of this is when the angel told Zechariah, "You did not believe my words," which means, "You did not believe what I said." Sometimes "word" refers to speech in general, such as "powerful in word and deed" which means "powerful in speech and behavior." Often in the Bible "the word" refers to everything God has said or commanded, as in "the word of God" or "the word of truth." A very special use of this term is when Jesus is called "the Word." For these last two meanings, see [word of God](#)

Translation Suggestions:

Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: [word of God](#))

Bible References:

2 Timothy 04:02 Acts 08:04 Colossians 04:03 James 01:18 Jeremiah 27:04 John 01:03 John 01:14 Luke 08:15 Matthew 02:08 Matthew 07:27

Word Data:

Strong's: H561, H562, H565, H1697, H1703, H2656, H2706, H4405, H4406, H7878, H8052, G518, G1024, G1310, G3054, G3055, G3056, G4086, G4487, G5023, G5537, G5542

Forms Found in the English ULB:

word, words, message, messages

word of God

Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it. The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible. Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word). In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus. This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."

It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."

The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people.

This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."

The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."

When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.

When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."

"Word of truth" could be translated as "God's true message" or "God's word, which is true."

It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), [word](#), [Yahweh](#))

Bible References:

Genesis 15:01 1 Kings 13:01 Jeremiah 36:1-3 Luke 08:11 John 05:39 Acts 06:02 Acts 12:24 Romans 01:02 2 Corinthians 06:07 Ephesians 01:13 2 Timothy 03:16 James 01:18 James 02:8-9

Word Data:

Strong's: H561, H565, H1697, H3068, G3056, G4487

Forms Found in the English ULB:

God's word, God's words, his words, my word, scripture, scriptures, word of God, word of Yahweh, word of the Lord, word of truth, words of God, writings

work

Related Ideas:

act, deed, fellow worker

Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds." The Holy Spirit empowers believers to do good works, which are also called "good fruit." The term "work" can also refer to "service" or "ministry." People are not saved by their good works; they are saved through faith in Jesus. The term "fellow worker" means someone who does a ministry along with someone else.

Translation Suggestions:

Other ways to translate "works" or "deeds" could be "actions" or "things that are done." When referring to God's "works" or "deeds" and the "work of his hands," these expressions could also be translated as "miracles" or "mighty acts" or "amazing things he does." The expression "the work of God" could be translated as "the things that God is doing" or "the miracles God does" or "the amazing things that God does" or "everything God has accomplished." The expression "your work in the Lord" could also be translated as "what you do for the Lord." The expression "examine your own work" could also be translated as "make sure what you are doing is God's will" or "make sure that what you are doing pleases God." The expression "the work of the Holy Spirit" could be translated as "the empowering of the Holy Spirit" or "the ministry of the Holy Spirit" or "the things that the Holy Spirit does."

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

1 John 03:12 Acts 02:8-11 Daniel 04:37 Exodus 34:10-11 Galatians 02:15-16 James 02:17 Matthew 16:27-28 Micah 02:07

Romans 03:28 Titus 03:4-5

Word Data:

Strong's: H1576, H4399, H4566, H4567, H4611, H4639, H4659, H5673, H5949, H5998, H6213, H6466, H6468, G1754, G2038, G2040, G2041, G2716, G3173

Forms Found in the English ULB:

act, action, actions, activities, acts, deed, deeds, fellow worker, fellow workers, work, works
world

Related Ideas:

universe, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them. In many contexts, "world" actually means "people in the world." Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God. The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts. People and things characterized by these values are said to be "worldly."

Translation Suggestions:

Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world." The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there." Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..." Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world." The phrase "saying these things in the world" can be translated as "saying these things to the people of the world." In other contexts, "in the world" could also be translated as "living among the people of the world" or "living among ungodly people."

(See also: [corrupt](#), [heaven](#), [Rome](#), [godly](#))

Bible References:

1 John 02:15 1 John 04:05 1 John 05:05 John 01:29 Matthew 13:36-39

Word Data:

Strong's: H776, H2309, H2465, H2717, H5769, H8398, G165, G1093, G2886, G2889, G3625

Forms Found in the English ULB:

universe, world, world's, worldly
worship

Related Ideas:

worshiper

Definition:

To "worship" means to honor, praise and obey someone, especially God.

When the Israelites worshiped God, it often included sacrificing an animal on an altar. Often people bow down when they worship someone. Some people worshiped false gods.

Translation Suggestions:

The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey." In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: [sacrifice](#), [praise](#), [honor](#))

Bible References:

Chapter 21

Colossians 02:18-19 Deuteronomy 29:18 Exodus 03:11-12 Luke 04:07 Matthew 02:02 Matthew 02:08

Word Data:

Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worthy

Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

Being "worthy" is related to being valuable or having importance. To do something "worthily" means to do something in a worthy way. To be "unworthy" means to not be deserving of any honor or recognition. To be "worthless" means to not have any purpose or value. To "nullify" something is to make it worth nothing.

Translation Suggestions:

"Worthy" could be translated as "deserving" or "important" or "valuable." The word "worth" could be translated as "value" or "importance." The phrase to "have worth" could also be translated as to "be valuable" or to "be important." The phrase "is worth more than" could be translated as "is more valuable than." Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving." The term "worthless" could be translated as "with no value" or "with no purpose" or "worth nothing."

(See also: [honor](#))

Bible References:

2 Samuel 22:04 2 Thessalonians 01:11-12 Acts 13:25 Acts 25:25-27 Acts 26:31 Colossians 01:9-10 Jeremiah 08:19 Mark 01:07 Matthew 03:10-12 Philippians 01:25-27

Word Data:

Strong's: H457, H1100, H2428, H3276, H3644, H4242, H4373, H4392, H4592, H4941, H5541, H6994, H7385, H7386, H7723, H7939, H8602, G96, G514, G515, G516, G888, G1777, G2425, G2480, G2661, G3152, G4186, G5092

Forms Found in the English ULB:

deserve, deserved, deserves, deserving, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

wrath

Related Ideas:

furios, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

In the Bible, "wrath" usually refers to God's anger toward those who sin against him. The "wrath of God" can also refer to his judgment and punishment for sin. God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger." When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: [judge](#), [sin](#))

Bible References:

1 Thessalonians 01:8-10 1 Timothy 02:8-10 Luke 03:7 Luke 21:23 Matthew 03:07 Revelation 14:10 Romans 01:18 Romans 05:09

Word Data:

Strong's: H639, H2194, H2195, H2197, H2534, H2740, H3707, H5678, H7107, H7109, H7110, H7267, G2205, G2372, G3709

Forms Found in the English ULB:

furios, fury, wrath

wrong

Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

Wrongdoing is the act of doing what is wrong. It can also refer to a behavior that is wrong. The term "defraud" means to illegally take money from someone by lying to them. Another word for this is "cheat." The terms "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure." The term "mistreat"

means to act badly or roughly toward someone, causing physical or emotional harm to that person. Depending on the context, these terms could also be translated as "do wrong to" or "treat unjustly" or "cause harm to" or "treat in a harmful way" or "injure."

Bible References:

Acts 07:26 Exodus 22:21 Genesis 16:05 Luke 06:28 Matthew 20:13-14 Psalms 071:13

Word Data:

Strong's: H205, H816, H2248, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4347, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H5932, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7686, H8133, H8267, H8295, H8604, G91, G92, G93, G264, G824, G983, G984, G1536, G1651, G1727, G1908, G2556, G2559, G2607, G3076, G3077, G3762, G4122, G4550, G5195, G5196

Forms Found in the English ULB:

defraud, hurt, hurting, hurts, mistreat, mistreated, wrong, wrongdoer, wrongdoing, wronged, wrongfully, wronging, wrongs

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 12 months, based on the amount of time it takes for the earth to travel around the sun. In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 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 08:01 Exodus 12:02

Word Data:

Strong's: H7620, H8140, H8141, G1763, G2094

Forms Found in the English ULB:

year, years
