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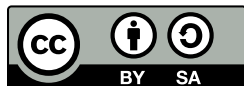
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# John

## Chapter 1

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

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

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

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

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

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

<sup>14</sup> 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. <sup>15</sup> 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.'"

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

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

<sup>19</sup> This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" <sup>20</sup> He confessed—he did not deny, but confessed—"I am not the Christ." <sup>21</sup> 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."

<sup>22</sup> 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?" <sup>23</sup> He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

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

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

<sup>29</sup> 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!" <sup>30</sup> This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' <sup>31</sup> I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water."

<sup>32</sup> John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. <sup>33</sup> 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.' <sup>34</sup> I have both seen and testified that this is the Son of God."

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

<sup>37</sup> His two disciples heard him say this and they followed Jesus. <sup>38</sup> 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?" <sup>39</sup> 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.

<sup>40</sup> One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter. <sup>41</sup> He first found his own brother Simon and said to him, "We have found the Messiah" (which is translated "Christ"). <sup>42</sup> 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").

<sup>43</sup> The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me." <sup>44</sup> Now Philip

was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> 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."

<sup>46</sup> Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!" <sup>48</sup> 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."

<sup>49</sup> Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> 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." <sup>51</sup> 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."

## Chapter 1

<sup>1</sup> Ku luberyeberey wabbairewo Kigambo, Kigambo n'abba awali Katonda, Kigambo n'abba Katonda. <sup>2</sup> Oyo eyabbairewo ku luberyeberey awali Katonda. <sup>3</sup> Ebintu byonabyona byakoleibwe ku bw'oyo; era awatabbaire iye tewaakoleibwe kintu ne kimu ekyakoleibwe. <sup>4</sup> Obulamu bwabbaire mu niye; obulamu ne bubba omusana gw'abantu. <sup>5</sup> Omusana ne gwaka mu ndikirirya, so endikirirya teyagutegeire. <sup>6</sup> Wabonekere omuntu, Katonda, gwe yatumire, eriina lye Yokaana. <sup>7</sup> Oyo yaizire olw'okutegeezategeez eby'omusana, bonnabona abaikirirye ku bubwe. <sup>8</sup> Oyo ti niye musana, wabula okutegeezategeez eby'omusana. <sup>9</sup> Wabbairewo omusana ogw'amazima ogwakira buli muntu, nga gwiza mu nsi. <sup>10</sup> Yabbaire mu nsi, ensi yakoleibwe ku bubwe, era ensi teyagutegeire. <sup>11</sup> Yaizire mu matwale ge, naye ababbaire mu matwale ge tebaamusembezereye. <sup>12</sup> Naye bonabona abaamusembezereye yabawaire obuyinza okufuuka abaana ba Katonda, niibo abaikirirye eriina lye: <sup>13</sup> abatazaaliibwe musaayi, waire okutaka kw'omubiri, waire okutaka kw'omuntu, naye abazaaliibwe Katonda. <sup>14</sup> Kigambo n'afuuka omubiri, n'abaaku gye tuli (ne tubona ekitiibwa kye, ekitiibwa ng'eky'oyo eyazaaliibwe omumu yenka Itawaisu), ng'aizwire ekisa n'amazima. <sup>15</sup> Yokaana n'amutegeezategeez n'atumulira waigulu ng'atumula nti Oyo niye gwenakobere nti Aiza enyuma wange ansinga nze: kubanga niye yabbaire ow'oluberebereye ku nze. <sup>16</sup> Kubanga ku kwizula kwe ife fenafena kwe twaweweibwe, n'ekisa mu kifo ky'ekisa. <sup>17</sup> Kubanga amateeka gaaweweibwe ku bwa Musa; ekisa n'amazima byabbairewo ku bwa Yesu Kristo. <sup>18</sup> Wabula eyabbaire aboine ku Katonda wonawona; Omwana eyazaaliirwe omumu yenka, aba mu kifubba kya Itawaisu, oyo yamutegezereye. <sup>19</sup> Kuno niikwo kutegeezategeez kwa Yokaana, Abayudaaya abaaviire e Yerusalemi bwe bamutumiire bakabona n'Abaleevi okumubuulya nti niuwe ani? <sup>20</sup> N'ayatula, n'ateegaana; n'ayatula nti Ti ninze Kristo. <sup>21</sup> Ne bamubuulya nti Kale iwe oli yani? oli Eriya? N'akoba nti Ti ninze iye. Niwe nabbi odi? N'airamu nti Bbe. <sup>22</sup> Awo ne bamukoba nti oli yani? tubairemu abatutumire. Weeyeta yani? <sup>23</sup> N'akoba nti Nze ndi idoboozi ly'omuntu ayatumulire waigulu mu idungu nti Mulunamy ologuudo lwa Mukama, nga nabbi Isaaya bwe yatumwire. <sup>24</sup> Abaatumiibwe babbaire bo mu Bafalisaayo. <sup>25</sup> Ne bamubuulya, ne bamukoba nti Oba iwe toli Kristo, oba Eriya, oba nabbi oli, kale kiki ekikubatizisia? <sup>26</sup> Yokaana n'abairamu, ng'akoba nti Nze mbatiza n'amaizi: wakati mu imwe ayemereire omuntu gwe mutamaite, <sup>27</sup> aiza enyuma wange, so nzena tinsaanira kusumulula lukoba lwe ngaito ye. <sup>28</sup> Ebyo byakoleirwe Besaniya, eitale wa Yoludaani, Yokaana gye yabatiziranga. <sup>29</sup> Olunaku olw'okubiri n'abona Yesu ng'aiza gy'ali, n'akoba nti Bona, Omwana gw'entama gwa Katonda, atoolawo ebibbiibi by'ensi!

<sup>30</sup> oyo gwe nabakobere nti Enyuma wange eizayo omuntu ansinga: kubanga iye yabbaire ow'oluberebereye ku nze. <sup>31</sup> Nzeena tinamumaite: naye ayoleseibwe Isiraeri, kyenaviire ngiza nga mbatiza n'amaizi. <sup>32</sup> Yokaana n'ategeezategeez ng'akoba nti Naboine Omwoyo ng'ava mu igulu ng'eiyemba; n'abba ku iye. <sup>33</sup> Nzena tinamumanyire: naye eyantumire okubatiza n'amaizi, niye yankobere nti Gw'olibona Omwoyo ng'aika ng'abba ku iye, oyo niye abatiza n'Omwoyo Omutukuvu. <sup>34</sup> Nzeena ne mbona, ne ntegeezategeez nti oyo niye Omwana wa Katonda. <sup>35</sup> Olunaku olwaiririire ate Yokaana yabbaire ayemerire n'ab'oku bayigirizwa be babiri; <sup>36</sup> n'aliringira Yesu ng'atambula, n'akoba nti Bona, Omwana gw'entama gwa Katonda! <sup>37</sup> Abayigirizwa abo ababiri ne bawulira ng'atumula, ne basengererera Yesu. <sup>38</sup> Yesu n'akyuka n'ababona nga bamusengererera, n'abakoba nti Musagira ki? Ne bamukoba nti Labbi (amakulu gaakyo bwe kitegeezebwa nti Omwegeresya), ogona waina? <sup>39</sup> N'abakoba nti Mwize, mwabonayo. Ne baiza ne babona w'agona; ne bagona ewuwe olunaku olwo: obwire bwabbaire nga saawa ye ikumi. <sup>40</sup> Andereya, mugande wa Simooni Peetero, niye omumu ku babbaire ababiri abawuliire Yokaana ng'atumula, ne bamusengererera. <sup>41</sup> iye n'asooka okubona mugande Simooni, n'amukoba nti Tuboine Kristo, amakulu gaakyo bwe kitegeezebwa nti Eyafukibwaku amafuta. <sup>42</sup> N'amuleeta eri Yesu. Yesu n'amulingirira, n'akoba nti Niwe Simooni omwana wa Yokaana: wayetebwanga Keefa, (amakulu gaalyo bwe litegeezebwa nti Peetero). <sup>43</sup> Olunaku olwairireku yatakire okuvaayo okwaba e Galiraaya, n'abona Firipo: Yesu n'amukoba nti Nsengererera. <sup>44</sup> Naye Firipo yabbaire w'e Besusayida, mu kibuga kya Andereya no Peetero. <sup>45</sup> Firipo n'abona Nasanayiri n'amukoba nti Tuboine oyo Musa gwe yawandiikire mu mateeka na banabbi, Yesu, omwana wa Yusufu, ow'e Nazaaleesi. <sup>46</sup> Nasanayiri n'amukoba nti Mu Nazaaleesi musobola okuvaamu ekintu ekisa? Firipo n'amukoba nti Iza obone. <sup>47</sup> Yesu n'abona Nasanayiri ng'aiza gy'ali, n'amutumulaku nti Bona Omuisiraeri dala, abulamu bukuusa! <sup>48</sup> Nasanayiri n'amukoba nti Wantegeereire waina? Yesu n'airamu n'amukoba nti Firipo bw'abaire akaali kukweta, bw'obabaire mu mutiini, ne nkubona. <sup>49</sup> Nassanayiri n'amwiramu nti Labbi, niwe Mwana wa Katonda: niwe Kabaka wa

## Chapter 2

Isiraeri.<sup>50</sup> Yesu n'airamu n'amukoba nti Kubanga nkukobere nti nkuboine mu mutiini oikirirye? olibona ebikulu okusinga ebyo.<sup>51</sup> N'amukoba nti Dala dala mbakoba nti Mulibona eigulu nga libikukire, na bamalayika ba Katonda nga baniina era nga baikira ku Mwana w'omuntu.

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### Chapter 2

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

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

<sup>6</sup> Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretres.<sup>7</sup> Jesus said to them, "Fill the water pots with water." So they filled them up to the brim.<sup>8</sup> Then he told the servants, "Take some out now and take it to the head waiter." So they did.

<sup>9</sup> 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<sup>10</sup> 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."

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

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

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

<sup>15</sup> 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.<sup>16</sup> To the pigeon sellers he said, "Take these things away from here. Stop making the house of my Father a marketplace."

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

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

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

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

However, he was speaking about the temple of his body.<sup>22</sup> 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.

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

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

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### Chapter 2

<sup>1</sup> Olunaku olw'okusatu, ne wabba embaga ey'obugole mu Kaana eky'e Galiraaya; ne maye wa Yesu yabbairero; <sup>2</sup> Yesu ne bamweta n'abayigirizwa be ku mbaga. <sup>3</sup> Naye omwenge bwe gwagwaweirwo, maye wa Yesu n'amukoba nti Babula nvinyu. <sup>4</sup> Yesu n'amukoba nti Omukali, Onvunaana ki? ekiseera kyange kikaali kutuuka. <sup>5</sup> Maya n'akoba abaweereza nti Kyeyabakoba kyonakonya, kye mubbe mukole. <sup>6</sup> Waaliwo amasuwa ag'amabbale mukaaga, agaateekeibwewo olw'empisa ey'okutukiiza kw'Abayudaaya, buli limu nga livaamu ensuwa nga ibiri oba isatu. <sup>7</sup> Yesu n'abakoba nti Amasuwa mugaizulye amaizi. Ne bagaizulya okutuusia ku migo. <sup>8</sup> N'abakoba nti Musene atyanu, mutwalire omugabuli w'embaga. Ne bamutwalira. <sup>9</sup> Awo omugabuli w'embaga bwe yalegere ku maizi agafuukire envinyu, n'atamanya gy'eviire (naye abaweereza abaasena amaizi baamanyire), omugabuli w'embaga n'ayeta akweire omugole, <sup>10</sup> n'amugamba nti Buli muntu asooka kuteekawo nvinyu nsa; naye abantu bwe baikuta, kaisi n'ateekawo embbiibi: naye iwe ogisire ensa okutuusia atyanu. <sup>11</sup> Kano niiko kabonero Yesu ke yasookeiraku okukola mu Kaana eky'e Galiraaya, n'abonesia ekitiibwa kye; abayigirizwa be ne bamwikirirya. <sup>12</sup> Awo oluvanyuma lw'ekyo n'aserengeta e Kaperunawumu, iye no maye na bagande be n'abayigirizwa be: ne bamalayo enaku ti nyingi. <sup>13</sup> Okubitaku okw'Abayudaaya kwabbairero kuli kumpi okutuuka, Yesu n'ayambuka e Yelusaalemi. <sup>14</sup> N'asanga mu yeekaalu abatunda ente n'entama n'amayemba, n'abawaanyisa efeeza nga batyaime: <sup>15</sup> n'afuula emiguwa olukoba, n'ababbinga bonabona mu yeekaalu, n'entama n'ente; n'ayiwa efeeza egy'abawaanyisa efeeza, n'afuundika embaawo gyaabwe; <sup>16</sup> n'akoba ababbairero batunda amayemba nti Mutoolewo ebintu bino: mulee kufuula nyumba ya Itawange nyumba ya buguli. <sup>17</sup> Abayigirizwa be ne baijukira nga kyawandiikiibwe nti eiyaali bw'enyumba yo bulindya. <sup>18</sup> Awo Abayudaaya ne bairamu ne bamukoba nti Kabonero ki k'otwolesia akakukozesia bino? <sup>19</sup> Yesu n'airamu n'abakoba nti Mumenye yeekaalu eno, nzeena ndigizimbira enaku isatu. <sup>20</sup> Awo Abayudaaya ne

batumula nti Yeekaalu eno yazimbiurwe emyaka ana mu mukaaga, naawe oligizimbira enaku isatu? <sup>21</sup> Naye yatumwire ku yeekaalu ya mubiri gwe. <sup>22</sup> Awo bwe yazuukiziibwe mu bafu, abayigirizwa be ne baijukira nti yatumwire ekyo; ne bakikirirya ebyawandiikibwa, n'ekigambo Yesu kye yayatumwire. <sup>23</sup> Awo bwe yabbaire mu Yerusaalemi ku Kubitaku, ku mbaga, bangi ne baikirirya eriina lye, bwe baboine obubonero bwe bwe yakolere. <sup>24</sup> Naye Yesu n'atabeeyabiziamu kubanga yategeire bonabona, <sup>25</sup> era teyeetaagire muntu yenayena okutegeezza eby'abantu; kubanga iye mwene yategeire ebyabbaire mu bantu.

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Chapter 3

<sup>1</sup> Now there was a Pharisee whose name was Nicodemus, a Jewish leader. <sup>2</sup> 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."

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

<sup>4</sup> 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?"

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

<sup>7</sup> Do not be amazed that I said to you, 'You must be born again.' <sup>8</sup> 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."

<sup>9</sup> Nicodemus replied and said to him, "How can these things be?" <sup>10</sup> Jesus answered and said to him, "Are you a teacher of Israel, and yet you do not understand these things? <sup>11</sup> 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.

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

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

<sup>16</sup> "For God so loved the world, that he gave his only Son, that whoever believes in him will not perish but have eternal life. <sup>17</sup> 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. <sup>18</sup> 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.

<sup>19</sup> 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. <sup>20</sup> For everyone who does evil hates the light, and does not come to the light, so that his deeds will not be exposed. <sup>21</sup> 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."

<sup>22</sup> After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized. <sup>23</sup> 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, <sup>24</sup> for John had not yet been thrown in prison.

<sup>25</sup> Then there arose a dispute between some of John's disciples and a Jew about ceremonial washing. <sup>26</sup> 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."

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

<sup>29</sup> 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. <sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> "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. <sup>32</sup> He testifies about what he has seen and heard, but no one accepts his testimony. <sup>33</sup> He who has received his testimony has confirmed that God is true.

<sup>34</sup> For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. <sup>35</sup> The Father loves the Son and has given all things into his hand. <sup>36</sup> 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."

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<sup>1</sup> Awo wabbairero omuntu ow'omu Bafalisaayo, eriina lye Nikoodemu, mwami mu Bayudaaya: <sup>2</sup> oyo n'aiza gy'ali obwire, n'amukoba nti Labbi, tumaite nti oli mwegeesya eyaviire eri Katonda: kubanga wabula muntu ayinza okukola obubonero buno bw'okola iwe, wabula Katonda ng'ali naye. <sup>3</sup> Yesu n'airamu n'amukoba nti Dala dala nkukoba nti Omuntu bw'atazaalibwa mulundi gwo kubiri tasobola kubona bwakabaka bwa Katonda. <sup>4</sup> Nikoodemu n'amugamba nti Omuntu asobola atya okuzaalibwa bw'abba nga mukaire? asobola okuyingira mu kida kya maye omulundi ogw'okubiri, n'azaalibwa? <sup>5</sup> Yesu n'airamu nti Dala dala nkukoba nti omuntu bw'atazaalibwa maizi no Mwoyo, tasobola kuyingira mu bwakabaka bwa Katonda. <sup>6</sup> Ekizaalibwa omubiri kibba mubiri; n'ekizaalibwa Omwoyo kiba mwoyo. <sup>7</sup> Teweewuunya kubanga nkukobere nti Kibagwanira okuzaalibwa omulundi ogw'okubiri. <sup>8</sup> Empewo ekuntira gy'etaka, n'owulira okuwuuma kw'ayo, naye tomaite gy'eva, waire gy'eyaba: atyo bw'abba buli muntu yenayena azaalibwa Omwoyo. <sup>9</sup> Nikoodemu n'airamu n'amukoba nti Ebyo bisoboka bitya okubbawo? <sup>10</sup> Yesu n'airamu n'amukoba nti Iwe omwegeesya wa Isiraeri, n'ototegeera ebyo? <sup>11</sup> Dala dala nkukoba nti Tutumula kye tumaite, tutegeeza kye twaboine; so temwikirirya kutegeeza kwaisu. <sup>12</sup> Bwe mbakobeire eby'ensi, ne mutaikirirya, mulikirirya mutya bwe naabakobera eby'omu gulu? <sup>13</sup> Wabula muntu eyabbaire aniniire mu gulu, wabula eyaviire mu igulu, niye Mwana w'omuntu ali mu igulu. <sup>14</sup> Nga Musa bwe yawanikire omusota mu idungu, kityo n'Omwana w'omuntu kimugwanira okuwanikibwa: <sup>15</sup> buli muntu yenayena amwikirirya abbe n'obulamu obutawaawo mu iye. <sup>16</sup> Kubanga Katonda bwe yayatakire, ensi ati, n'okuwaayo n'awaayo Omwana we eyazaalibwe omumu yenka buli muntu yenayena amwikirirya aleke okugota, naye abbe n'obulamu obutawaawo. <sup>17</sup> Kubanga Katonda teyatumire Mwana we mu nsi, okusalira ensi omusango; naye ensi erokokere ku iye. <sup>18</sup> Amwikirirya tegumusinga: atamwikirirya gumalire okumusinga, kubanga taikirirya liina lya Mwana eyazaalibwe omumu yenka owa Katonda. <sup>19</sup> Guno niigwo musango kubanga omusana gwizire mu nsi, abantu ne bataka endikirirya okusinga omusana; kubanga ebikolwa byabwe byabbaire bibbiibi. <sup>20</sup> Kubanga buli muntu yenayena akola ebitala akyawa omusana, so taiza eri omusana, ebikolwa bye bireke okunenyezebwa. <sup>21</sup> Naye akola amazima aiza eri omusana ebikolwa bye biboneke nga byakoleiwe mu Katonda. <sup>22</sup> Oluvanyuma lw'ebyo Yesu n'aiza n'abayigirizwa be mu nsi y'e Buyudaaya; n'alwayo nabo, n'abatiza. <sup>23</sup> Naye Yokaana yabbaire ng'abatiriza mu Enoni okumpi n'e Salimu, kubanga niyo eri amaizi amaangi: ne baizanga, na babatizibwanga. <sup>24</sup> Kubanga Yokaana yabbaire nga akaali kutekebwa mu ikomera. <sup>25</sup> Abayigirizwa ba Yokaana n'Omuyudaaya ne babba n'empaka, mu bigambo eby'okutukuzia. <sup>26</sup> Ne baiza eri Yokaana, ne bamukoba nti Labbi, odi eyabbaire naiwe emitala wa Yoludaani, gwe wategeezerye, bona, oyo abatiza; n'abantu bonabona baiza gy'ali. <sup>27</sup> Yokaana n'airamu n'akoba nti Omuntu tasobola kuganya kigambo kyonakyaona wabula ng'akomoleibwe okuva mu igulu. <sup>28</sup> Imwe beene muli bajulirwa bange nga natumwire nti Yi ninze Kristo, naye nga natumiibwe kumutangira. <sup>29</sup> Alina omugole niye akwa: naye omukwano gw'oyo akwa, ayemerera ng'amuwulira, asanyukira inu eidoboozi ly'oyo akwa: kale eisanyu lyange eryo lituukiriire. <sup>30</sup> Iye kimugwanira okukula, naye nze okutoowala. <sup>31</sup> Ava mu igulu niye afuga byonabyona; ow'omu nsi abba wo mu nsi, atumula byo mu nsi: ava mu igulu niye afuga byonabyona. <sup>32</sup> Kye yaboine era kye yawuliire ky'ategeeza; so wabula muntu aikirirya kutegeeza kwe. <sup>33</sup> aikirirya okutegeeza kwe, ng'atekereku akabonero ke nti Katonda wa mazima. <sup>34</sup> Kubanga Katonda gwe yatumire atumula bigambo bya Katonda: kubanga, bw'agaba Omwoyo, tamupima. <sup>35</sup> Itawaisu ataka Omwana, era yamuware byonabyona mu mukono gwe. <sup>36</sup> Aikirirya Omwana alina obulamu obutawaawo; naye ataikirirya Mwana, talibona obulamu, naye obusungu bwa Katonda bubba ku iye.

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

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

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

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

<sup>9</sup> 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.

<sup>10</sup> 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."

<sup>11</sup> 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?" <sup>12</sup> 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?"

<sup>13</sup> Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, <sup>14</sup> but whoever drinks from the

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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."

<sup>15</sup> 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."

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

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

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

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

<sup>21</sup> 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. <sup>22</sup> You worship what you do not know. We worship what we know, for salvation is from the Jews.

<sup>23</sup> 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. <sup>24</sup> God is Spirit, and the people who worship him must worship in spirit and truth."

<sup>25</sup> 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."

<sup>26</sup> Jesus said to her, "I am he, the one speaking to you."

<sup>27</sup> 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?"

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

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

<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work. <sup>35</sup> 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! <sup>36</sup> He who is harvesting receives wages and gathers fruit for everlasting life, so that he who sows and he who reaps may rejoice together.

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

<sup>39</sup> 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." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

<sup>41</sup> Many more believed because of his word. <sup>42</sup> 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."

<sup>43</sup> After those two days, he departed from there for Galilee. <sup>44</sup> For Jesus himself declared that a prophet has no honor in his own country. <sup>45</sup> 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.

<sup>46</sup> 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. <sup>47</sup> 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.

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

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



<sup>53</sup> 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. <sup>54</sup> This was the second sign that Jesus did when he came out of Judea to Galilee.

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<sup>1</sup> Awo Mukama waisu bwe yategeire nga Abafalisaayo bawuliire nti Yesu ayegeresya era nti abatiza bangi okusinga Yokaana, <sup>2</sup> (naye Yesu mwene teyabatizire, wabula abayigirizwa be), <sup>3</sup> n'ava mu Buyudaaya, n'ayaba e Galiraaya ate. <sup>4</sup> Era kyamugwaniire okubita mu Samaliya. <sup>5</sup> Awo n'atuuka mu kibuga eky'e Samaliya, kye beeta Sukali, ekiriraine olusuku Yakobo lwe yawaire omwana we Yusufu: <sup>6</sup> era mwabbairemu ensulo ya Yakobo. Awo Yesu yabbaire akoowere olugendo, n'amala gatyamiraawo ku nsulo, obwire nga saawa mukaaga. <sup>7</sup> Omukali Omusamaliya n'aiza okusena amaizi: Yesu n'amukoba nti Mpa nywe. <sup>8</sup> Kubanga abayigirizwa be babbaire baabire mu kibuga okugula emere. <sup>9</sup> Awo Omukali Omusamaliya n'amukoba nti Iwe Omuyudaaya, kiki ekikusabya okunywa eri nze Omukali Omusamaliya? (Kubanga Abayudaaya nga tebatabagana na Basamaliya.) <sup>10</sup> Yesu n'airamu n'amukoba nti Singa obbbaire omaite ekirabo kya Katonda n'oyo akukoba nti Mpa nywe bw'ali, iwe wandimusabire, yeena yandikuwaire amaizi amalamu. <sup>11</sup> Omukali n'amukoba nti Sebo, obula kyo kusenyesya, n'ensilo mpanvu: kale otola wa amaizi ago amalamu? <sup>12</sup> Iwe oli mukulu okusinga zeiza waisu Yakobo, eyatuwaire ensulo eno, eyanywangamu iye n'abaana be n'ensolo gye? <sup>13</sup> Yesu n'airamu n'amukoba nti Buli muntu yenayena anywa amaizi gano enyonta erimuluma ate: <sup>14</sup> naye anywa amaizi ago nze ge ndimuwa enyonta terimulumira dala emirembe gyonagya; naye amaizi ge ndimuwa gafuukanga mukati mu iye ensulo y'amaizi nga gakulukuta okutuuka ku bulamu obutawaawo. <sup>15</sup> Omukali n'amukoba nti Sebo, mpa amaizi ago, enyonta ereke okunumanga, n'okukoma nkome okutambula olugendo luno lwonawona okusenanga. <sup>16</sup> Yesu n'amukoba nti Yaba oyete ibaawo, oire wano. <sup>17</sup> Omukali n'airamu n'amukoba nti Mbula ibawaange. Yesu n'amukoba nti Otumwire kusa nti Mbula ibawaange; <sup>18</sup> kubanga wabbaire n'abaibaawo bataanu, naye gw'olinaye atyanu ti ibaawo: ekyo ky'otumwire mazima. <sup>19</sup> Omukali n'amukoba nti Sebo, mbona nti oli nabbi. <sup>20</sup> Bazeiza baisu baasinzizianga ku lusozi luno; mwena mukoba nti Yerusalemi niiky ekifo ekigwana okusinziangamu. <sup>21</sup> Yesu n'amukoba nti Omukyala, ngikirirya, ekiseera kiiza kye batalisinziziangamu Itawaisu ku lusozi luno waire mu Yerusalemi. <sup>22</sup> Imwe musinza kye mutamaite; ife tusinza kye tumaite; kubanga obulokozi buva mu Buyudaaya. <sup>23</sup> Naye ekiseera kiiza, era kituukire, abasinza amazima lwe bamusinzizianga Itawaisu mu mwoyo n'amazima: kubanga Itawaisu asagira abali ng'abo okubba ab'okumusinzanga. <sup>24</sup> Katonda niigwo Mwoyo: n'abo abamusinza kibagwanira okusinzianga mu mwoyo n'amazima. <sup>25</sup> Omukali n'amukoba nti Maite nga Kristo aiza (gwe beeta Eyafukiibweku amafuta): iye bw'aliiza alitukobera ebigambo byonabyona. <sup>26</sup> Yesu n'amukoba nti Ninze ono atumula naiwe. <sup>27</sup> Amangu ago abayigirizwa be ne baiza; ne beewuunya kubanga abbaire atumula n'omukali: naye wabula muntu eyakobere nti Osagira ki? oba nti Kiki ekikutumula naye? <sup>28</sup> Awo Omukali n'aleka ensuwa ye, n'ayaba mu kibuga, n'abuulira abantu nti <sup>29</sup> Mwizee mubone omuntu ankobere bye nakolanga byonabyona: ayinza okuba nga niye Kristo? <sup>30</sup> Ne baviire mu kibuga, ne baiza gy'ali. <sup>31</sup> Mu kiseera ekyo abayigirizwa babbaire nga bamwegayirira nga bakoba nti Labbi, Iya. <sup>32</sup> Naye n'abakoba nti Nina ekyokulya kye ndya kye mutamaite. <sup>33</sup> Awo abayigirizwa ne batumula bonka na bonka nti Waliwo omuntu amuleeteire ekyokulya? <sup>34</sup> Yesu n'abakoba nti Ekyokulya kyange, niikwo kukolanga eyantumire by'ataka n'okutuukirirya omulimu gwe. <sup>35</sup> Imwe temutumula nti Esigaireyo emyezi ina okukungula kaisi kutuuke? Bona, mbakoba nti Muyimusie amaiso mubone enimiro nga gimaze okutukula okukungulibwa. <sup>36</sup> Akungula aweebwa empeera, n'akujaanya ebibala olw'obulamu obutawaawo; asiga n'akungula basanyukire wamu. <sup>37</sup> Kubanga ekigambo kino bwe kiri kityo eky'amazima nti Asiga gondi, n'akungula gondi. <sup>38</sup> Nze nabatumire okukungula kye mutaatengejeire: abandi baakolere emirimu, mweena musingire emirimu gyabwe. <sup>39</sup> Ab'omu kibuga omwo Abasamaliya bangi ku ibo abaamwikiriirye olw'ekigambo ky'omukali, eyategeezerye nti Ankombera bye nakolanga byonabyona. <sup>40</sup> Awo Abasamaliya bwe baatuukire w'ali ne bamwegayirira abbe nabo: n'agonayo enaku ibiri. <sup>41</sup> Bangi inu ne beeyongera okwikirirya olw'ekigambo kye, <sup>42</sup> ne bakoba omukali nti Atyanu twikiriirye, ti lwo kutumula kwo kwonka: kubanga twewuliriire fenka, n'okutegeera tutegeire nga mazima ono niye Mulokozi w'ensi. <sup>43</sup> Enaku egyo eibiri bwe gyabitirewo, n'avaayo n'ayaba e Galiraaya. <sup>44</sup> Kubanga Yesu mwene yategeezere nti Nabbi mu nsi y'ewaabwe tebamuteekamu kitiibwa. <sup>45</sup> Awo bwe yatuukire e Galiraaya, Abagaliraaya ne bamusemberya, bwe baboine byonabyona bye yakoleire e Yerusalemi ku mbaga: kubanga boona baabire ku mbaga. <sup>46</sup> Awo n'aiza ate ku Kaana eky'e Galiraaya, mwe yafuuliire amaizi envinyu. Era yabbaireyo omukungu wa kabaka, eyabbaire omwana we omulenzi yabbaire alwaire mu Kaperunawumu. <sup>47</sup> Oyo bwe yawulire nti Yesu aviire e Buyudaaya ng'atuukire e Galiraaya, n'aiza gy'ali, n'amwegayirira aserengete awonye omwana we; kubanga yabbaire ng'ayaba kufa. <sup>48</sup> Awo Yesu n'amukoba nti Bwe mutalibona bubonero n'eb' amagero temulikirirya n'akatono. <sup>49</sup> Omukungu n'amukoba nti Sebo, serengeta akaana kange nga kakaali kufa. <sup>50</sup> Yesu n'amukoba nti Yaba; omwana wo mulamu. Omuntu oyo n'aikirirya ekigambo Yesu ky'amukobere, n'ayaba. <sup>51</sup> Bwe yabbaire ng'akaali aserengeta, abaidu be ne bamusisinkana ne batumula nti omwana we mulamu. <sup>52</sup> Awo n'ababuulirirya esaawa mwe yaisuukire. Awo ne bamukoba nti Izo obwire nga saawa yo musanvu omusuuya ne gumuwonako. <sup>53</sup> Awo Itaaye n'ategeera nti mu saawa eyo Yesu mwe yamukobeire nti Omwana wo mulamu: iye n'aikirirya n'enyumba ye yonayona. <sup>54</sup> Kano niiko kabonero ak'okubiri ate Yesu ke yakolere bwe yaviire e Buyudaaya okwiza e Galiraaya.

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<sup>1</sup> After this there was a Jewish festival, and Jesus went up to Jerusalem. <sup>2</sup> 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. <sup>3</sup> A large number of people who were sick, blind, lame, or paralyzed were lying there. <sup>1</sup> <sup>4</sup> <sup>2</sup>

<sup>5</sup> A certain man was there who had been sick for thirty-eight years. <sup>6</sup> 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?"

<sup>7</sup> 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." <sup>8</sup> Jesus said to him, "Get up, take up your bed, and walk."

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

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

<sup>12</sup> They asked him, "Who is the man that said to you, 'Pick it up and walk?'" <sup>13</sup> 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.

<sup>14</sup> 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." <sup>15</sup> The man went away and reported to the Jews that it was Jesus who had made him healthy.

<sup>16</sup> Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath. <sup>17</sup> Jesus replied to them, "My Father is working even now, and I, too, am working." <sup>18</sup> 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.

<sup>19</sup> 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. <sup>20</sup> 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.

<sup>21</sup> For as the Father raises the dead and gives them life, so also the Son gives life to anyone he wishes. <sup>22</sup> For the Father judges no one, but he has given all judgment to the Son <sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> "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.

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

<sup>28</sup> Do not be amazed at this, for there is a time coming in which everyone who is in the tombs will hear his voice <sup>29</sup> 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.

<sup>30</sup> "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. <sup>31</sup> If I should testify about myself, my testimony would not be true. <sup>32</sup> There is another who testifies about me, and I know that the testimony that he gives about me is true.

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

<sup>36</sup> 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. <sup>37</sup> The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. <sup>38</sup> You do not have his word remaining in you, for you are not believing in the one whom he has sent.

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

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

<sup>43</sup> 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. <sup>44</sup> How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God?

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

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

<sup>2</sup>The 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 .

## Chapter 5

<sup>1</sup> Oluvanyuma lw'ebyo ne wabba embaga y'Abayudaaya; Yesu n'ayambuka ku Yerusaalemi. <sup>2</sup> Naye mu Yerusaalemi awali omulyango gw'entama wabbairawo ekidiba, kye beetta mu Lwebbulaniya Besesuda, nga kiriku ebigangu bitaano. <sup>3</sup> Mu ebyo mwagalamirangamu ekibiina ky'abalwaire, abaduka b'amaizo, abaleme, abakoozimbi, nga balindirira amaizi okubbimba: <sup>4</sup> kubanga malayika yaikanga mu kidiba mu biseera ebimu n'abbimbisia amaizi: oyo eyasookanga okwabamu, ng'amaizi gamalire okubbimba, yawonanga obulwaire bwe bwe yabbanga nabwo. <sup>5</sup> Ne wabbaawo omuntu eyabbairere n'endwaire nga yaakamala emyaka asatu mu munaana. <sup>6</sup> Yesu bwe yaboine oyo ng'agalamire, n'ategeera nga yaakamala enaku nyingi, n'amukoba nti Otaka okubba omulamu? <sup>7</sup> Omulwaire n'amwiramu nti Sebo, mbula muntu ansuula mu kidiba amaizi we geeserera: nze we ngizira, ogondi ng'ansookere okwikamu. <sup>8</sup> Yesu n'amukoba nti Golokoka, weetike ekitanda kyo, otambule. <sup>9</sup> Amangu ago omuntu n'abba mulamu ne yeetika ekitanda kye, n'atambula. Naye olunaku olwo lwabbairere lwa sabbiiti. <sup>10</sup> Awo Abayudaaya ne bamukoba oyo awonyezeibwe nti atyanu sabbiiti, muzizo we okwetika ekitanda kyo. <sup>11</sup> Naye n'abairamu nti Odi amponyere naye ankobere nti Weetikke ekitanda kyo otambule. <sup>12</sup> Ne bamubuulya nti Omuntu oyo naye ani eyakobere nti Weetike otambule? <sup>13</sup> Naye eyawonere nga tamaite bw'ali: kubanga Yesu yabbairere amalire okwaba, abantu ababbairere mu kifo kidi nga bangi. <sup>14</sup> Oluvanyuma lw'ebyo Yesu n'amubona mu yeekaalu, n'amukoba nti Bona, oli mulamu: toyoononanga ate, ekigambo ekisinga obubbiibi kiree okukubbaaku. <sup>15</sup> Omuntu oyo n'ayaba n'abulira Abayudaaya nti Yesu naye yamponyere. <sup>16</sup> Awo Abayudaaya kyebaviire bayiganya Yesu kubanga yakoleire ebyo ku sabbiiti. <sup>17</sup> Naye Yesu n'abairamu nti Itawange akola okutuusia atyanu, nzena nkola. <sup>18</sup> Awo Abayudaaya kyebaviire beeyongerera okusala amagezi okumwita kubanga tasoberye sabbiiti yonka, era naye yayetere Katonda Itaaye iye, nga yeefuula eyekankana no Katonda. <sup>19</sup> Awo Yesu n'airamu n'abakoba nti Dala dala mbakoba nti Omwana tasobola yenka kukola kintu, bw'atabonera ku Itaaye ng'akola: kubanga iye by'akola byonabyona, n'Omwana by'akola atyo. <sup>20</sup> Kubanga Itawange ataka Omwana, amulaga byonabyona by'akola mwene; era alimulaga emirimu eminene egisinga egyo imwe mwewuunye. <sup>21</sup> Kubanga Itawange bw'azuukizira abafu n'abawa obulamu, atyo n'Omwana abawa obulamu bonnabona b'ataka okuwa. <sup>22</sup> Kubanga Itawange n'okusala tasalira muntu musango, naye yawaire Omwana okusala omusango gwonagwona; <sup>23</sup> bonnabona bateekengamu Omwana ekitiibwa, nga bwe bateekamu Itawange ekitiibwa. Atatekamu Mwana kitiibwa, nga tateekamu kitiibwa Itaaye eyamutumire. <sup>24</sup> Ddlala dala mbakoba nti Awulira ekigambo kyange, n'aikirirya oyo eyantumire, alina obulamu obutawaawo, so taliiza mu musango, naye ng'aviire mu kufa okutuuka mu bulamu. <sup>25</sup> Dala dala mbakoba nti Ekiseera kiiza era kiriwo atyanu abafu lwe baliwulira eidoboozi ly'Omwana wa Katoada, boona abaliwulira balibba balamu. <sup>26</sup> Kubanga Itawange bw'alina obulamu mu iye, atyo bwe yawaire Omwana okubba n'obulamu mu iye; <sup>27</sup> era yamuware obuyinza okusala omusango, kubanga naye omwana w'omuntu. <sup>28</sup> Temwewuunya ekyo: kubanga ekiseera kiza bonnabona abali mu ntaana lwe baliwulira eidoboozi lye,

<sup>29</sup> ne bavaamu; abo abaakolanga ebisa balizuukirira obulamu; n'abo abaakolanga ebitasaana balizuukirira omusango. <sup>30</sup> Nze tinsobola kukola kintu ku bwange: nga bwe mpulira, bwe nsala: n'omusango gwe nsala gwe nsonga; kubanga tinsagira bye ntaka nze, wabula eyantumire by'ataka. <sup>31</sup> Bwe neetegeeza ebyange nze, okutegeeza kwange ti kwa mazima. <sup>32</sup> Waliwo ogondi ategeeza ebyange; nzena maite nti ebyange by'ategeeza bya mazima. <sup>33</sup> Imwe mwatumiire Yokaana yeen n'ategeeza amazima. <sup>34</sup> Naye okutegeeza kw'omuntu tikwiririrya nze: naye ntumula ebyo imwe mulokoke. <sup>35</sup> Oyo yabbairere tabaaza eyaka, emasamasa, mweena mwatakire ekiseera kitono okusanyukira okutangaala kwe. <sup>36</sup> Naye okutegeeza kwe nina niikwo kukulu okusinga okwa Yokaana: kubanga emirimu Itawange gye yampaire okutuukirirya, emirimu gyeene gye nkola, niigyo egitegeeza ebyange nga Itawange naye yantumire. <sup>37</sup> Era Itawange eyantumire oyo naye yategeezere ebyange. Temwawuliire eidoboozi lye n'akatono, waire okubona ekifaananyi kye. <sup>38</sup> So mubula kigambo kye nga kibba mu imwe: kubanga oyo gwe yatumiire temumukirirya. <sup>39</sup> Munsagira mu byawandiikiibwe, kubanga imwe mulowooza nti mu ibyo mulina obulamu obutawaawo; n'ebyo niibyo ebitegeeza ebyange; <sup>40</sup> era temwagala kwiza gye ndi okubba n'obulamu. <sup>41</sup> Timpeebwa bantu kitiibwa. <sup>42</sup> Naye mbategeire imwe ng'okutaka kwa Katonda kubabulamu. <sup>43</sup> Nze naizire mu liina lya Itawange, naye temwansembezere; ogondi bw'aliiza mu liina lye ku bubwe mulimusembezia. <sup>44</sup> Imwe musobola mutya okwikirirya bwe mutaka okuweebwa ekitiibwa mwenka na mwenka ne mutasagira kitiibwa ekiva eri Katonda ali omumu yenka? <sup>45</sup> Temulowooza nti nze ndibaloopa eri Itawange: gyalibaloopa, naye Musa gwe musubira. <sup>46</sup> Kuba singa mwikirirya Musa, nzena mwandikikirirya; kubanga yampandiikaku nze. <sup>47</sup> Naye bwe mutaikirirya oyo bye yawandikire, mulikirirya mutya ebigambo byange?

## Chapter 6

<sup>1</sup> After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup> A great crowd

was following him because they saw the signs that he was doing on those who were sick. <sup>3</sup> Jesus went up the mountain and there he sat down with his disciples.

<sup>4</sup> (Now the Passover, the Jewish festival, was near.) <sup>5</sup> 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?" <sup>6</sup> (But Jesus said this to test Philip, for he himself knew what he was going to do.)

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

<sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost."

<sup>13</sup> So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. <sup>14</sup> Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." <sup>15</sup> 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.

<sup>16</sup> When it became evening, his disciples went down to the sea. <sup>17</sup> 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. <sup>18</sup> A strong wind was blowing, and the sea was getting rough.

<sup>19</sup> 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. <sup>20</sup> But he said to them, "It is I! Do not be afraid." <sup>21</sup> Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

<sup>22</sup> 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. <sup>23</sup> 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.

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

<sup>26</sup> 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. <sup>27</sup> 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."

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

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

<sup>32</sup> 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. <sup>33</sup> For the bread of God is that which comes down from heaven and gives life to the world." <sup>34</sup> So they said to him, "Sir, give us this bread always."

<sup>35</sup> 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. <sup>36</sup> But I told you that indeed you have seen me, and you do not believe. <sup>37</sup> Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out.

<sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> 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. <sup>40</sup> 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."

<sup>41</sup> Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." <sup>42</sup> 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?'"

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

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

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

<sup>50</sup> This is the bread which comes down from heaven, so that a person may eat some of it and not die. <sup>51</sup> 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."

<sup>52</sup> The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" <sup>53</sup> 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.

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

<sup>57</sup> 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. <sup>58</sup> 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." <sup>59</sup> But Jesus said these things in the synagogue while he was teaching in Capernaum.

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

<sup>62</sup> Then what if you should see the Son of Man going up to where he was before? <sup>63</sup> 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.

<sup>64</sup> 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. <sup>65</sup> 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."

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

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

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

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## Chapter 6

<sup>1</sup> Oluvanyuma lw'ebyo Yesu n'ayaba emitala w'enyanza ey'e Galiraaya ey'e Tiberiya. <sup>2</sup> Ekibiina ekinene ne kimusengererya kubanga bataka obubonero bwe yakolere ku balwaire. <sup>3</sup> Yesu n'aniina ku lusozi n'atyama eyo n'abayigirizwa be. <sup>4</sup> N'Okubitaku, embaga y'Abayudaaya, kwabbaire kuli kumpi okutuuka. <sup>5</sup> Awo Yesu n'ayimusia amaiso, n'abona ekibiina ekinene nga kiiza gy'ali, n'akoba Firipo nti Twagula waina emere, bano gye baalya? <sup>6</sup> Yatumwire atyo kumukema, ng'amaite yenka ky'ayaba okukola. <sup>7</sup> Firipo n'amwiramu nti Emere egulibwa dinaali ebibiri teebabune, buli muntu okulyaku akatono. <sup>8</sup> Ogondi ku bayigirizwa be, niye Andereya mugande wa Simooni Peetero, n'amukoba nti <sup>9</sup> Waliwo omulenzi wano alina emigaati itaano egya sayiri n'ebyenyanza bibiri; naye bino byabagasa ki abenkanire awo obungi? <sup>10</sup> Yesu n'akoba nti Mutyamise abantu. Era wabbairewo omwido mungi mu kifo ekyo. Awo abasaiza ne batyama, omuwendo ng'enkumi itaano. <sup>11</sup> Awo Yesu n'atoola emigaati; ne yeebalya; n'agabira badi abatyaime; n'ebyenyanza atyo nga bwe batakirere. <sup>12</sup> Bwe baikutire n'akoba abayigirizwa be nti Mukunjaanye obukunkumuka obusigairewo, waleke okubula ekintu. <sup>13</sup> Awo ne babukunjaanya ne baizulya ebiibo ikumi na bibiri n'obukunkumuka obw'emigaati etaano egya sayiri, badi abaliire bwe baalemerwe. <sup>14</sup> Awo abantu bwe baboine akabonero ke yakolere, ne bakoba nti Mazima ono niye nabbi oyo aiza mu nsi. <sup>15</sup> Awo Yesu bwe yategeire nga baaba okwiza okumukwata, bamufuule kabaka, n'airayo ate ku lusozi yenka. <sup>16</sup> Naye obwire bwe bwawungeire, abayigirizwa be ne baserengeta ku nyanza; <sup>17</sup> ne basaabala mu lyato, babbaire bawunguka enyanza okwaba e Kaperunawumu. N'obwire bwabbaire buzibire nga no Yesu akaali kutuuka gye bali. <sup>18</sup> Enyanza n'esiikuuka, omuyaga mungi nga gukunta. <sup>19</sup> Awo bwe baamalire okuvuga esutadyo abiri mu taanu, oba asatu, ne babona Yesu ng'atambulira ku nyanza, ng'asemberera eryato; ne batya. <sup>20</sup> Naye n'abakoba nti Niize ono, temutya. <sup>21</sup> Awo ne baikirira okumuyingira mu lyato; amangu ago eryato ne ligoba ku itale gye babbaire baaba. <sup>22</sup> Olunaku olw'okubiri, ekibiina ekyabbaire kyemereire eitale w'enyanza bwe baboine nga ebulayo lyato kindi, wabula erimu, era nga no Yesu tasaabaire wamu mu lyato n'abayigirizwa be, naye abayigirizwa be nga baaba bonka, <sup>23</sup> (naye amaato gaava e Tiberiya nga gagoba kumpi ne gye baaliire emigaati Mukama waisu bwe yamalire okwebalya): <sup>24</sup> awo ekibiina bwe baboine nga Yesu abulayo, waire abayigirizwa be, ibo beene ne basaabala mu maato gadi ne baiza e Kaperunawumu, nga basagira Yesu. <sup>25</sup> Bwe baamuboneire emitala w'enyanza ne bamukoba nti Labbi, oizire di wano? <sup>26</sup> Yesu n'abairamu n'akoba nti Ddla dala mbakoba nti Munsagira ti kubanga mwaboine obubonero naye kubanga mwaliire ku migaati ne mwikuta. <sup>27</sup> Temukolerera kyokulya ekiwaawo, naye ekyokulya ekirwawo okutuuka ku bulamu obutawaawo, Omwana w'omuntu ky'alibawa: kubanga Itawaisu niye Katonda amutekereku oyo akabonero. <sup>28</sup> Awo ne bamukoba nti Tukole tutya okukola emirimu gya Katonda? <sup>29</sup> Yesu n'airamu n'abakoba nti Guno niigwo mulimu gwa

Katonda, okwikirirya oyo gwe yatumire.<sup>30</sup> Awo ne bamukoba nti Kale kabonero ki iwe k'okola, tubone, twikirirye? okola mulimu ki? <sup>31</sup> Bazeiza baisu baliiranga emaanu mu idungu; nga bwe kyawandiikiibwe nti Yabawaire emere okulya eyaviire mu igulu. <sup>32</sup> Awo Yesu n'abakoba nti Dala dala mbakoba nti Musa ti niye yabawaire emere eyaviire mu igulu; naye Itange niye yabawaire emere ey'amazima eva mu igulu. <sup>33</sup> Kubanga emere ya Katonda niye eyo eva mu igulu ereetera ensi obulamu. <sup>34</sup> Awo ne bamugamba nti Mukama waisu, tuwenga bulijjo emmere eyo. <sup>35</sup> Yesu n'abakoba nti Ninze mere ey'obulamu: aiza gye ndi enjala terimuluma, anjikirirya enyonta terimuluma n'akatono. <sup>36</sup> Naye n'abakoba nti mumboine, era temwikirirya. <sup>37</sup> Buli Itawange gw'ampaire, aliiza gye ndi: ayaizire gye ndi tundimubbingira wanza n'akatono. <sup>38</sup> Kubanga ti naviire mu igulu kukola kye ntaka nze, wabula odi eyantumire ky'ataka. <sup>39</sup> Eyantumire ky'ataka kino mu bonnabona be yampaire aleke okungota n'omumu naye muzuukirirye ku lunaku olw'enkomerero. <sup>40</sup> Kubanga Itawange ky'ataka kye kino buli muntu yenayena abona Omwana n'amwikirirya abbe n'obulamu obutawaawo; nzeena ndimuzuukirirya ku lunaku olw'enkomerero. <sup>41</sup> Awo Abayudaaya ne bamwemulugunyira kubanga yakobere nti Niize mere eyaviire mu igulu. <sup>42</sup> Ne bakoba nti Ono ti niye Yesu omwana wa Yusufu, gwe tumaiteku Itaaye no maye? Atyanu akoba atya nti Naviire mu igulu? <sup>43</sup> Yesu n'airamu n'abakoba nti Temwemulugunya mwenka na mwenka. <sup>44</sup> Wabula asobola kwiza gye ndi Itawange eyantumire bw'atamuwalula; ndimuzuukirizia ku lunaku olw'enkomerero. <sup>45</sup> Kyawandiikiibwe mu banabbi nti Ne bonnabona balyegeresebwa Katonda. Buli eyawuliire Itawange n'ayega, aiza gye ndi. <sup>46</sup> Ti kubanga waliwo omuntu eyabbaire aboine ku Kitange, wabula eyaviire eri Katonda, oyo niye yaboine Itawange. <sup>47</sup> Dala dala mbagamba nti Aikirirya alina obulamu obutawaawo. <sup>48</sup> Niize mere ey'obulamu. <sup>49</sup> Bazeiza banyu baaliiranga emaanu mu idungu, ne bafa. <sup>50</sup> Eno niye emere eyaviire mu igulu, omuntu agiryeku, aleke okufa. <sup>51</sup> Niize mere enamu eyaviire mu igulu: omuntu bw'alya ku mere eno alibba mulamu emirembe n'emirembe: era emere gye ndigaba niigwo mubiri gwange, olw'obulamu bw'ensi. <sup>52</sup> Awo Abayudaaya ne bawakana bonka na bonka, nga bakoba nti Ono asobola atya okutuwa omubiri gwe okugulya? <sup>53</sup> Awo Yesu n'abakoba nti Dala dala mbakoba nti Bwe mutalya mubiri gwo Mwana wo muntu ne munywa omusaayi gwe, mubula bulamu mu imwe. <sup>54</sup> Alya omubiri gwange, era anywa omusaayi gwange, alina obulamu obutawaawo; nzeena ndimuzuukirizia ku lunaku olw'enkomerero. <sup>55</sup> Kubanga omubiri gwange niikyo kyokulya dala, n'omusaayi gwange niikyo kyokunywa dala. <sup>56</sup> Alya omubiri gwange, era anywa omusaayi gwange, abba mu nze, nzeena mu iye. <sup>57</sup> Nga Itawange omulamu bwe yantumire, nzeena bwe ndi omulamu ku bwa Itawange; atyo andya niye alibba omulamu ku bwange. <sup>58</sup> Eno niye emere eyaviire mu igulu: ti nga bazeiza baisu bwe baliire ne bafa: alya emere eno alibba mulamu emirembe n'emirembe. <sup>59</sup> Ebyo yabutumuliire mu ikunjaaniro ng'ayegeresya mu Kaperunawumu. <sup>60</sup> Awo bangi ab'omu bayigirizwa be bwe baawuliire ne bakoba nti Ekigambo ekyo kizibu; yani ayinza okukiwulisisya? <sup>61</sup> Naye Yesu bwe yamanyire mukati mu iye nti abayigirizwa be beemulugunyira kino, n'abagamba nti Kino kibeestitalya? <sup>62</sup> kale kiribba kitya bwe mulibona Omwana w'omuntu ng'aliina gye yabbaire oluberyeberye? <sup>63</sup> Omwoyo gwe guleeta obulamu; omubiri gubulaku kye gugasa: ebigambo bye mbakobere niigwo mwoyo, bwe bulamu. <sup>64</sup> Naye waliwo abandi mu imwe abataikirirya. Kubanga Yesu yamanyire okuva ku luberyeberye abataikirirya bwe babbaire, era n'ayaba okumulyamu olukwe bw'ali. <sup>65</sup> N'akoba nti kyenviire mbakoba nti Wabula asobola kwiza gye ndi bw'atakiweweibwe Itawange. <sup>66</sup> Ab'oku bayigirizwa be bangi kyebaviire bairirira, ne batairayo kutambulira wamu naye ate. <sup>67</sup> Awo Yesu n'akoba eikumi n'ababiri nti Era mweena mutaka okwaba? <sup>68</sup> Simooni Peetero n'airamu nti Mukama waisu, twayaba eri yani? Olina ebigambo eby'obulamu obutawaawo. <sup>69</sup> Feena twikirirya ne tutegeera nga iwe oli Mutukuvu wa Katonda. <sup>70</sup> Yesu n'abairamu nti Ti niinze nabalondere imwe eikumi n'ababiri, era omumu ku imwe niye setaani? <sup>71</sup> Yatumwire ku Yuda omwana wa Simooni Isukalyoti, kubanga niye yabbaire ayaba kumulyamu olukwe, niye omumu ku ikumi n'ababiri.

## Chapter 7

<sup>1</sup> 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. <sup>2</sup> Now the Jewish Festival of Shelters was near.

<sup>3</sup> 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. <sup>4</sup> No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world."

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

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

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

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

<sup>14</sup> When the festival was already half over, Jesus went up into the temple and began to teach. <sup>15</sup> Then the Jews marveled,

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saying, "How does this man know so much? He has never been educated." <sup>16</sup> Jesus answered them and said, "My teaching is not mine, but is of him who sent me.

<sup>17</sup> If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. <sup>18</sup> 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.

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

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

<sup>23</sup> 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?" <sup>24</sup> Do not judge according to appearance, but judge righteously."

<sup>25</sup> Some of them from Jerusalem said, "Is not this the one they seek to kill?" <sup>26</sup> 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? <sup>27</sup> Yet we know where this one is from. But when the Christ comes, no one will know where he is from."

<sup>28</sup> 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. <sup>29</sup> I know him because I come from him and he sent me."

<sup>30</sup> They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. <sup>31</sup> 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?" <sup>32</sup> The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him.

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

<sup>35</sup> 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?" <sup>36</sup> 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'?"

<sup>37</sup> 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. <sup>38</sup> He who believes in me, just as the scripture says, rivers of living water will flow from his belly."

<sup>39</sup> 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.

<sup>40</sup> Some of the crowd, when they heard these words, said, "This is indeed the prophet." <sup>41</sup> Others said, "This is the Christ." But some said, "Does the Christ come from Galilee?" <sup>42</sup> Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?"

<sup>43</sup> So there arose a division in the crowds because of him. <sup>44</sup> Some of them would have arrested him, but no one laid hands on him.

<sup>45</sup> Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" <sup>46</sup> The officers answered, "Never has anyone spoken like this."

<sup>47</sup> So the Pharisees answered them, "Have you also been deceived?" <sup>48</sup> Have any of the rulers believed in him, or any of the Pharisees?" <sup>49</sup> But this crowd that does not know the law, they are cursed."

<sup>50</sup> Nicodemus (one of the Pharisees, who came to him earlier) said to them, <sup>51</sup> "Does our law judge a man before hearing from him and knowing what he does?" <sup>52</sup> They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

<sup>53</sup> <sup>1</sup> [Then everyone went to his own house.

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<sup>1</sup>The best ancient copies do not have John 7:53-8:11.

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<sup>1</sup> Oluvanyuma lw'ebyo Yesu n'atambula mu Galiraaya: kubanga teyatakire kutambula mu Buyudaaya kubanga Abayudaaya babbaire basala amagezi okumwita. <sup>2</sup> Naye embaga y'Abayudaaya yabbaire erikumpi okutuuka, niyo ey'ensiisira. <sup>3</sup> Awo bagande ne bamukoba nti va wano, oyabe e Buyudaaya, abayigirizwa ibo boona babone emirirnu gyo gy'okola. <sup>4</sup> Kubanga wabula akolera kigambo mu kyama wabula nga yeena omwene ataka amanyike mu lwatu. Bw'okola ebyo, weeyoleke eri ensi. <sup>5</sup> Kubanga na bagande be tebamwikiriirye. <sup>6</sup> Awo Yesu n'abakoba nti Ekiseera kyange kikaali



kutuuka; naye ekiseera kyanyu enaku gyonagyona kibbeerawo nga kyeteekereteekere. <sup>7</sup> Ensi tesobola kukyawa imwe; naye ekyawa ninze, kubanga nze ntegeeza ebyayo nti emirimu gyayo mibbiibi. <sup>8</sup> Imwe mwambuke ku mbaga: nze nkaali kwambuka ku mbaga eno; kubanga ekiseera kyange kikaali kutuukirizibwa. <sup>9</sup> Bwe yamalire okukoba ebyo n'asigala e Galiraaya. <sup>10</sup> Naye bagande be bwe baamalire okwambuka ku mbaga, yeena n'ayambuka, ti lwatu, naye nga mu kyama. <sup>11</sup> Awo Abayudaaya ne bamusagira ku mbaga, ne bakoba nti Ali waina? <sup>12</sup> Ne wabba okumuunyamuunya kungi mu bibiina. Abandi ne bakoba ku iye nti Musa; abandi ne bakoba nti Bbe, naye agotya ekibiina. <sup>13</sup> Naye tebabbaire yamutumwireku lwatu kubanga baatiire Abayudaaya. <sup>14</sup> Awo mu mbaga wakati Yesu n'ayambuka ku yeekaalu, n'ayegeresya. <sup>15</sup> Abayudaaya ne beewuunya ne bakoba nti Ono amanya atya okusoma nga tayigirizibwangaku? <sup>16</sup> Awo Yesu n'abairamu n'akoba nti Okwegeresya kwange ti kwange, naye kw'odi eyantumire. <sup>17</sup> Omuntu bw'ataka okukola odi by'ataka, alitegeera okwegeresya kuno oba nga kwaviire eri Katonda, oba nga nze ntumula bya magezi gange. <sup>18</sup> Atumula eby'amagezi ge, asagira ekitiibwa kye iye: naye asagira ekitiibwa ky'oyo eyamutumire, oyo wa mazima, so obutali butuukirivu bubula mu iye. <sup>19</sup> Musa teyabawaire mateeka, so mu imwe akwata akwata amateeka? Musalira ki amagezi okungita? <sup>20</sup> Ekibiina ne bairamu nti Oliku dayimooni: yani asala amagezi okukwita? <sup>21</sup> Yesu n'airamu n'akoba nti Nakola omulimu gumu, naimwe mwenamwena mwewunya. <sup>22</sup> Musa kyekyaviire abawa okukomola (ti kubanga kwa Musa naye kwa bazeiza); no ku sabbiiti mukomola omuntu. <sup>23</sup> Omuntu bw'akomolebwa ku sabbiiti, amateeka ga Musa galeke okusoba; munsunguwalira kubanga nafuula omuntu omulamu dala ku sabbiiti? <sup>24</sup> Temusalanga musango okusinziira ku mboneka, naye musalanga omusango ogw'ensonga. <sup>25</sup> Awo abamu ab'omu Yerusaalemi ne bakoba nti Imwe basagira okwita ti niiye oyo? <sup>26</sup> Naye, bona, atumula lwatu, so babulireku kye bamukoba. Abakulu bamanyire dala ng'ono niiye Kristo? <sup>27</sup> Naye ono timaite gy'ava: naye Kristo bw'aiza, wabula ategeera gy'ava. <sup>28</sup> Awo Yesu n'atumulira waigulu mu yeekaalu ng'abegeresya n'akoba nti Nze mumaite, era ne gye nva mumaiteyo; nzeena tinaizire ku bwange nzenka, naye odi eyantumire niiye wa mazima, gwe mutamaite imwe. <sup>29</sup> Nze mumaite; kubanga Naviire gy'ali, era niiye yantumire. <sup>30</sup> Awo badi ne basala amagezi okumukwata, naye tewabbaire eyamuteekereku omukono, kubanga ekiseera kye kyabbaire nga kikaali kutuuka. <sup>31</sup> Naye bangi ab'omu kibiina ne bamwikirirya; ne bakoba nti Kristo bw'aliza, alikola obubonero bungi okusinga ono bwe yakolere? <sup>32</sup> Abafalisaayo ne bawulira ekibiina nga bamwemuunyamuunyaamu batyo; bakabona abakulu n'Abafalisaayo ne batuma abambowa okumukwata. <sup>33</sup> Awo Yesu n'akoba nti Esigaireyo eibbanga itono nga nkaali naimwe, kaisi njabe gy'ali eyantumire. <sup>34</sup> Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo. <sup>35</sup> Awo Abayudaaya ne batumulagana bonka na bonka nti Ono ataka kwaba wa, waisu gye tutamubonera? ataka kwaba eri abo abaasaansaaniire mu Bayonaani, ayegeresye Abayonaani? <sup>36</sup> Kigambo ki ekyo ky'akoba nti Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo? <sup>37</sup> Naye ku lunaku olw'enkomerero, niilwo lukulu olw'embaga, Yesu yayemerera n'atumulira waigulu, n'akoba nti Omuntu bw'alumwa enyonta, aize gye ndi anywe. <sup>38</sup> Aikikirya nze, ng'ekyawandiikibwa bwe kikoba nti emiiga gy'amaizi amalamu girifuluma mu kida kye. <sup>39</sup> Ekyo yakiwuliire ku Mwoyo, gwe babbaire baaba okuweebwa abamwikirirye; kubanga Omwoyo yabbaire akaali kugabibwa; kubanga Yesu yabbaire akaali kugulumizibwa. <sup>40</sup> Awo ab'omu kibiina bwe baawuliire ebigambo ebyo ne bakoba nti Mazima, ono niiye nabbi odi. <sup>41</sup> Abalala ne bagamba nti Ono niiye Kristo. Naye abandi ne bakoba nti Bbe, Kristo ava mu Galiraaya? <sup>42</sup> Ekyawandiikiibwe tekikoba nti Kristo ava mu izaire lya Dawudi, mu Besirekemu, embuga Dawudi mwe yabbaire? <sup>43</sup> Kityo ne wabbaawo okwawukana mu kibiina ku lulwe. <sup>44</sup> Abandi ne bataka okumukwata, naye wabula eyamuteekereku emikono. <sup>45</sup> Awo abambowa ne bairayo eri bakabona abakulu n'Abafalisaayo; boona ne babakoba nti Ekibalobeire ki okumuleeta? <sup>46</sup> Abambowa ne bairamu nti wabula muntu eyali atumwire atyo. <sup>47</sup> Awo Abafalisaayo ne babairamu nti Era mweena abagoteriye? <sup>48</sup> Aliwaina mu bakulu Eyamwikirirye, oba mu Bafalisaayo? <sup>49</sup> Naye ekibiina kino abatategeire mateeka bakolimiirwe <sup>50</sup> Nikoodemu (ye yajja gy'ali eira, Niiye mwinaabwe) n'abakoba nti <sup>51</sup> Ye mpisa yaisu okusalira omuntu omusango nga bakaali kuwulira bigambo bye n'okutegeera ky'akolere? <sup>52</sup> Ne bairamu ne bamukoba nti weena waviire Galiraaya? Sagira, obone, nabbi tava mu Galiraaya, <sup>53</sup> Buli muntu n'airayo eika.

## Chapter 8

<sup>1</sup> <sup>1</sup> Jesus went to the Mount of Olives. <sup>2</sup> Early in the morning he came to the temple again, and all the people came; he sat down and taught them. <sup>3</sup> The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle.

<sup>4</sup> Then they said to him, "Teacher, this woman has been caught in the act of adultery. <sup>5</sup> Now in the law, Moses commanded us to stone such people; what do you say about her?" <sup>6</sup> 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.

<sup>7</sup> 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." <sup>8</sup> Again he stooped down, and wrote on the ground with his finger.

<sup>9</sup> 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. <sup>10</sup> Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" <sup>11</sup> She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more." <sup>12</sup>

<sup>12</sup> 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." <sup>13</sup> The Pharisees said to him, "You testify about yourself; your testimony is not true."



<sup>14</sup> 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. <sup>15</sup> You judge according to the flesh; I judge no one. <sup>16</sup> Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me.

<sup>17</sup> Yes, and in your law it is written that the testimony of two men is true. <sup>18</sup> I am he who testifies about myself, and the Father who sent me testifies about me."

<sup>19</sup> 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." <sup>20</sup> 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.

<sup>21</sup> 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." <sup>22</sup> The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?"

<sup>23</sup> Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. <sup>24</sup> 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."

<sup>25</sup> They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. <sup>26</sup> 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." <sup>27</sup> They did not understand that he was speaking to them about the Father.

<sup>28</sup> 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. <sup>29</sup> He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." <sup>30</sup> As Jesus was saying these things, many believed in him.

<sup>31</sup> Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; <sup>32</sup> and you will know the truth, and the truth will set you free." <sup>33</sup> They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?"

<sup>34</sup> Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. <sup>35</sup> The slave does not remain in the house forever; the son remains forever. <sup>36</sup> Therefore, if the Son sets you free, you will be truly free.

<sup>37</sup> I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. <sup>38</sup> I say what I have seen with my Father, and you also do what you heard from your father."

<sup>39</sup> 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. <sup>40</sup> 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. <sup>41</sup> You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God."

<sup>42</sup> 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. <sup>43</sup> Why do you not understand my words? It is because you cannot hear my words. <sup>44</sup> 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.

<sup>45</sup> Yet, because I speak the truth, you do not believe me. <sup>46</sup> Which one of you convicts me of sin? If I speak the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God; you do not hear them because you are not of God."

<sup>48</sup> The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" <sup>49</sup> Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

<sup>50</sup> I do not seek my glory; there is one seeking and judging. <sup>51</sup> Truly, truly, I say to you, if anyone keeps my word, he will never see death."

<sup>52</sup> 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.' <sup>53</sup> You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"

<sup>54</sup> 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. <sup>55</sup> 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. <sup>56</sup> Your father Abraham rejoiced at seeing my day; he saw it and was glad."

<sup>57</sup> The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" <sup>58</sup> Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." <sup>59</sup> Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

<sup>1</sup>See the note on John 7:53.

<sup>2</sup>See the note on John 7:53.

## Chapter 8

<sup>1</sup> Naye Yesu n'ayaba ku lusozi olwa Zeyituuni. <sup>2</sup> N'awuna mu mamakeeri n'aiza ate mu yeekaalu, abantu bonnabona ne baiza gy'ali; n'atyama, n'abegeresya. <sup>3</sup> Abawandiiki n'Abafalisaayo ne baleeta omukali gwe bakwaite ng'ayenda; ne

bamuteeka wakati, <sup>4</sup> ne bamukoba nti Omuyigiriza, omukali ono bamukwaite ng'ayenda bamusisinkaniriire. <sup>5</sup> Naye mu mateeka Musa yatulagiire okubakubanga amabbaale abakola batyo: kale gwe otumula otya ku iye? <sup>6</sup> Batumwire bati nga bamukema, babbe n'ekigambo kye bamulooa. Naye Yesu n'akutama, n'awandiika n'engalo ku itakali. <sup>7</sup> Naye bwe baayongeire okumubuulya, ne yeegolola n'abakoba nti Mu imwe atayoonangaku, asooke okumukubba eibbale. <sup>8</sup> N'akutama ate, n'awandiika n'engalo ku itakali. <sup>9</sup> Boona bwe bawuliire ne bafuluma ewanza musoolesoole, abakaire niibo baasookere, Okutuusia ku b'enkomerero: Yesu n'asigalawo yenka, n'omukali we yabbaire wakati. <sup>10</sup> Yesu ne yeegolola, n'amukoba nti Omukali, babire waina? Wabula asalire kukusinga? <sup>11</sup> Naye n'akoba nti wabula muntu, Mukama wange. Yesu n'akoba nti Nzeena tinsala kukusinga: yaba; okusooka atyanu toyoonanga gwo kubiri. <sup>12</sup> Awo Yesu N'atumula nabo ate, n'akoba nti Ninze musana gw'ensi: ansengererya taatambulirenga mu mundikirirya, naye yabanga n'omusana ogw'obulamu. <sup>13</sup> Awo Abafalisaayo ne bamukoba nti Niiwe weetegeeza wenka; okutegeeza kwo ti kwa mazima. <sup>14</sup> Yesu n'airamu n'abakoba nti Waire nga neetegeeza nzenka, okutegeeza kwange kwa mazima; kubanga maite gye naviire, ne gye njaba; naye imwe temumaite gye nva, waire gye njaba. <sup>15</sup> Imwe musala omusango ng'omubiri bwe guli; nze tinsalira muntu musango. <sup>16</sup> Naye waire nga nze nsala omusango, okusala kwange kwa mazima; kubanga nze tindi mumu, naye nze no Itawange eyantumire. <sup>17</sup> Era yeena no mu mateeka ganyu kyawandiikiibwe nti okutegeeza kw'abantu ababiri kwa mazima. <sup>18</sup> Nze neetegeeza nzenka, no Itawange eyantumire ategeeza ebyange. <sup>19</sup> Awo ne bamukoba nti Itaawo ali luda waina? Yesu n'airamu nti Nze temumaite, waire Itawange. Singa mumaite nze, no Itawange mwandimumanyire. <sup>20</sup> Ebigambo ebyo yabitumuliire mu igwanika, bwe yabbaire ng'ayegeresya mu yeekaalu: so wabula eyamukwaite, kubanga ekiseera kye kyabbaire nga Kiri kumpi okutuuka. <sup>21</sup> Awo n'abakoba ate nti Nze njaba, naimwe mulinsagira, mulifiira mu kibbiibi kyanyu: nze gye njaba, imwe temusobola kwizayo. <sup>22</sup> Awo Abayudaaya ne bakoba nti Yeita, kubanga akoba nti Nze gye njaba imwe temusobola kwizayo? <sup>23</sup> N'abakoba nti Imwe muli ba wansi, nze ndi wa waigulu; imwe muli bo mu nsi muno, nze tindi wo mu nsi muno. <sup>24</sup> Kyenaviire mbakoba nti Mulifiira mu bibbiibi byanyu. Kubanga bwe mutaikirirya nga ninze oyo, mulifiira mu bibbiibi byanyu. <sup>25</sup> Awo ne bamukoba nti niiwe ani? Yesu n'abagamba nti Nga bwe nabakobanga okuva ku luberyebere. <sup>26</sup> Nina bingi eby'okubatumulaku n'okubasalira omusango; naye odi eyantumire niiye wa mazima; nzeena bye nawuliire gy'ali bye niibyo ebyo bye ntumula eri ensi. <sup>27</sup> Tebaategeire ng'abakobere ku Itawaisu. <sup>28</sup> Awo Yesu n'abakoba nti Bwe mulimala okuwanika Omwana w'omuntu ne kaisi mutegeera nga niinze oyo, so nze mbulaku kye nkola ku bwange, naye nga Itawange bwe yanjegereserye, bwe ntumula ntyo. <sup>29</sup> N'odi eyantumire ali nanze; Itawange tandekanga nzenka; kubanga nkola bulijjo by'asiima. <sup>30</sup> Bwe yatumwire ebigambo ebyo, abantu bangi ne bamwikirirya. <sup>31</sup> Awo Yesu n'akoba Abayudaaya badi abaamwikirirye nti Bwe mugumira mu kigambo kyange, nga muli bayigirizwa bange dala, <sup>32</sup> era mulitegeera amazima, n'amazima galibafuula b'eidembe. <sup>33</sup> Ne bamwiramu nti Ife tuli izaire lya Ibulayimu, so tetufugibwanga muntu yenayena: otumula otya iwe nti Mulifuuka beidembe? <sup>34</sup> Yesu n'abairamu nti Dala dala mbakoba nti Buli muntu yenayena akola ebibbiibi, niiye mwidu w'ekibbiibi. <sup>35</sup> Omwidu tabberera mu nyumba emirembe ne mirembe: omwana abbeerera mirembe na mirembe. <sup>36</sup> Kale Omwana bw'alibafuula ab'eidembe, mulibba b'eidembe dala. <sup>37</sup> Maite nti muli izaire lya Ibulayimu: naye musala amagezi okungita, kubanga ekigambo kyange tekyeyabya mu imwe. <sup>38</sup> Nze ntumula bye naboine eri Itawange: kale mweena mukola bye mwawuliire eri Itawanyu. <sup>39</sup> Ne bairamu ne bamugamba nti Ibulayimu niiye Itawaisu. Yesu n'abakoba nti Singa mubbaire baana ba Ibulayimu, mwandikolere ebikolwa bya Ibulayimu. <sup>40</sup> Naye atyanu musala amagezi okungita omuntu abakobeire eby'amazima, bye nawuliire eri Katonda: Ibulayimu teyakolere atyo. <sup>41</sup> Imwe mukola emirimu gya itawanyu. Ne bamukoba nti Ife tetuli baana beebolerezie; tulina Itawaisu mumu, niiye Katonda. <sup>42</sup> Yesu n'abakoba nti Singa Katonda niiye Itawanyu, mwandintakire nze: kubanga naviire eri Katonda, ne ngiza, so tinaizire ku lwange nzenka, naye oyo niiye yantumire. <sup>43</sup> Kiki ekibalobeire okutegeera entumula yange? Kubanga temusobola kuwulira kigambo kyange. <sup>44</sup> Imwe muli ba itawanyu Setaani, era mutaka okukola okwegomba kwa itawanyu. Oyo okuva ku luberyebere niiye mwiti, so teyanyereire mu mazima, kubanga amazima tegabbaire mu iye. Bw'atumula obubbeyi, atumula ekiva mu bibye; kubanga niiye mubbeyi era itaaye w'obubbeyi. <sup>45</sup> Naye kubanga ntumula amazima, temunjikirirya. <sup>46</sup> Yani ku imwe anumirirya ekibbiibi? Bwe ntumula amazima kiki ekibalobeire okunjikirirya? <sup>47</sup> Owa Katonda awuliira ebigambo bya Katonda; imwe kyemuva muleka okuwulira, kubanga temuli ba Katonda. <sup>48</sup> Abayudaaya ne bamwiramu ne bamukoba nti Tetutumula kusa ife nti Iwe oli Musamaliya, era oliko dayimooni? <sup>49</sup> Yesu n'airamu nti Mbulaku dayimooni; naye nze nteekamu ekitiibwa Itawange, mweena temunteekamu kitiibwa. <sup>50</sup> Naye nze tinsagira kitiibwa kyange; aliwo ansagira era asala omusango. <sup>51</sup> Dala dala mbakoba nti Omuntu bw'akwata ekigambo kyange talibona kufa emirembe n'emirembe. <sup>52</sup> Abayudaaya ne bamukoba nti Atyanu tutegeire ng'oliku dayimooni. Ibulayimu yafiire na banabbi; weena okoba nti Omuntu bw'akwata ekigambo kyange, talirega ku kufa emirembe n'emirembe. <sup>53</sup> Niiwe mukulu okusinga zeiza waisu Ibulayimu eyafiire? na banabbi baisu: weeyeta yani? <sup>54</sup> Yesu n'airamu nti Bwe neegulumizia nzenka, okugulumira kwange kubba kwo bwerere: angulumizia niiye Itawange: imwe gwe mutumulaku nti niiye Katonda wanyu: <sup>55</sup> so temumutegeeranga: naye nze mumaite; bwe nabakobere nti Timumaite, naafaanaine nga imwe, mubbeya: naye mumaite, era nkwata ekigambo kye. <sup>56</sup> Ibulayimu zeiza wanyu yasanyukire okubona olunaku lwange; n'alubona n'asanyuka. <sup>57</sup> Awo Abayudaaya ne bamukoba nti Okaali kuwerya myaka ataano, naye Ibulayimu wamuboina? <sup>58</sup> Yesu n'abakoba nti Dala dala mbagamba nti Ibulayimu nga akaali kuzaalibwa, Nze nga Ndiwo. <sup>59</sup> Awo ne bakwata amabbaale okumukubba: naye Yesu ne yegisa, n'afuluma mu yeekaalu.

<sup>1</sup> Now as Jesus passed by, he saw a man blind from birth. <sup>2</sup> His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?"

<sup>3</sup> Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. <sup>4</sup> 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. <sup>5</sup> While I am in the world, I am the light of the world."

<sup>6</sup> After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. <sup>7</sup> 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.

<sup>8</sup> 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?" <sup>9</sup> Some said, "It is he." Others said, "No, but he is like him." But he said, "I am the one."

<sup>10</sup> They said to him, "Then how were your eyes opened?" <sup>11</sup> 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." <sup>12</sup> They said to him, "Where is he?" He replied, "I do not know."

<sup>13</sup> They brought the man who used to be blind to the Pharisees. <sup>14</sup> Now it was the Sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup> 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."

<sup>16</sup> 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. <sup>17</sup> 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." <sup>18</sup> 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.

<sup>19</sup> They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" <sup>20</sup> So his parents answered them, "We know that this is our son and that he was born blind. <sup>21</sup> 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."

<sup>22</sup> 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. <sup>23</sup> Because of this, his parents said, "He is an adult, ask him."

<sup>24</sup> 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." <sup>25</sup> 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."

<sup>26</sup> Then they said to him, "What did he do to you? How did he open your eyes?" <sup>27</sup> 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?"

<sup>28</sup> They insulted him and said, "You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses, but we do not know where this one is from."

<sup>30</sup> 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. <sup>31</sup> We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him."

<sup>32</sup> Since the world began it has never been heard that anyone opened the eyes of a man born blind. <sup>33</sup> If this man were not from God, he could do nothing. <sup>34</sup> They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

<sup>35</sup> Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" <sup>36</sup> He replied and said, "Who is he, Lord, that I may believe in him?" <sup>37</sup> Jesus said to him, "You have seen him, and it is the one who is speaking with you." <sup>38</sup> The man said, "Lord, I believe," and he worshiped him.

<sup>39</sup> 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." <sup>40</sup> Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" <sup>41</sup> Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

## Chapter 9

<sup>1</sup> Bwe yabbair ng'abita, n'abona omuntu eyazaaliibwe nga muzibe wa maiso. <sup>2</sup> Abayigirizwa be ne bamubuulya, nga bakoba nti Labbi, yani eyayoononere, ono oba abazaire be, niikyo kyamuzaliirye nga muzibe wa maiso? <sup>3</sup> Yesu n'airamu nti Ono teyayoononere, waire abazaire be, naye emirimu gya Katonda gibonekere ku iye. <sup>4</sup> Ife kitugwanira okukola emirimu gy'oyo eyantumire, obwire nga misana. Obwire bwiiza omuntu mw'atasobolera kukolera. <sup>5</sup> Bwe mba mu nsi, ndi musana gw'ensi. <sup>6</sup> Bwe yamalire okutumula atyo, n'afuja amatanta ku itakali, n'atabula eitakali n'amatanta, n'amusiiga eitakali ku maiso, <sup>7</sup> n'amukoba nti Yaba, onaabe mu kidiba kya Sirowamu (okutegeezebwa kwakyo nti Eyatumiiibwe). Awo n'ayaba, n'anaaba, n'aira ng'abona. <sup>8</sup> Awo baliraanwa be n'abamubonanga eira ng'atyaima ng'asabirirya, ne bakoba nti Ti niye ono eyatyamanga ng'asabirirya? <sup>9</sup> Abandi ne bakoba nti Niie oyo: abandi ne bakoba nti Bbe, naye afaanana naye.

Iye n'akoba nti Niinze ono.<sup>10</sup> Awo ne bamukoba nti Kale amaso go gaazibukire gatya?<sup>11</sup> Iye n'airamu nti Omuntu ayetebwa Yesu yatabwire eitakali, n'ansiiga ku maiso, n'ankoba nti Yaba ku Sirowamu, onaabe: awo ne njaba, ne naaba, ne nzibula.<sup>12</sup> Ne bamukoba nti Ali waina oyo? N'akoba nti Timaite.<sup>13</sup> Ne bamutwala eri Abafalisaayo odi eyabbaire eira omuzibe w'amaiso.<sup>14</sup> Naye lwabbaire lwa sabbiiti olunaku olwo Yesu lwe yatabuliireku eitakali, n'amuzibula amaiso.<sup>15</sup> Awo Abafalisaayo ate ne bamubuulya bwe yazibwire. N'abakoba nti Yansiigire itakali ku maiso, ne naaba, ne nzibula.<sup>16</sup> Awo Abafalisaayo abamu ne bakoba nti Omuntu oyo ti wa Katonda, kubanga takwata sabbiiti. Naye abandi ne bagamba nti Omuntu alina ebibbiibi asobola atya okukola obubonero obwenkaniire wano? Ne wabbaawo okwawukana mu ibo.<sup>17</sup> Awo ne bamukoba ate omuzibe w'amaiso nti Iwe omweta otya, kubanga yakuzibwire amaiso? Yeena n'akoba nti Niiye nabbi.<sup>18</sup> Kale Abayudaaya tebaikiriye bigambo bye, nga yabbaire muzibe w'amaiso n'azibula, okutuusa lwe baamalire okweta abazaire b'eyazibwire<sup>19</sup> ne bamubuulya nga bakoba nti Ono niiye mwana wanyu imwe gwe mukoba nti yazaaliibwe nga muzibe w'amaiso? kale atyanu abona atya?<sup>20</sup> Abazaire be ne bairamu ne bakoba nti Tumaite ng'ono niiye mwana waisu, era nga yazaaliibwe nga muzibe wa maiso:<sup>21</sup> naye bw'abona atyanu tetumaite: so n'eyamuzibwire amaiso ife tetumaite bw'ali: mumubuulye; musaiza mukulu; yetumulira yenka.<sup>22</sup> Abazaire ekyabatwumwiryte batyo kubanga babbaire batya Abayudaaya; kubanga Abayudaaya babbaire nga baamalire okulagaana buli muntu eyamwatulanga okubba Kristo, abbingibwenga mu ikunjaaniro.<sup>23</sup> Abazaire be kyeabaaviire batumula nti Musaiza mukulu; mumubuulye iye.<sup>24</sup> Awo ne beeta omulundi ogw'okubiri odi omuntu eyabbaire omuzibe w'amaiso, ne bamukoba nti Gulumizia Katonda: ife tumaite ng'omuntu oyo alina ebibbiibi.<sup>25</sup> Iye n'airamu nti Oba ng'alina ebibbiibi timaite; ekigambo kimu kye maite nti Nabbaire muzibe wa maiso, naye atyanu mbona.<sup>26</sup> Awo ne bamukoba nti Yakukoleire atya? yakuzibwire atya amaiso go?<sup>27</sup> N'abairamu nti Malire okubakobera naye temuwuliire: ekibatakisa okuwulira omulundi ogw'okubiri kiki? era mweena mutaka okufuuka abayigirizwa be?<sup>28</sup> Ne bamuvuma, ne bakoba nti Iwe oli muyigirizwa we: naye fe tuli bayigirizwa ba Musa.<sup>29</sup> Iye tumaite nga Katonda yatumwire no Musa: naye omuntu oyo tetumaite gy'ava.<sup>30</sup> Omuntu n'airamu n'abakoba nti Kino kitalo! Imwe obutamanya gyava, omuntu eyasoboire okunzibula amaiso!<sup>31</sup> Tumaite nga Katonda tawulira balina bibbiibi; naye buli muntu atya Katonda, ng'akola ky'ataka, oyo amuwulira.<sup>32</sup> Okuva eira n'eira tewawulirwanga nga waaliwo omuntu eyazibula amaiso g'omuntu eyazaaliibwe nga muzibe wa maiso.<sup>33</sup> Omuntu oyo singa teyaviire wa Katonda, teyandibbaire kukola kigambo.<sup>34</sup> Ne bairamu ne bamukoba nti Iwe wazaaliibwe mu bibbiibi byereere, weena otwegeesya ife? Ne bamusindikira ewanza.<sup>35</sup> Yesu n'awulira nga bamusindikiire ewanza, n'amukoba n'akoba nti Iwe oikirirya Omwana wa Katonda?<sup>36</sup> Iye n'airamu, n'akoba nti Mukama wange, niiye ani, mwikirirye?<sup>37</sup> Yesu n'amukoba nti Omuboina, era atumula naiwe niiye oyo.<sup>38</sup> Iye n'akoba nti Mukama wange, njikirirye. N'amusinza.<sup>39</sup> Yesu n'akoba nti Omusango niigwo gwandeetere mu nsi muno, abatabona babone, boona ababona babbe bazibe ba maiso.<sup>40</sup> Abafalisaayo abandi ababbaire naye ne bawulira batyo, ne bamukoba nti feena tuli bazibe ba maiso?<sup>41</sup> Yesu n'abakoba nti Singa mubbaire bazibe ba maiso, temwandibbaire ne kibbiibi; naye atyanu mukoba nti Tubona: ekibbiibi kyanyu kibeerera awo.

## Chapter 10

<sup>1</sup> "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. <sup>2</sup> He who enters through the gate is the shepherd of the sheep.

<sup>3</sup> The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.

<sup>5</sup> They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." <sup>6</sup> Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

<sup>7</sup> Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. <sup>8</sup> Everyone who came before me is a thief and a robber, but the sheep did not listen to them.

<sup>9</sup> I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. <sup>10</sup> 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.

<sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> 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. <sup>13</sup> He runs away because he is a hired servant and does not care for the sheep.

<sup>14</sup> I am the good shepherd, and I know my own, and my own know me. <sup>15</sup> The Father knows me, and I know the Father, and I lay down my life for the sheep. <sup>16</sup> 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.

<sup>17</sup> This is why the Father loves me: I lay down my life so that I may take it again. <sup>18</sup> 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."

<sup>19</sup> A division again occurred among the Jews because of these words. <sup>20</sup> Many of them said, "He has a demon and is insane. Why do you listen to him?" <sup>21</sup> Others said, "These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?"

<sup>22</sup> Then it was time for the Festival of the Dedication in Jerusalem. It was winter, <sup>23</sup> and Jesus was walking in the temple in the porch of Solomon. <sup>24</sup> Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly."

<sup>25</sup> 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. <sup>26</sup> Yet you do not believe because you are not my sheep.

<sup>27</sup> My sheep hear my voice; I know them, and they follow me. <sup>28</sup> I give them eternal life; they will never die, and no one will snatch them out of my hand.

<sup>29</sup> 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. <sup>30</sup> I and the Father are one." <sup>31</sup> Then the Jews took up stones again to stone him.

<sup>32</sup> Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" <sup>33</sup> The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God."

<sup>34</sup> Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?' <sup>35</sup> If he called them gods, to whom the word of God came (and the scripture cannot be broken), <sup>36</sup> 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'?"

<sup>37</sup> If I am not doing the works of my Father, do not believe me. <sup>38</sup> 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." <sup>39</sup> They tried to seize him again, but he went away out of their hand.

<sup>40</sup> He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. <sup>41</sup> 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." <sup>42</sup> Many people believed in him there.

## Chapter 10

<sup>1</sup> Dala dala mbakoba nti Atabita mu mulyango ng'ayingira mu kisibo ky'entama, naye n'aniinirira awabona, oyo niye mwibbi era omunyagi. <sup>2</sup> Naye abita mu mulyango, niye musumba w'entama. <sup>3</sup> Oyo omwigali amwigulirawo; n'entama gimuwulira eidoboozi: agyeta entama gye amaina; agifulumya ewanza. <sup>4</sup> Bw'amala okufulumya ejje gyonagya, agitangira, n'entama gimusengererya: kubanga gimumaite eidoboozi. <sup>5</sup> Ogondi tegimusengererya, naye girimwiruka bwiruki: kubanga tegimaite idoboozi lya bandi. <sup>6</sup> Yesu n'abagerera olugero luno, naye ibo tebaategeire bigambo bwe biri bye yabakobere. <sup>7</sup> Awo Yesu n'abakoba ate nti Dala dala mbagamba nti Niinze mulyango gw'entama. <sup>8</sup> Bonnabona abansookere babbaire babbiibi era abanyagi: naye entama tegyabawuliire. <sup>9</sup> Niinze mulyango: omuntu bw'ayingirira mu nze alirokoka, aliyingira, alifuluma, alibona eirundi. <sup>10</sup> Omubbiibi taiza wabula okwibba, n'okwita, n'okuzikiriza. Nze naizire gibbe n'obulamu, era gibbe nabwo obungi. <sup>11</sup> Niinze omusumba omusa: omusumba omusa awaayo obulamu bwe olw'entama. <sup>12</sup> Alisirya empeera, tali musumba, entama nga ti gige iye, bw'abona omusege nga gwiza, aleka entama n'airuka, n'omusege gugisikula gugisaansaanya. <sup>13</sup> Airuka kubanga we mpeera, so entama tagiteekaku mwoyo. <sup>14</sup> Niinze omusumba omusa: era ntegeera egyange, n'egyange gintegeera <sup>15</sup> nga Itange bw'antegeera, nzeena mpaayo obulamu bwange olw'entama. <sup>16</sup> Era ndina n'entama egindi egitali gyo mu lugo luno: gyona kingwanira okugireeta, giriwulira eidoboozi lyange; era iriba ekisibo kimu, omusumba omumu. <sup>17</sup> Itawange kyava antaka, kubanga nze mpaayo obulamu bwange, kaisi mbutwale ate. <sup>18</sup> Wabula abuntolaku, naye nze nzenka mbuwaayo. Ndina obuyinza obw'okubuwaayo, era ndina obuyinza obw'okubutwale ate. Ekiragiro ekyo nakiweebwa Itawange. <sup>19</sup> Ne wabbaawo ate okwawukana mu Bayudaaya olw'ebigambo ebyo. <sup>20</sup> Abamu ku ibo bangi ne baaba nti Aliko dayimooni era alalukire; mumuwulirira ki? <sup>21</sup> Abandi ne bakoba nti Ebigambo bino ti bya muntu aliko dayimooni. Dayimooni ayinza okuzibula amaiso ga bamuzibe? <sup>22</sup> Yabbaire mbaga ey'okutukuza mu Yerusalemi; byabbaire biseera bye mpewo; <sup>23</sup> Yesu n'atambulira mu yeekaalu mu kisasi kya Sulemaani. <sup>24</sup> Awo Abayudaaya ne bamwetoolola, ne bamukoba nti Olituusia di okutubusisiabuusia? Oba nga niwe Kristo, tukobere dala. <sup>25</sup> Yesu n'abairamu nti Nabakobere, naye temwikirirya: emirimu gye nkola mu liina lya Itawange, gye gintegeeze nze. <sup>26</sup> Naye imwe temwikirirya kubanga temuli ba mu ntama gyange. <sup>27</sup> Entama gyange giwulira eidoboozi lyange, nzena ngitegeera, era ginsengererya; <sup>28</sup> nzeena ngiwa obulamu obutawaawo; so tegirigota emirembe n'emirembe, so wabula aligisikula mu mukono gwange. <sup>29</sup> Itawange eyagimpaire niye omukulu okusinga bonabona, so wabula asobola okugisikula mu mukono gwa Itawange. <sup>30</sup> Nze ni Itawange tuli mumu. <sup>31</sup> Abayudaaya ne bakwata ate amabbale okumukubba. <sup>32</sup> Yesu n'abairamu nti Emirimu mingi emirungi egyaviire eri Itawange nagibalagire imwe; mulimu guliwa mu egyo ogubankubbisya amabbale? <sup>33</sup> Abayudaaya ne bamwiramu nti Olw'omulimu omusa tetukukubba mabbale, naye olw'okuvoola; era kubanga iwe oli muntu ne weefuula Katonda. <sup>34</sup> Yesu n'abairamu nti Tekyawandiikiibwe mu mateeka ganyu nti Nze nabakobere nti Muli bakatonda? <sup>35</sup> Oba nga yabetera abo bakatonda, abaiziirwe ekigambo kya Katonda, (so n'ebyawandiikiibwe tebisobola kudiba), <sup>36</sup> imwe mumukobera ki iye, Itaaye gwe yatukuzirye n'amutuma mu nsi, nti Ovoire; kubanga nkobere nti Ndi Mwana wa Katonda? <sup>37</sup> Bwe ntakola mirimu gya Itawange, temunjikirirya. <sup>38</sup> Naye bwe njikola, waire nga temunjikirirya nze, naye mwikirirye emirimu: mumanye

mutegeere nga Itawange ali mu ninze nzeena mu Itawange.<sup>39</sup> Ne basala amagezi ate okumukwata: n'ava mu mikono gyabwe.<sup>40</sup> N'ayaba ate eitale wa Yoludaani mu kifo Yokaana gye yabbaire oluberyeberye ng'abatiza; n'abba eyo.<sup>41</sup> Abantu bangi ne baiza gy'ali; ne bakoba nti Yokaana teyakolere kabonero: naye byonabyona Yokaana bye yatumwire ku ono byabbaire bya mazima.<sup>42</sup> Ne bamwikirirya eyo bangi.

## Chapter 11

<sup>1</sup> Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. <sup>2</sup> It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick.

<sup>3</sup> The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." <sup>4</sup> 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."

<sup>5</sup> Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup> So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. <sup>7</sup> Then after this, he said to the disciples, "Let us go to Judea again."

<sup>8</sup> The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" <sup>9</sup> 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.

<sup>10</sup> However, if he walks at night, he will stumble because the light is not in him." <sup>11</sup> 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."

<sup>12</sup> The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." <sup>13</sup> Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. <sup>14</sup> Then Jesus said to them plainly, "Lazarus is dead.

<sup>15</sup> I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." <sup>16</sup> Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

<sup>17</sup> When Jesus came, he found that Lazarus had already been in the tomb for four days. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia away. <sup>19</sup> Many of the Jews had come to Martha and Mary, to comfort them about their brother. <sup>20</sup> Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.

<sup>21</sup> Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup> Even now, I know that whatever you ask from God, he will give to you." <sup>23</sup> Jesus said to her, "Your brother will rise again."

<sup>24</sup> Martha said to him, "I know that he will rise again in the resurrection on the last day." <sup>25</sup> Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; <sup>26</sup> and whoever lives and believes in me will never die. Do you believe this?"

<sup>27</sup> She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." <sup>28</sup> 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." <sup>29</sup> When she heard this, she got up quickly and went to him.

<sup>30</sup> Now Jesus had not yet come into the village but was still in the place where Martha had met him. <sup>31</sup> 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. <sup>32</sup> 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."

<sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; <sup>34</sup> he said, "Where have you laid him?" They said to him, "Lord, come and see." <sup>35</sup> Jesus wept.

<sup>36</sup> Then the Jews said, "See how much he loved Lazarus!" <sup>37</sup> But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?"

<sup>38</sup> Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup> 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." <sup>40</sup> Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?"

<sup>41</sup> So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. <sup>42</sup> 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."

<sup>43</sup> After he had said this, he cried out with a loud voice, "Lazarus, come out!" <sup>44</sup> 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."

<sup>45</sup> Then many of the Jews who came to Mary, and saw what Jesus did, believed in him. <sup>46</sup> But some of them went away to the Pharisees and told them the things that Jesus had done.

<sup>47</sup> Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. <sup>48</sup> 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."

<sup>49</sup> However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing." <sup>50</sup> You do not consider that it is better for you that one man dies for the people than that the whole nation perishes."

<sup>51</sup> Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; <sup>52</sup> and not only for the nation, but so that the children of God who are scattered would be gathered together into one. <sup>53</sup> So from that day onward they planned how to put Jesus to death.

<sup>54</sup> 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. <sup>55</sup> 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.

<sup>56</sup> 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?" <sup>57</sup> 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.

## Chapter 11

<sup>1</sup> Awo wabbairewo omuntu eyabbaire omulwaire, Lazaalo ow'e Besaniya, mu mbuga Malyamu ne Maliza mugande mwe babbaire; <sup>2</sup> Malyamu oyo eyasiigirw Mukama waisu amafuta n'amutaanya ebigere n'enziiri gye ye yabbaire nagyo omwainawe Lazaalo eyabbaire alwaire. <sup>3</sup> Awo bainyinabe abo ne bamutumira, nga bakoba nti Mukama waisu, bona, gw'otaka alwaire. <sup>4</sup> Naye Yesu bwe yawuliirwe, n'akoba nti Obulwaire buno ti bwo kufa wabula olw'ekitiibwa kya Katonda, Omwana wa Katonda abbe n'ekitiibwa olw'obwo. <sup>5</sup> Naye Yesu yatakire Maliza no mugande no Lazaalo. <sup>6</sup> Awo bwe yawuliire ng'alwaire, n'ayosaawo ate enaku ibiri mu kifo kye yabbairemu. <sup>7</sup> Ate kaisi nakoba abayigirizwa nti Twireyo e Buyudaaya. Abayigirizwa ne bamukoba nti Labbi, atyanu Abayudaaya babbaire basala amagezi okukukubba amabbale, ate gy'obba oira? <sup>8</sup> Abayigirizwa ne bamukoba ati Labbi, atyanu Abayudaaya badi abasalire amagezi okukukubba amabbale, ate gy'obba oira? <sup>9</sup> Yesu n'airamu nti Esaawa ey'emisana ti ikumi na ibiri? Omuntu bw'atambula emisana teyesitala, kubanga abona omusana ogw'ensi eno. <sup>10</sup> Naye omuntu bw'atambula ibwire, yeesitala, kubanga omusana teguli mu iye. <sup>11</sup> Yatumwire ati, kaisi nakoba ati Mukwanu gwaisu Lazaalo agonere; naye njaba okumuzukya. <sup>12</sup> Awo abayigirizwa ne bamukoba nti Mukama waisu, oba agonere, yazuuuka. <sup>13</sup> Naye Yesu yatumwire ku kufa kwe: naye ibo ne balowooza nti atumula ku kugona kwe ndoolo. <sup>14</sup> Awo Yesu kaisi nabakobera lwatu nti Lazaalo afwire. <sup>15</sup> Nzeena neesiimire ku lwanyu kubanga mbulayo, kaisi mwikirirye; naye twabe gy'ali. <sup>16</sup> Awo Tomasi ayitibwa Didumo n'akoba bayigirizwa bainaye nti Feena twabe tufire wamu naye. <sup>17</sup> Awo Yesu bwe yatuukire, n'asanga nga yaakamala enaku ina mu ntaana. <sup>18</sup> Naye Bessaniya yabbaire kumpi ne Yerusaalemi nga sutadyo ikumi na itaano; <sup>19</sup> Abayudaaya bangi babbaire baizire eri Maliza no Malyamu okubakubagiza olwa mwainabwe. <sup>20</sup> Awo Maliza bwe yawuliire nga Yesu aiza, n'ayaba okumusinkana: naye Malyamu n'asigala mu nyumba. <sup>21</sup> Awo Maliza n'akoba Yesu nti Mukama wange, singa wabbairewo wano, mwainyanze teyandifire. <sup>22</sup> Era atyanu maite nga byonabyona by'ewasaba Katonda, Katonda yabikuwa. <sup>23</sup> Yesu n'amukoba nti Mwainyoko aiza kuzuukira. <sup>24</sup> Maliza n'amukoba nti Maite nti alizuukirira ku kuzuukira kw'olunaku olw'enkomerero. <sup>25</sup> Yesu n'amukoba nti Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu. <sup>26</sup> Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu. <sup>27</sup> N'amukoba nti Niiwo awo, Mukama wange: nze njikiriirye nga niiwe Kristo, Omwana wa Katonda, aiza mu nsi. <sup>28</sup> Bwe yamalire okutumula ati, n'ayaba, n'ayeta mugande Malyamu kyama, ng'akoba nti Omwegeresya aizire, akweta. <sup>29</sup> Naye bwe yawuliire, n'agolokoka mangu, n'aiza gy'ali. <sup>30</sup> Yesu yabbaire amaali kutuuka mu mbuga, naye ng'akaali mu kifo Maliza kye yamusangiremu. <sup>31</sup> Awo Abayudaaya abbaire naye mu nyumba, nga bamukubagizia, bwe baboine Malyamu ng'ayemereire mangu okufuluma, ne bamusengererya, nga balowooza nti ayaba ku ntaana okukungira eyo. <sup>32</sup> Awo Malyamu bwe yatuukire Yesu gy'ali n'amubona, n'agwa ku bigere bye, n'amukoba nti Mukama wange, singa wabbaire wano, mwainyanze teyandifire. <sup>33</sup> Awo Yesu bwe yamuboine ng'akunga, n'Abayudaaya abazire naye nga bakunga, n'asinda mu mwoyo, ne yeeraliikirira, <sup>34</sup> n'akoba nti Mwamuteekere waina? Ne bamukoba nti Mukama waisu, iza obone. <sup>35</sup> Yesu n'akunga amaliga. <sup>36</sup> Awo Abayudaaya ne batumula nti bona bw'abbair amutaka. <sup>37</sup> Naye abamu ku ibo ne batumula nti Omuntu ono, eyazibwiire amaiso go muzibe w'amaizo tasobola kuloberya ono okufa? <sup>38</sup> Awo Yesu bwe yasindire ate mukati mu iye, n'atuuka ku ntaana. Yabbaire mpuku, ng'etekeibweku eibbale kungulu. <sup>39</sup> Yesu n'akoba nti Mutoolewo eibbale. Maliza, mwainyina w'odi eyafiire, n'amukoba nti Mukama wange, atyanu awunya: kubanga yaakamala enaku ina. <sup>40</sup> Yesu n'amukoba nti Tinkukobere nti Bwewaikirirya, wabona ekitiibwa kya Katonda? <sup>41</sup> Awo ne batolawo eibbale. Yesu n'ayimusia amaso waigulu, n'atumula nti Itawange, nkwebalya kubanga wampuliire. <sup>42</sup> Nzeena namanyire ng'ompulira buliijo: naye ntumwire ku lw'ekibiina ekineetooloire, baikirirye nga niuwe wantumire. <sup>43</sup> Bwe yamalire okurumula ati, n'atumulira waigulu n'eidoboozi idene nti Lazaalo, fuluma oize. <sup>44</sup> Eyabbaire afiire n'afuluma, ng'azingiibwe mu migaire amagulu n'emikono; n'ekiremba nga kisibiibwe mu maiso ge. Yesu n'abakoba nti Mumusumulule, mumuleke ayabe. <sup>45</sup> Awo bangi ab'omu Bayudaaya, abaiza ewa Malyamu, bwe babona ky'akolere, ne bamwikirira. <sup>46</sup> Naye abamu ku ibo ne baaba eri Abafalisaayo, ne babakobera Yesu by'akolere. <sup>47</sup> Awo bakabona abakulu n'Abafalisaayo ne bakunjanya olukiiko, ne bagamba nti Tukole tutya? kubanga omuntu oyo akola obubonero bungu. <sup>48</sup> Bwe tunaamuleka tutyo, bonabona bamwikirirya: n'Abarooma baliiza, balitunyagaku ensi yaisu n'eigwanga lyaisu. <sup>49</sup> Naye omumu ku ibo, Kayaafa,

eyabbaire kabona asinga obukulu mu mwaka ogwo, n'abakoba nti Imwe mubulaku kye mumaite,<sup>50</sup> so temulowooza nga kibagwaniire omuntu omumu afiirire abantu, n'eigwanga lyonalyona lireke okugota.<sup>51</sup> Ekyo teyakitumuliire mu magezi ge yenka; naye kubanga yabbaire kabona asinga obukulu mu mwaka ogwo, yalagwire nti Yesu ayaba kufiirira eigwanga eryo;<sup>52</sup> so ti lw'eigwanga eryo lyonka, naye akujaanyirye wamu abaana ba Katonda abaasaansaana.<sup>53</sup> Awo okuva ku lunaku olwo ne bateesia okumwita.<sup>54</sup> Awo Yesu n'atatambula ate mu Buyudaaya mu lwatu, naye n'avaayo n'ayaba mu kifo ekiri okumpi n'eidungu, mu kibuga ekiyitibwa Efulayimu; n'abba eyo n'abayigirizwa.<sup>55</sup> Naye Okubitaku okw'Abayudaaya kwabbaire kuli kumpi okutuuka: bangi abaviire mu byalo ne baniina e Yerusalemi Okubitaku nga kukaali, beerongoosie.<sup>56</sup> Awo Yesu ne bamusagira, ne batumula bonka na bonka, nga bemereire mu yeekaalu, nti Mulowooza mutya? Taize ku mbaga?<sup>57</sup> Naye bakabona abakulu n'Abafalisaayo baali balagiire nti Omuntu bw'ategeera w'ali, ababakobere kaisi bamukwate.

## Chapter 12

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.<sup>2</sup> 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.<sup>3</sup> 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.

<sup>4</sup> Judas Iscariot, one of his disciples, the one who would betray him, said,<sup>5</sup> "Why was this perfume not sold for three hundred denarii and given to the poor?"<sup>6</sup> 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.

<sup>7</sup> Jesus said, "Allow her to keep what she has for the day of my burial."<sup>8</sup> You will always have the poor with you. But you will not always have me."

<sup>9</sup> 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.<sup>10</sup> The chief priests conspired together so that they might also put Lazarus to death;

<sup>11</sup> for it was because of him that many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem,<sup>13</sup> 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."

<sup>14</sup> Jesus found a young donkey and sat on it; as it was written,

<sup>15</sup> "Do not fear, daughter of Zion;  
see, your King is coming,  
sitting on the colt of a donkey."

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign.<sup>19</sup> The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

<sup>20</sup> Now certain Greeks were among those who were going up to worship at the festival.<sup>21</sup> These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus."<sup>22</sup> Philip went and told Andrew; Andrew went with Philip, and they told Jesus.

<sup>23</sup> Jesus answered them and said, "The hour has come for the Son of Man to be glorified."<sup>24</sup> 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.

<sup>25</sup> He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life.<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again."<sup>29</sup> Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."

<sup>30</sup> Jesus answered and said, "This voice did not come for me, but for you."<sup>31</sup> Now is the judgment of this world: Now will the ruler of this world be thrown out.

<sup>32</sup> When I am lifted up from the earth, I will draw everyone to myself."<sup>33</sup> He said this to indicate what kind of death he would die.



<sup>34</sup> 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?" <sup>35</sup> 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. <sup>36</sup> 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.

<sup>37</sup> Although Jesus had done so many signs before them, yet they did not believe in him <sup>38</sup> 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?"

<sup>39</sup> For this reason they could not believe, for Isaiah had also said,

<sup>40</sup> "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."

<sup>41</sup> Isaiah said these things because he saw the glory of Jesus and spoke of him. <sup>42</sup> 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. <sup>43</sup> They loved the glory that comes from people more than the glory that comes from God.

<sup>44</sup> Jesus cried out and said, "The one who believes in me believes not only in me but also in him who sent me, <sup>45</sup> and the one who sees me sees him who sent me.

<sup>46</sup> I have come as a light into the world, so that whoever believes in me may not remain in the darkness. <sup>47</sup> 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.

<sup>48</sup> 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. <sup>49</sup> 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. <sup>50</sup> 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."

## Chapter 12

<sup>1</sup> Awo bwe gyabbaire nga gisigaireyo enaku mukaaga okutuuka ku Kubitaku, Yesu n'aiza e Besaniya, eyabbaire Lazaalo, Yesu gwe yazuukizirye mu bafu. <sup>2</sup> Awo ne bamufumbirayo emere ey'ekyeigulo: no Maliza n'aweereza; naye Lazaalo n'abba mumu ku ibo abbaire batyaima naye ku mere. <sup>3</sup> Awo Malyamu n'akwata laatiri ey'amafula ag'omugomusita ag'omuwendo omungi einu, n'agisiiga ku bigere bya Yesu, n'ataanya ebigerere bye n'enziiri gye: enyumba n'eizula akaloosa ak'amafula. <sup>4</sup> Naye Yuda Isukalyoti, omumu ku bayigirizwa be, ayaba okumulyamu olukwe, n'akoba nti <sup>5</sup> Kiki ekiroberire okutunda amafuta gano okugatoolamu edinaali ebikumi bisatu, okugabira abaavu? <sup>6</sup> Kale yatumwire atyo, ti lwo kwijukira abaavu; naye kubanga yabbaire mwibbi, ye yayambaliranga ensawo, n'atwalanga bye baateekangamu. <sup>7</sup> Awo Yesu n'akoba nti Mumuleke agagisire olunaku lw'okuziikibwa kwange. <sup>8</sup> Kubanga abaavu niibo be muli nabo enaku gyonagiyona; naye nze temuli nanze enaku gyonagiyonna. <sup>9</sup> Awo abakopi ab'omu Bayudaaya ne bategeera nti aliyo: ne baiza ti ku lwa Yesu yenka, era naye babone no Lazaalo, gwe yazuukizirye mu bafu. <sup>10</sup> Naye bakabona abakulu ne basala amagezi bamwite no Lazaalo; <sup>11</sup> kubanga ku lulwe bangi ku Bayudaaya abayabire, ne baikirirya Yesu. <sup>12</sup> Olunaku olw'okubiri ekibiina kinene abbaire baizire ku mbaga, bwe bawuliire nga Yesu aiza e Yersaalemi, <sup>13</sup> ne batwala ensansa egy'enkindu ne baaba okumusisinkana, ne batumulira waigulu nti Ozaana: aweweibwe omukisa aiza mu liina lya Mukama, niye Kabaka wa Isiraeri. <sup>14</sup> Naye Yesu bwe yaboine enyana y'endogoyi, n'agyeberereka; nga bwe kyawandiikiibwe nti <sup>15</sup> Totya, muwala wa Sayuuni: Bona, Kabaka wo aiza, nga yeeberereka omwana gw'endogoyi. <sup>16</sup> Ebyo abayigirizwa be tebaabitegeire oluberyebereye: naye Yesu bwe yamalire okugulumizibwa, kaisi ne baijukira ng'ebyo byamuwandikiibwe, era nga baamukolere batyo. <sup>17</sup> Awo ekibiina ekyabbaire naye bwe yayetere Lazaalo okuva mu ntaana n'amuzuukizia mu bafu, ne kitegeeza. <sup>18</sup> Era ekibiina kye kyaviire kyaba okumusisinkana, kubanga bawuliire nti yakolere akabonero ako. <sup>19</sup> Awo Abafalisaayo ne batumuliragana nti Mubone bwe mubula kye mugasirye; bona, ensi gyonagiyona gimusengere. <sup>20</sup> Naye wabbairewo Abayonaani abandi mu abo abaiza ku mbaga okusinza: <sup>21</sup> awo badi ne baiza eri Firipo, eyaviire e Besusayida eky'omu Ggaliraaya, ne bamubulya, nga bamukoba nti Sebo, tutaka kubona Yesu. <sup>22</sup> Firipo n'aiza n'akobera Andereya; Andereya n'aiza, no Firipo, ne bakobera Yesu. <sup>23</sup> Yesu n'abairamu, n'akoba nti Obwire butuukire, Omwana w'omuntu agulumizibwe. <sup>24</sup> Dala dala mbagamba nti Empeke y'enjaanu bw'etegwa mu itakali n'efa, ebbeerera awo yonka; naye bw'efa, ebalala emere nyingi. <sup>25</sup> Ataka obulamu bwe bumugota; naye akyawa obulamu bwe mu nsi eno alibusigalya

okutuuka ku bulamu obutawaawo.<sup>26</sup> Omuntu bw'ampeererya, ansengereryenga; nzeena gye ndi, eyo omuweereza wange naye gy'eyabbanga: omuntu bw'ampeerera, Itawange alimuteekamu ekitiibwa.<sup>27</sup> Atyanu omwoyo gwange gweraliikiire; era ntumule ntya? Itawange, ndokola okuntoola mu kiseera kino. Naye kyenava ntuuka mu kiseera kino.<sup>28</sup> Itawange, gulumizia eriina lyo. Awo eidoboozi ne liva mu igulu, nti Naligulumizia, era ndirigulumizia ate:<sup>29</sup> Awo ekibiina ekyabaire kyemereirewo, bwe kyaliwuliire, ne kikoba nti Kubaire kubwatuka: abandira ne bakoba nti Malayika atumwire.<sup>30</sup> Yesu n'airamu n'akoba nti Eidoboozi lino tirizire ku bwange, naye ku bwanyu.<sup>31</sup> Atyanu ensi eno esalirwa omusango; atyanu omukulu w'ensi eno yabbingibwa ewanza.<sup>32</sup> Nange bwe ndiwanikibwa ku nsi ndiwalulira gye ndi bonabona.<sup>33</sup> Naye yatumuliire atyo, ng'alaga okufa bwe kudi kw'ayaba okufa.<sup>34</sup> Awo ekibiina ne kimwiramumu nti Tetwawuliire mu mateeka nti Kristo abbeerera awo emirembe n'emirembe: weena kiki ekikukobesya nti Omwana w'omuntu kimugwanira okuwanikibwa? Ono Omwana w'omuntu niye ani?<sup>35</sup> Mutambule nga mukaali mulina omusana, endikirirya ereke okubakwatira mu ngira: atambulira mu ndikirirya tamanya gy'ayaba.<sup>36</sup> Bwe mukaali mulina omusana mwikirirye omusana, mufuuke abaana b'omusana. Yesu bwe yamalire okutumula ebyo, n'ayaba, n'abeegisa.<sup>37</sup> Naye waire nga yakolere obubonero bungi obwenkaniire awo mu maiso gaabwe, tebamwikirirye:<sup>38</sup> ekigambo kya nabbi Isaaya kituukirire, kye yatumwire nti Mukama, yani eyaikirirye ebigambo byaisu? Era omukono gwa Mukama gubikkuliirwe yani?<sup>39</sup> Kyenaviire baleka okusobola okwikirirya, kubanga Isaaya yatumwire ate nti<sup>40</sup> Yabazibire amaiso, n'abakakanyalya omwoyo; Baleke okubona n'amaiso n'okutegeera n'omwoyo, Bakyuke, Kaisi mbawonye.<sup>41</sup> Ebyo bye yatumwire Isaaya, kubanga yaboine ekitiibwa kye: n'atumula ku iye.<sup>42</sup> Naye mu bakulu bangi abamwikirirye, naye olw'Abafalisaayo tibaayatwiire, baleke okubbingibwa mu ikujaanira:<sup>43</sup> kubanga batakirirye ekitiibwa ky'abantu okusinga ekitiibwa kya Katonda.<sup>44</sup> Yesu n'atumulira waigulu n'akoba nti Anjikirirya, taikirirya nze, wabula odi eyantumire.<sup>45</sup> Era abona nze ng'aboine odi eyantumire.<sup>46</sup> Nze ngizire kubba musana mu nsi, buli muntu anjikirirya aleke okutyamanga mu ndikirirya.<sup>47</sup> Naye awulira ebigambo byange, n'atabikwata, nze timusalira musango: kubanga tinaizire kusalira nsi musango, wabula okulokola ensi.<sup>48</sup> Agaana nze, n'atakirirya bigambo byange, alina amusalira omusango: ekigambo kye natumwire niikyo ekirimusalira omusango ku lunaku olw'enkomerero.<sup>49</sup> Kubanga tinatumulanga nze ku bwange; naye Itawange eyantumire, niye yandagiire bwe nkoba, era bwe ntumula.<sup>50</sup> Nzeena maite ekiragiwo kye niibwo bulamu obutawaawo: kale nze bye ntumula, nga Itawange bwe yankobere, ntyo bwe ntumula.

## Chapter 13

<sup>1</sup> 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. <sup>2</sup> Now the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner,

<sup>3</sup> 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—<sup>4</sup> got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. <sup>5</sup> 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.

<sup>6</sup> He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" <sup>7</sup> Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." <sup>8</sup> 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." <sup>9</sup> Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head."

<sup>10</sup> 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." <sup>11</sup> (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

<sup>12</sup> 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?" <sup>13</sup> You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. <sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. <sup>15</sup> For I have given you an example so that you should also do just as I did for you.

<sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. <sup>17</sup> If you know these things, you are blessed if you do them. <sup>18</sup> 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.'

<sup>19</sup> I tell you this now before it happens so that when it happens, you may believe that I AM. <sup>20</sup> Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

<sup>21</sup> 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." <sup>22</sup> The disciples looked at each other, wondering of whom he was speaking.

<sup>23</sup> One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." <sup>25</sup> So he leaned back against the side of Jesus and said to him, "Lord, who is it?"

<sup>26</sup> 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. <sup>27</sup> Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly."

<sup>28</sup> Now no one who was lying down at the table knew why he said this to him. <sup>29</sup> 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. <sup>30</sup> After Judas received the bread, he went out immediately. It was night.

<sup>31</sup> When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. <sup>33</sup> 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.

<sup>34</sup> 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. <sup>35</sup> By this everyone will know that you are my disciples, if you have love one for another."

<sup>36</sup> 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." <sup>37</sup> Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." <sup>38</sup> 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."

## Chapter 13

<sup>1</sup> Naye embaga ey'Okubitaku yabbaire nga ekaali kutuuka, Yesu bwe yamanyire ng'ekiseera kye kituukire okuva mu nsi muno okwaba eri Itaaye, bwe yatakire ababe abali mu nsi, yabatakire okutuusia enkomerero. <sup>2</sup> Bwe babbaire balya emere ey'ekyeigulo Setaani nga yamalire ira okwesoomera Yuda Isukalyoti omwana wa Simooni mu mwoyo gwe okumulyamu olukwe, <sup>3</sup> Yesu bwe yamanyire nga Itaaye amuwaire byonabyona mu mukono gwe, era nga yaviire wa Katonda, ate ng'aira wa Katonda, <sup>4</sup> n'ava ku mere, n'ayambulamu engoye gye; n'akwata ekiremba, ne yeesiba ekimyu. <sup>5</sup> Kaisi afuka amaizi mu kibya, n'atandika okunaabya abayigirizwa ebigere n'okubisiimuulya ekiremba kye yabbaire yeesibire. <sup>6</sup> Awo n'aiza eri Simooni Peetero. Yeena n'amukoba nti Mukama wange, niiwe onaabya ebigere? <sup>7</sup> Yesu n'airamu n'amukoba nti Kye nkola nze tokimaite iwe atyanu, naye olikitegeera luvanyuma. <sup>8</sup> Peetero n'amukoba nti Tonaabyenga bigere byange emirembe gyonagyaona. Yesu n'amwiramu nti Bwe ntakunaabye toikirirya kimu nanze. <sup>9</sup> Simooni Peetero n'amukoba nti Mukama wange, si bigere byange byonka, naye n'emikono n'omutwe. <sup>10</sup> Yesu n'amukoba nti Anaabibwa omubiri abulaku kye yeetaaga wabula okunaaba ebigere byonka, naye yenayena nga mulongoofu: mweena muli balongoofu naye ti mwenamwena. <sup>11</sup> Kubanga yamumanyire eyamulyamu olukwe; kyeyaviire atumula nti Mwenamwena temuli balongoofu. <sup>12</sup> Awo bwe yamalire okubanaabya ebigere, n'avaala engoye gye, n'atyama ate, n'abakoba nti Mutegeire kye mbakolere? <sup>13</sup> Imwe munjeta Muyigiriza era Mukama wanyu: era mutumula kusa; kubanga bwe ndi. <sup>14</sup> Kale oba nga niinze Mukama wanyu era Omuyigiriza mbanaabirye ebigere, era mweena kibagwanira okunaabyagananga ebigere. <sup>15</sup> Kubanga mbawaire ekyokuboneraku, era nga bwe mbakolere nze, mweena mukolenga mutyo. <sup>16</sup> Dala dala mbakoba nti Omwidu tasinga bukulu mukama we; so omutume tasinga obukulu odi eyamutumire. <sup>17</sup> Bwe mubimanya ebyo, mulina omukisa bwe mubikola. <sup>18</sup> Tintumwire ku imwe mwenamwena: nze maite be nalonderemu: naye ekyawandiikiibwe kituukirire nti Alya ku mere yange niiye ayimusirye ekityero kye. <sup>19</sup> Okusooka atyanu mbakobera nga kikaali kubbaawo, era ne bwe kiribba, kaisi mwikirirye nga niinze oyo. <sup>20</sup> Dala dala mbakoba nti Asangalira buli gwe ntuma, ng'asangaliire niinze: era Asangalira nze, ng'asangaliire odi eyantumire. <sup>21</sup> Yesu bwe yamalire okutumula atyo, ne yeeraliikirira mu mwoyo, n'ategeeza, n'atumula nti Dala dala mbagamba nti omumu ku imwe eyandyamu olukwe. <sup>22</sup> Abayigirizwa ne balingaganaku, nga babuusabuusa gw'atumwireku bw'ali. <sup>23</sup> Wabbairwo omumu ku bayigirizwa be eyabbaire agalamiire mu kifubba kya Yesu ku mere, Yesu gwe yatakanga. <sup>24</sup> Awo Simooni Peetero n'awenya oyo, n'amukoba nti Tubobere gw'atumwireku bw'ali. <sup>25</sup> Iye bwe yagalamiire mu kifubba kya Yesu, nga bwe yabbaire, n'amukoba nti Mukama wange, niiye ani? <sup>26</sup> Awo Yesu n'airamu nti Gwe nakolezia ekitole ne nkimuwa niiye oyo. Awo bwe yakozerye ekitole, n'akitwala, n'akiwa Yuda omwana wa Simooni Isukalyoti. <sup>27</sup> Bwe yamalire okuweebwa ekitole, Setaani kaisi amuyingiramumu. Awo Yesu n'amukoba nti Ky'okola, kola mangu. <sup>28</sup> Naye ekigambo ekyo wabula muntu ku ibo abbbaire batyaime ku mere eyakitegeire ekikumutumulya. <sup>29</sup> Kubanga abandi bategeire nti kubanga Yuda niiye yabbaire akwata ensawo, Yesu kyeyaviire amukoba nti Gula bye twetaaga eby'oku mbaga; oba awe abaavu ekintu. <sup>30</sup> Awo bwe yamalire okuweebwa ekitole, amangu ago n'afuluma ewanza; bw'abaire nga buzibire. <sup>31</sup> Awo bwe yamalire okufuluma, Yesu n'akoba nti Atyanu Omwana w'omuntu agulumizibwa, no Katonda agulumizibwa mu iye; <sup>32</sup> era Katonda alimugulumiza mu iye mwene, era amangu ago yamugulumizira. <sup>33</sup> Baana bange, ekiseera kitono nga nkaali naimwe. Mulinsagira: era nga bwe nakobeire Abayudaaya nti Gye njaba nze imwe temusobola kwiza, era mweena bwe mbakoba atyanu. <sup>34</sup> Eiteeka eiyaka mbawa nti Mutakaganenga; nga bwe nabatakaanga imwe, era mweena mutakaganenga. <sup>35</sup> Bonabona kwe bategeereranga nga muli bayigirizwa bange, bwe mwabbanga n'okutkagana mwenka na mwenka. <sup>36</sup> Simooni Peetero n'amukoba nti Mukama wange, oyaba waina? Yesu n'airamu nti Gye njaba a, tosobola kunsengererya

atyanu; naye olinsengererya gye bwiza. <sup>37</sup> Peetero n'amukoba nti Mukama wange, kiki ekindoberya okukusengererya atyanu? N'awaireyo obulamu bwange ku lulwo. <sup>38</sup> Yesu n'airamu nti wawaayo obulamu bwo ku lwange? Dala dala nkukoba nti Enkoko teekolyoke okutuusia lw'ewaneegaana emirundi isatu.

## Chapter 14

<sup>1</sup> "Do not let your heart be troubled. You believe in God; believe also in me. <sup>2</sup> 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. <sup>3</sup> 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.

<sup>4</sup> You know the way to where I am going." <sup>5</sup> Thomas said to Jesus, "Lord, we do not know where you are going; how can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on you know him and have seen him."

<sup>8</sup> Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." <sup>9</sup> 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'?"

<sup>10</sup> 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. <sup>11</sup> Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves.

<sup>12</sup> 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. <sup>13</sup> Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it.

<sup>15</sup> If you love me, you will keep my commandments, <sup>16</sup> and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— <sup>17</sup> 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.

<sup>18</sup> I will not leave you as orphans; I will come back to you. <sup>19</sup> 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. <sup>20</sup> On that day you will know that I am in my Father, and that you are in me, and that I am in you.

<sup>21</sup> 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." <sup>22</sup> Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?"

<sup>23</sup> 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. <sup>24</sup> 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.

<sup>25</sup> I have said these things to you, while I am staying with you. <sup>26</sup> 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. <sup>27</sup> 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.

<sup>28</sup> 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. <sup>29</sup> Now I have told you before it happens so that, when it happens, you will believe.

<sup>30</sup> I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, <sup>31</sup> 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."

## Chapter 14

<sup>1</sup> Omwoyo gwanyu tegweraliikiriranga: mwikirirye Katonda, era nzeena munjikirirye. <sup>2</sup> Mu nnyumba ya Itawange mulimu ebifo bingi eby'okubbaamu. Singa tekiri kityo, nakabakobere; kubanga njaba kubateekerateekera ekifo. <sup>3</sup> Era oba nga njaba okubateekerateekera ekifo, ndiira ate ne mbatwala gye ndi; nze gye ndi, mweena mubbe eyo. <sup>4</sup> Era gye njaba, engira mugimaite. <sup>5</sup> Tomasi n'amukoba nti Mukama waisu, tetumaite gy'oyaba; engira tugimaite tutya? <sup>6</sup> Yesu n'amukoba nti Niinze ngira, n'amazima n'obulamu: wabula aiza eri Itawange, wabula ng'abita mu ninze. <sup>7</sup> Singa muntegeire, no Itawange mwandimumanyire: okusooka atyanu mumutegeera era mumuboine <sup>8</sup> Firipo n'amugamba nti Mukama waisu tulage Itawaisu, kale ekyo kyatumala. <sup>9</sup> Yesu n'amukoba nti Kasookede mba naimwe, ebiseera ebingi bityo, era tontegeeranga, Firipo? Aboinee ku nze, ng'aboine ku Itawange; kiki ekikutumulya iwe nti Tulage Itawaisu? <sup>10</sup> Toikirirya nga nze ndi mu Itawange, no Itawange ali mu ninze? Ebigambo bye mbakoba nze, timbitimula ku bwange nzeka; naye Itawange bw'abba mu nze akola emirimu gye. <sup>11</sup> Munjikirirye nga nze ndi mu Itawange, no Itawange mu nze: oba munkikirirye olw'emirimu gyonka. <sup>12</sup> Dala dala mbakoba nti Aikirirya nze emirimu gye nkola nze, yeena aligikola; era alikola egisinga egyo obunene; kubanga nze njaba eri Itawange. <sup>13</sup> Na buli kye mwaasabanga mu liina lyange, ekyo

nakikolanga, Itawange agulumirizibwenga mu Mwana. <sup>14</sup> Bwe mwasabanga ekigambo mu liina lyange, ekyo naakikolanga. <sup>15</sup> Oba nga muntaka, mwakwatanga ebiragiro byange. <sup>16</sup> Nzeena ndisaba Itawange, yeena alibawa Omubeezi ogondi, abeenga naimwe emirembe n'emirembe. <sup>17</sup> Omwoyo ow'amazima: ensi gw'etasobola kwikirirya; kubanga temubona, so temutegeera: imwe mumutegeera; kubanga abba gye muli, era yabbanga mu imwe. <sup>18</sup> Tindibaleka bamulekwa; ndiira gye muli. <sup>19</sup> Esigaire ekiseera kitono, ensi obutambona ate; naye imwe mubona: kubanga nze ndi mulamu naimwe mulibba balamu. <sup>20</sup> Ku lunaku olwo mulitegeera imwe nga nze ndi mu Itawange, naimwe mu nze, nzeena mu imwe. <sup>21</sup> Alina ebiragiro byange, n'abikwata, oyo nga niye antaka: antaka yatakibwanga Itawange, nzeena namutakanga, namubonekeranga. <sup>22</sup> Yuda (atali Isukalyoti; n'amugamba nti Mukama waisu; kibbbaire kitya iwe okwaba okutubonekera ife, so ti eri ensi? <sup>23</sup> Yesu n'airamu n'amukoba nti Omuntu bw'antaka, yakwatanga ekigambo kyange: no Itawange yamutakanga, era twaizanga gy'ali, twatyamanga gy'ali. <sup>24</sup> Atantaka takwata bigambo byange: n'ekigambo kye muwulira ti kyange, naye kya Itawange eyantumire. <sup>25</sup> Ebigambo ebyo mbakobeire nga nkaali naimwe. <sup>26</sup> Naye Omubeezi, Omwoyo Omutukuvu, Kitange gw'alituma mu liina lyange, oyo alibegeresya Byonabyona, alibajukizia byonabyona bye nabakobere. <sup>27</sup> Emirembe mbalekera; emirembe gyange ngibawa: ti ng'ensi bw'ewa, nze bwe mbawa. Omwoyo gwanyu tegweraliikiriranga so tegutyanga. <sup>28</sup> Muwuliire bwe mbakobere nti njaba, era ndiira gye muli. Singa muntaka, mwandisanyukire kubanga njaba eri Itawange: kubanga Itawange ansinga obukulu. <sup>29</sup> Atyanu mbakobere nga kikaali kubbaawo, lwe kiribbaawo kaisi mwikirirye. <sup>30</sup> Tinkaali ntumula inu ate naimwe; kubanga afuga ensi aiza: naye ambulaku kigambo; <sup>31</sup> naye ensi etegeere nga ntaka Itawange, era Itawange bwe yandagiire, ntyo bwe nkola. Mugoloko, tuve wano.

## Chapter 15

<sup>1</sup> "I am the true vine, and my Father is the gardener. <sup>2</sup> 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.

<sup>3</sup> You are already clean because of the message that I have spoken to you. <sup>4</sup> 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.

<sup>5</sup> 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. <sup>6</sup> 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. <sup>7</sup> If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you.

<sup>8</sup> My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. <sup>9</sup> As the Father has loved me, I have also loved you. Remain in my love.

<sup>10</sup> 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. <sup>11</sup> I have spoken these things to you so that my joy will be in you and so that your joy will be made full.

<sup>12</sup> This is my commandment, that you love one another as I have loved you. <sup>13</sup> No one has greater love than this—that one lays down his life for his friends.

<sup>14</sup> You are my friends if you do the things that I command you. <sup>15</sup> 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.

<sup>16</sup> 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. <sup>17</sup> These things I command you, so that you love one another.

<sup>18</sup> If the world hates you, know that it has hated me before it hated you. <sup>19</sup> 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.

<sup>20</sup> 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. <sup>21</sup> They will do all these things to you because of my name, because they do not know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

<sup>23</sup> He who hates me also hates my Father. <sup>24</sup> 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. <sup>25</sup> But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.'

<sup>26</sup> 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. <sup>27</sup> You also must testify, because you have been with me from the beginning.

## Chapter 15

<sup>1</sup> Ninze omuzabbibu ogw'amazima, no Itawange Niiye omulimi. <sup>2</sup> Buli itabi eriri mu nze eritabala bibala, alitoolawo: na buli eribala ebibala alirongoosia, lyeyongerenga okubala. <sup>3</sup> Imwe atyanu mumalire okubba abalongoofu olw'ekigambo

kye mbakobere. <sup>4</sup> Mubbe mu nze, nzeena mu imwe. Ng'eitabi bwe litasobola kubala bibala lyonka, bwe litabba mu muzabbibu, kityo mweena temusobola, bwe mutabba mu nze <sup>5</sup> Ninze muzabbibu, niimwe matabi: abba mu nze, nzeena mu iye, oyo abala ebibala bingi: kubanga awabula nze mubulaku kye muyinza kukola. <sup>6</sup> Omuntu bw'atabba mu nze, asuulibwa ewanza ng'eitabi, akala; bagakujaanya, bagasuula mu musyo, ne gaya. <sup>7</sup> Bwe mubba mu nze, n'ebigambo byange bwe bibba mu imwe, musabenga kye mutaka kyonakyona, mwakikolerwanga. <sup>8</sup> Mu kino Itawange agulumizibwa, mubalenga ebibala bingi; era mwabbanga abayigirizwa bange. <sup>9</sup> Nga Itange bwe yantakire, nzeena mbatakire imwe: mubbenga mu kutaka kwange. <sup>10</sup> Bwe mukwata ebiragiro byange, mwabbanga mu kutaka kwange; nga nze bwe nakwaite ebiragiro bya Itawange, ni mba mukutaka kwe. <sup>11</sup> Ebyo mbibakobere, eisanyu lyange libbenga mu imwe, era essanyu lyanyu lituukirire. <sup>12</sup> Kino niikyo kiragiro kyange, mutakaganenga, nga bwe nabatakire imwe. <sup>13</sup> Wabula alina okutaka kunene okusinga kuno omuntu okuwaayo obulamu bwe olwe mikwanu gye. <sup>14</sup> Imwe muli mikwanu gyange, bwe mukola bye mbalagira. <sup>15</sup> Tinkaali mbeeta baidu; kubanga omwidu tamaite mukama we by'akola; naye mbeeta mukwanu; kubanga byonabyona bye nawuliire eri itawange mbibakobeire imwe. <sup>16</sup> Ti niimwe mwanondere nze, naye ninze nabalondere imwe, ne mbateekawo, mwabe mubalenga ebibala, n'ebibala byanyu bibbengawo: kyonakyona kye mwasabanga Itawange mu liina lyange, akibawenga. <sup>17</sup> Mbalagiire bino, mutaganenga. <sup>18</sup> Ensi bw'ebakyawanga mumaite nga y'asookere kukyawa niinze nga ekaali kukyawa imwe. <sup>19</sup> Singa mubbbaire be nsi, ensi yanditakire ekyayo; naye kubanga temuli be nsi, naye ninze nabalondere mu nsi, ensi kyeviire ebakyawa. <sup>20</sup> Mwjukire ekigambo kye nabakobere nti Omwidu tasinga mukama we. Oba nga banjiganya nze, mweena babayiganyanga; oba nga baakwata ekigambo kyange, n'ekyanyu baakikwatanga. <sup>21</sup> Naye ebyo byonabyona baabibakolanga olw'eriina lyange, kubanga tebamaite eyantumire. <sup>22</sup> Singa tinaizire ne ntumula nabo, tebandibaire na kibbiibi; naye atyanu babula kyo kuwozia olw'ekibbiibi kyabwe. <sup>23</sup> Ankyawa nze akyawa no Itawange. <sup>24</sup> Singa tinakoleire mu ibo mirimu egitakolebwanga gondi, tebandibaire na kibbiibi; naye atyanu baboine ne bankyawa no Itawange. <sup>25</sup> Naye ekigambo kituukirire ekyawandikiibwe mu mateeka gaabwe nti Bankyawiire bwereere. <sup>26</sup> Naye Omubeezi bw'aliiza, gwe ndibatumira ava eri Itawange, Omwoyo ow'amazima, ava eri Itawange, oyo alitegeeza ebyange: <sup>27</sup> era mweena mutegeeza ebyange kubanga okuva ku luberyeberye mwabbaire nanze.

## Chapter 16

<sup>1</sup> "I have spoken these things to you so that you will not fall away. <sup>2</sup> 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.

<sup>3</sup> They will do these things because they have not known the Father nor me. <sup>4</sup> 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.

<sup>5</sup> But now I go to him who sent me, yet none of you asks me, 'Where are you going?' <sup>6</sup> But because I have said these things to you, sorrow has filled your heart. <sup>7</sup> 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.

<sup>8</sup> When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— <sup>9</sup> about sin, because they do not believe in me; <sup>10</sup> about righteousness, because I am going to the Father, and you will no longer see me; <sup>11</sup> and about judgment, because the ruler of this world has been judged.

<sup>12</sup> I have many things to say to you, but you cannot bear them now. <sup>13</sup> 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. <sup>14</sup> He will glorify me, because he will take from what is mine and he will tell it to you.

<sup>15</sup> 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. <sup>16</sup> In a short amount of time you will no longer see me, and after another short amount of time you will see me."

<sup>17</sup> 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'?" <sup>18</sup> Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about."

<sup>19</sup> 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'?" <sup>20</sup> 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. <sup>21</sup> 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.

<sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

<sup>25</sup> "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.

<sup>26</sup> 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, <sup>27</sup> for the Father himself loves you because you have loved me and because you have believed that I came from God. <sup>28</sup> 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."

<sup>29</sup> His disciples said, "See, now you are speaking plainly and you are not using figures of speech. <sup>30</sup> 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." <sup>31</sup> Jesus answered them, "Do you believe now?"

<sup>32</sup> 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. <sup>33</sup> 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."

## Chapter 16

<sup>1</sup> Ebyo, mbibakobeire muleke okwesitazibwanga. <sup>2</sup> Bababbinganga mu makujaanairo; niiwo awo, ekiseera kiza, buli eyabaitanga yalowoozanga ng'aweerezerye Katonda. <sup>3</sup> Ebyo babikolanga, kubanga Itawange tebamutegeera waire nze. <sup>4</sup> Naye ebyo mbibakobeire, era ekiseera kyabyo bwe kituukanga mwojukire nga nze nabakobeire. N'ebyo okuva ku luberyeberye tinabobakobeire, kubanga nabbaire wamu naimwe. <sup>5</sup> Naye atyanu njaba eri odi eyantumire; era wabula ku imwe ambuulya nti Oyaba waina? <sup>6</sup> Naye kubanga mbakobeire ebyo, emyoyo gyanyu gizwire enaku. <sup>7</sup> Naye nze mbakoba amazima; kibasaanira imwe nze okwaba; kubanga nze bwe ntalyaba, Omubeezi talibaizira; naye bwe ndyaba ndimutuma gye muli. <sup>8</sup> Iye bw'aliiza, alirumirirya ensi olw'ekibbiibi, n'olw'obutuukirivu, n'olw'omusango; <sup>9</sup> olw'ekibbiibi, kubanga tebanjikirirye nze; <sup>10</sup> olw'obutuukirivu, kubanga njaba eri Itawange, so mweena temukaali mumbona ate; <sup>11</sup> olw'omusango, kubanga omukulu w'ensi enu asaliirwe omusango. <sup>12</sup> Nkaali nina bingi okubakobera, naye temusobola kubigumiinkiriza atyanu. <sup>13</sup> Naye bw'aliiza oyo Omwoyo ow'amazima, yabalunamyanga mu mazima gonagona: kubanga taatumulenga ku bubwe yenka; naye byonabyona byeyawuliranga by'eytumulanga: iye yabakoberanga ebibyaba okwiza. <sup>14</sup> Oyo yangulumizanga nze: kubanga yatoolanga ku byange n'abakobera imwe. <sup>15</sup> Byonabyona Itawange by'ali nabyo niibyo byange: kyenviire nkoba nti yatoolanga ku byange n'akobera imwe. <sup>16</sup> Esigaire ekiseera kitono, ne mutambona ate; era nate walibbaawo ekiseera kitono, ne mumbona. <sup>17</sup> Abayigirizwa be abamu kyebaaviire batumula bonka na bonka nti Kiki kino ky'atukoba nti Esigaire ekiseera kitono, ne mutambona; ate walibaawo ekiseera kitono, ne mumbona; era nti Kubanga njaba eri Itawange? <sup>18</sup> Kyebaaviire bakoba nti Kiki kino ky'akoba nti Ekiseera kitono? Tetumaite ky'akoba. <sup>19</sup> Yesu n'ategeera nga bataka okumubuulya, n'abakoba nti Mwebuulyagana mwenka olw'ekyo kye mbakobere nti Esigaire ekiseera kitono, ne mutambona, era ate walibbaawo ekiseera kitono ne mumbona? <sup>20</sup> Dala dala mbakoba nti imwe mulikunga mulikubba ebiwoobe, naye ensi erisanyuka: imwe mulinakuwala, naye enaku gyanyu girifuuka isanyu. <sup>21</sup> Omukali bw'azaala abona enaku, kubanga ekiseera kye kituukire: naye omwana bw'amala okuzaalibwa nga takaali aijukira kulumwa, olw'eisanyu ery'okuzaala omuntu mu nsi. <sup>22</sup> Kale mweena atyanu munakuwala: naye ndibabona ate, n'emyoyo gyanyu girisanyuka, n'eisanyu lyanyu wabula muntu aliribatoolaku. <sup>23</sup> Ne ku lunaku ludi temulibbaaku kye munsaba. Dala dala mbakoba nti Buli kye mulisaba Itawange, alikibawa mu liina lyange. <sup>24</sup> Okutuusia atyanu temusabanga kigambo mu liina lyange: musabe, muliweebwa, eisanyu lyayu lituukirire. <sup>25</sup> Ebyo mbibakobeire mu ngero: naye obwire bwaba okwiza, imwe tinditumulira naimwe mu ngero, naye ndibakobera ebya Itawange mu lwatu. <sup>26</sup> Ku lunaku ludi mulisaba mu liina lyange: so timbakoba nti ndibasabira eri Itawange; <sup>27</sup> kubanga Itawange mweene abataka, kubanga muntakire nze, Mwikirirye nga naviire eri Itawange. <sup>28</sup> Naviire eri Itawange, ne ngiza mu nsi: ate ensi ngireka, njaba eri Itawange. <sup>29</sup> Abayigirizwa be ne bamukoba nti Bona, atunu otumula lwatu, totumula lugero. <sup>30</sup> Atyanu tumaite ng'omaite byonabyona, so teweetaaga muntu yenayena okukubuulya; kyetuva twikirirya nga waviire eri Katonda. <sup>31</sup> Yesu n'abairamu nti Atyanu mwikirirye? <sup>32</sup> Bona, ekiseera kiza, era kituukire, mwe mwasaansaanira, buli muntu mu bibye, mwandeka nze nzenka: so ti nzenka, kubanga Itawange ali wamu nanze. <sup>33</sup> Ebyo mbibakobeire, mube n'emirembe mu nze. Mu nsi mulimu enaku: naye mugume; nze mpangwire ensi.

## Chapter 17

<sup>1</sup> 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— <sup>2</sup> just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.

<sup>3</sup> This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. <sup>4</sup> I glorified you on the earth. I have finished the work that you have given me to do. <sup>5</sup> Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.

<sup>6</sup> 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. <sup>7</sup> Now they know that everything that you have given me comes from you, <sup>8</sup> 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.

<sup>9</sup> I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. <sup>10</sup> Everything that is mine is yours, and yours is mine, and I am glorified in them. <sup>11</sup> 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.

<sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> 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.

<sup>15</sup> I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Set them apart by the truth. Your word is truth.

<sup>18</sup> Just as you sent me into the world, so I have sent them into the world. <sup>19</sup> For their sakes I have set myself apart, so that they themselves may also be set apart in truth.

<sup>20</sup> I pray not only for these, but also for those who will believe in me through their word <sup>21</sup> 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.

<sup>22</sup> The glory that you gave me, I have given to them, so that they will be one, just as we are one: <sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> Righteous Father, the world did not know you, but I know you; and these know that you sent me. <sup>26</sup> 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."

## Chapter 17

<sup>1</sup> Yesu yatumwire ebyo; n'ayimusa amiaso ge mu igulu n'akoba nti Itawange, ekiseera kituukire; gulumizia Omwana wo, Omwana wo akugulumizie: <sup>2</sup> nga bwe wamuwaire obuyinza ku balina omubiri bonnabona, era bonnabona be wamuwaire, abawe obulamu obutawaawo. <sup>3</sup> Buno niibwo bulamu obutawaawo, okutegeera iwe Katonda omumu ow'amazima, n'oyo gwe watumire, Yesu Kristo. <sup>4</sup> Nze nkugulumizirye ku nsi kubanga omulimu gwe wampaire okukola ngumalirirye. <sup>5</sup> Ai Itawange, ne Atyanu ngulumizia iwe wamu naiwe mu kitiibwa kidi kye nabbaire nakyo awamu naiwe ng'ensi akaali kubbaawo. <sup>6</sup> Mbonekerye eriina lyo abantu be wampaire okubatoola mu nsi: babbaire babo, n'obampa nze; boona bakwaite ekigambo kyo. <sup>7</sup> Atyanu bategeire nga byonabyona bye wampaire biva mu niive: <sup>8</sup> kubanga ebigambo bye wampaire mbibawaire; ne babitwala, ne bategeera mazima nga naviire gy'oli, ne baikirirya nga iwe wantumire <sup>9</sup> Nze mbasabira abo; sisabira nsi, wabula bo be wampaire; kubanga babo: <sup>10</sup> era ebyange byonabyona bibyo, n'ebibyo byange: nzena ngulumizibwa mu bo. <sup>11</sup> Tindi mu nsi ate, naye bano bali mu nsi, nzena ngiza gy'oli. Itawange Omutukuvu, obakuumenga mu liina lyo be wampaire, babbenga bumu, nga ife. <sup>12</sup> Bwe nabbaire nabo be wampaire nabakuumanga mu liina lyo: era ne mbazibira, tekukotanga muntu ku ibo, wabula omwana w'okugota; ebyawandiikiibwe bituukirire. <sup>13</sup> Naye atyanu ngiza gy'oli; na bino mbitumula mu nsi babbe n'eisanyu lyange nga lituukirire mu ibo. <sup>14</sup> Mbawaire ekigambo kyo; era ensi yabakyawire, kubanga ti bensi nga nze bwe ntali we nsi. <sup>15</sup> Tinsaba iwe kubatoola mu nsi, naye obakuumenga mu bubbiibi. <sup>16</sup> Ti be nsi, nga nze bwe ntali we nsi. <sup>17</sup> Obatukulye mu mazima: ekigambo kyo niigo mazima, <sup>18</sup> Nga bwe wantumire mu nsi, nzeena bwe nabatumire mu nsi. <sup>19</sup> Era nze neetukulya ku bwabwe, boona beene batukuzibwe mu mazima. <sup>20</sup> So timbasabira bano bonka, naye n'abo abanjikirirya olw'ekigambo kyabwe; <sup>21</sup> bonnabona babbenga bumu; nga iwe, Itawange, bw'oli mu nze, nzeena mu iwe, era boona babbenga mu ife: ensi eikirirya nga iwe wantumire. <sup>22</sup> Nzeena ekitiibwa kye wampaire nkibawaire; babbenga bumu, nga ife bwe tuli obumu; <sup>23</sup> nze mu ibo, weena mu nze, batukiririre okubba obumu; ensi etegeerenga nga iwe wantumire, n'obataka ibo, nga bwe wantakire nze. <sup>24</sup> Itawange, be wampaire, ntaka, we ndi nze, boona we babba babbenga nanze; babone ekitiibwa kyange kye wampaire: kubanga wanjagala nze ng'ensi ekaali kutondebwa. <sup>25</sup> Kitawange Omutuukirivu ensi teyakitumuliire, naye nze nakutegeire; na bano bategeire nga iwe wantumire; <sup>26</sup> era nabategeezerye eriina lyo era nditegeeza; okutaka kwe wantakire kubbenga mu ibo, nzeena mu ibo.

## Chapter 18

<sup>1</sup> 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. <sup>2</sup> Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.



<sup>4</sup> Then Jesus, having known all the things that would happen to him, went forward and asked them, "Who are you looking for?" <sup>5</sup> They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers.

<sup>6</sup> So when he said to them, "I am," they went backward and fell to the ground. <sup>7</sup> Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I told you that I am. So if you are looking for me, let these go." <sup>9</sup> This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one."

<sup>10</sup> 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. <sup>11</sup> Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

<sup>12</sup> So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. <sup>13</sup> They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> 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.

<sup>15</sup> 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; <sup>16</sup> 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.

<sup>17</sup> 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." <sup>18</sup> 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.

<sup>19</sup> The high priest then asked Jesus about his disciples and his teaching. <sup>20</sup> 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." <sup>21</sup> Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."

<sup>22</sup> When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?" <sup>24</sup> Then Annas sent him tied up to Caiaphas the high priest.

<sup>25</sup> 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." <sup>26</sup> 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?" <sup>27</sup> Then Peter denied it again; and immediately the rooster crowed.

<sup>28</sup> 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. <sup>29</sup> So Pilate went out to them and said, "What accusation are you bringing against this man?" <sup>30</sup> They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."

<sup>31</sup> 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." <sup>32</sup> 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.

<sup>33</sup> Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you speak from yourself, or did others speak to you about me?" <sup>35</sup> 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?"

<sup>36</sup> 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." <sup>37</sup> 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."

<sup>38</sup> 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. <sup>39</sup> 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?" <sup>40</sup> Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

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## Chapter 18

<sup>1</sup> Awo Yesu bwe yamalire okutumula ebigambo ebyo n'afuluma n'abayigirizwa be ne basomoka akaiga Kidulooni, eyabbaire olusuku, n'ayaba omwo iye n'abayigirizwa be. <sup>2</sup> Era no Yuda amulyamu olukwe, yabbaire amaite ekifo ekyo:

kubanga Yesu yayabangayo emirundi mingi n'abayigirizwa be.<sup>3</sup> Awo Yuda, bwe yamalire okuweebwa ekitongole ky'abasirikale n'abaami okuva eri bakabona abakulu n'Abafalisaayo, n'aizayo ng'alina etabaaza, n'emimuli, n'amafumu.<sup>4</sup> Awo Yesu bwe yamanyire ebigambo byonabyona ebyamwizira, n'avaayo n'abakoba nti Musagira yani?<sup>5</sup> Ne bamwiramu nti Yesu Omunazaaleesi. Yesu n'abakoba nti Ninze ono. Era no Yuda, amulyamu olukwe, yabawaire ayemereire nabo.<sup>6</sup> Awo bwe yabakobere nti Ninze ono, ne bairire enyuma ne bagwa wansi.<sup>7</sup> Ate n'ababuulya omulundi ogw'okubiri nti Musagira yani? Ne bakoba nti Yesu Omunazaaleesi.<sup>8</sup> Yesu n'airamu nti Mbakobeire nti ninze ono: kale oba nga musagira ninze, muleke bano baabe.<sup>9</sup> ekigambo kye yatumwire kituukirizibwe nti Ku abo be wampaire tinagoteryeku n'omumu.<sup>10</sup> Awo Simooni Peetero yabbaire n'ekitala n'akisowola n'atema omwidu wa kabona asinga obukulu, n'amusalaku okitu ekyamuliro. N'eriina ly'omwidu Maluko.<sup>11</sup> Awo Yesu n'akoba Peetero nti Iryamu ekitala mu kiraato kyakyo: ekikompe Itawange ky'ampaire, tinkinywe?<sup>12</sup> Awo ekitongole ky'abaserikale, n'omwami waabwe omukulu, n'abaweererya b'Abayudaaya ne bakwata Yesu ne bamusiba,<sup>13</sup> ne basooka okumutwala eri Ana; kubanga yabbaire muko wa Kayaafa, eyabbaire kabona asinga obukulu mu mwaka gudi.<sup>14</sup> Era Kayaafa oyo niye yawaire Abayudaaya amagezi nti kisaana omuntu omumu okufiirira abantu.<sup>15</sup> Simooni Peetero n'omuyigirizwa ogondi ne basengererya Yesu. Awo omuyigirizwa odi yabbaire amanyibwe kabona asinga obukulu, n'ayingira no Yesu mu luya lwa kabona asinga obukulu;<sup>16</sup> naye Peetero yabbaire ayemereire ewanza ku lwigi. Awo omuyigirizwa oyo ogondi eyabbaire amanyibwe kabona asinga obukulu n'afuluma n'atumula n'omuwala omwigali w'olwigi, n'ayingirya Peetero.<sup>17</sup> Awo omuwala oyo omwigali w'olwigi n'akoba Peetero nti Weena oli wo mu bayigirizwa bo muntu ono? N'akoba nti Tindi waamu.<sup>18</sup> Abaidu n'abaweereza babbaire bemereire awo nga bakumire omusyo gw'amanda; kubanga yabbaire mpewo; ne boota omusyo: no Peetero yeena yabbaire nabo ng'ayemereire ng'ayota omusyo.<sup>19</sup> Awo kabona asinga obukulu n'abuulya Yesu ebigambo by'abayigirizwa be, n'eby'okwegeresya kwe.<sup>20</sup> Yesu n'amwiramu nti nakoberanga lwatu ensi; bulijjo nayegeresyanga mu makunjaaniro no mu yeekaalu, mwe bakunjaaniire Abayudaaya bonnabona; tintumulanga mu kyama kigambo ne kimu.<sup>21</sup> Ombuulilya ki? buulya abampuliranga, bye nabakobere: bona, abo bamaite nze bye natumwire.<sup>22</sup> Bwe yatumwire ebyo omumu ku baweereza eyabbaire amwemereire okumpi n'akubba Yesu oluyi n'akoba nti Oiramu oti kabona asinga obukulu?<sup>23</sup> Yesu n'amwiramu nti Oba ntumwire kubbiibi, kinumirirye ekibbiibi: naye oba kisa, onkubbira ki?<sup>24</sup> Awo Ana n'amuweererya nga musibe eri Kayaafa kabona asinga obukulu.<sup>25</sup> Ne Simooni Peetero yabbaire ayemereire ng'ayota omusyo. Awo ne bamugamba nti Weena oli wo mu bayigirizwa be? Iye ne yeegaana n'akoba nti Tindi waamu.<sup>26</sup> Omu ku baidu ba kabona asinga obukulu ow'ekika ky'oyo Peetero gwe yasalireku okitu, n'akoba nti Nze tinakuboine naye mu lusuku mudi?<sup>27</sup> Peetero ne yeegaana ate: amangu ago enkoko n'ekolyooka.<sup>28</sup> Ne batooka Yesu eri Kayaafa, ne bamutwala mu kigangu: era bwabbaire bukya; ibo beene batayingiire mu kigangu, baleke okweyoonona, naye bamale okulya Okubitaku.<sup>29</sup> Awo Piraato n'afuluma n'ayaba gye baali, n'akoba nti Musango ki gwe mulanga omuntu ono?<sup>30</sup> Ne bairamu ne bamukoba nti Omuntu ono singa abbaire takolere kubbiibi, tetwandimuleetere gy'oli.<sup>31</sup> Awo Piraato n'abakoba nti Kale mumutwale imwe mumusalire omusango ng'amateeka ganyu bwe gali. Abayudaaya ne bamukoba nti Tekyatulagiirwe kwita muntu yenayena;<sup>32</sup> ekigambo kya Yesu kituukirizibwe, kye yatumwire, ng'alaga okufa kw'ayaba okufa bwe kuli.<sup>33</sup> Awo Piraato n'ayingira ate mu kigangu, n'ayeta Yesu n'amukoba nti Niiwe Kabaka w'Abayudaaya?<sup>34</sup> Yesu n'airamu nti Kino okitumwire ku bubwo oba bandi niibo bakukobeire ebigambo byange?<sup>35</sup> Piraato n'airamu nti Nze ndi Muyudaaya? Ab'eigwanga lyanyu na bakabona abakulu niibo abakundeeteire: okolere ki?<sup>36</sup> Yesu n'airamu nti Obwakabaka bwange ti bwo mu nsi muno: singa obwakabaka bwange bubbaire bwo mu nsi muno, basaiza bange bandirwaine, ne ntaweebwayo mu Bayudaaya: naye atyanu obwakabaka bwange ti bwa wano.<sup>37</sup> Awo Piraato n'amukoba nti Kale niiwe kabaka? Yesu n'airamu nti Otumwire, kubanga ninze kabaka. Nze nazaalirwe kikyo, n'ekyo niikyo kyandeetere mu nsi, ntegeeze amazima. Buli ow'amazima awulira eidoboozi lyange.<sup>38</sup> Piraato n'amukoba nti Amazima niikyo ki? Bwe yamalire okutumula ekyo, n'afuluma ate n'ayaba awali Abayudaaya, n'abakoba nti Timbona musango ku iye.<sup>39</sup> Naye mulina empisa, nze okubalekulilanga omumu ku Kubitaku: kale mutaka mbalekulire Kabaka w'Abayudaaya?<sup>40</sup> Awo ne bakaayana, ne bakoba nti Ti ono, wabula Balaba. N'oyo Balaba yabbaire munyagi.

## Chapter 19

<sup>1</sup> Then Pilate took Jesus and whipped him. <sup>2</sup> The soldiers wove a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. <sup>3</sup> They came to him and said, "Hail, King of the Jews!" and they struck him.

<sup>4</sup> 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." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

<sup>6</sup> 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."

<sup>7</sup> 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." <sup>8</sup> When Pilate heard this statement, he was even more afraid, <sup>9</sup> and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer.

<sup>10</sup> 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?" <sup>11</sup> 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."

<sup>12</sup> 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."

<sup>13</sup> 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."

<sup>14</sup> 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!"

<sup>15</sup> 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."

<sup>16</sup> Then Pilate gave Jesus over to them to be crucified.

<sup>17</sup> 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." <sup>18</sup> They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle.

<sup>19</sup> Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> 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.

<sup>21</sup> 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."'"

<sup>22</sup> Pilate answered, "What I have written I have written."

<sup>23</sup> 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. <sup>24</sup> 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.

<sup>25</sup> Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" <sup>27</sup> Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

<sup>28</sup> After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." <sup>29</sup> 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. <sup>30</sup> When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

<sup>31</sup> 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. <sup>32</sup> Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. <sup>33</sup> When they came to Jesus, they saw that he was already dead, so they did not break his legs.

<sup>34</sup> However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> 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.

<sup>36</sup> For these things happened in order to fulfill scripture, "Not one of his bones will be broken." <sup>37</sup> Again, another scripture says, "They will look at him whom they pierced."

<sup>38</sup> 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. <sup>39</sup> 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.

<sup>40</sup> 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. <sup>41</sup> 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. <sup>42</sup> Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

## Chapter 19

<sup>1</sup> Awo Piraato kaisi n'atwala Yesu n'amukubba emiigo. <sup>2</sup> Basirikale ne baluka engule y'amawa, ne bamutikiira ku mutwe, ne bamuvalisya olugoye olw'efulungu;

<sup>3</sup> ne baiza w'ali ne bakoba nti Mirembe, Kabaka w'Abayudaaya! ne bamubba empi. <sup>4</sup> Piraato n'afuluma ate ewanza, n'abakoba nti Bona mufulumya ewanza we muli, mutegeere nga timbona musango ku iye. <sup>5</sup> Awo Yesu n'afuluma, ng'avaaire engule y'amawa n'olugoye olw'efulungu. Piraato n'abakoba nti Bona omuntu oyo! <sup>6</sup> Awo bakabona abakulu n'abaweereza bwe baamuboine, ne batumulira waigulu nga bakoba nti Komerera, komerera: Piraato n'abakoba nti Mumutwale imwe mumukomerere: kubanga nze timbona musango ku iye. <sup>7</sup> Abayudaaya ne bamwiramu nti Ife tulina eiteeka n'olw'eiteeka eryo agwaniire okufa, kubanga yeefuula Omwana wa Katonda. <sup>8</sup> Awo Piraato bwe yawuliire ekigambo ekyo, ne yeeyongera okutya; <sup>9</sup> n'ayingira ate mu kigangu, n'akoba Yesu nti Oli wa waina? Naye Yesu n'atamwiramu. <sup>10</sup> Awo Piraato n'amukoba nti Totumula nanze? tomaite nga nina obuyinza obw'okukwita, era nina obuyinza obw'okukukomerera? <sup>11</sup> Yesu n'amwiramu nti Tewandibbbaire no buyinza bwonabwona ku nze, singa tebwaakweibwe okuva waigulu; ampairoyo gy'oli kyaviire abba n'ekibbiibi ekisinga. <sup>12</sup> Okusookera awo Piraato n'asala amagezi okumwita: naye Abayudaaya ne batumulira waigulu nga bakoba nti Bwewamulekula oyo nga toli mukwanu gwa Kayisaali: buli muntu yenayena eyeefuula kabaka awakanya Kayisaali. <sup>13</sup> Awo Piraato bwe yawuliire ebigambo ebyo n'afulumya Yesu ewanza, n'atyama ku ntebe ey'emisango mu kifo ekiyitibwa Amabbaale Amaaliire, naye mu Lwebbulaniya Gabbasa. <sup>14</sup> Lwabbaire lunaku lwo kuteekateeka Okubitaku: gyabbaire nga giri saawa mukaaga. N'akoba Abayudaaya nti Bona Kabaka wanyu! <sup>15</sup> Awo ibo ne batumulira waigulu nti Mutoolewo, mutoolewo mukomerere. Piraato n'abakoba nti Nakomerera Kabaka wanyu? Bakabona abakulu ne bairamu nti Tubula kabaka wabula Kayisaali. <sup>16</sup> Awo kaisi n'amubawa okukomererwa. Awo ne batwala Yesu: <sup>17</sup> n'afuluma, nga yeetikire yenka omusalaba gwe, n'atuuka mu kifo ekyetebwa Ekyekiwanga, ekiyitibwa mu Lwebbulaniya Gologosa: <sup>18</sup> ne bamukomererera awo, era n'abandi babiri wamu naye, eruuyi n'eruuyi, no Yesu wakati. <sup>19</sup> No Piraato n'awandiika ebbaluwa n'agiteeka ku musalaba, ng'ewandiikiibwe nti YESU OMUNAZAALESI KABAKA W'ABAYUDAAYA. <sup>20</sup> Awo ebbaluwa eyo bangi ku Bayudaaya ne bagisoma: kubanga ekifo kye baakomereiremu Yesu kyabbaire kumpi n'ekibuga: era yawandiikiibwe mu Lwebbulaniya, no mu Luyonaani, ne mu Lurooma. <sup>21</sup> Awo bakabona abakulu b'Abayudaaya ne bamukoba Piraato nti Towandiika nti Kabaka w'Abayudaaya; naye nti oyo eyatumwire nti Ninze Kabaka w'Abayudaaya. <sup>22</sup> Piraato n'airamu nti Kye mpandiikire kye mpandiikire. <sup>23</sup> Awo abasirikale bwe baamalire okukomerera Yesu, ne batwala ebivaalo bye, ne bateeka emiteeko ina, buli sirikale muteeko; n'ekanzo ye: n'ekanzo ye teyatungibwe, yalukiibwe bulukibwi yonayona okuva waigulu. <sup>24</sup> Ne bakoba bonka na bonka nti Tuleke okugikanulamu, naye tugikubbire akalulu, tulabe eyabba mweene waayo: ekyawandiikiibwe kituukirire, ekitumula nti Baagabanire ebivaalo byange, Era baakubiire akalulu eky'okuvaala kyange. Awo abasirikale ne bakola ebyo. <sup>25</sup> Naye awo awabbaire omusalaba gwa Yesu wabbaire wayemereire maye, no mugande wa maye, Malyamu muka Kuloopa, no Malyamu Magudaleene. <sup>26</sup> Awo Yesu bwe yaboine maye, n'omuyigirizwa gwe yabbaire ataka ng'ayemereire kumpi, n'akoba maye nti Omukali, bona, omwana wo! <sup>27</sup> Oluvanyuma n'akoba omuyigirizwa nti Bona maawo! Awo okuva ku saawa eyo omuyigirizwa oyo n'amutwala eika ewuwe. <sup>28</sup> Oluvanyuma lw'ebyo, Yesu bwe yamanyire nti Atyanu ebigambo byonabyona bumalire okutuukirira, ekyawandiikiibwe kituukirizibwe, n'akoba nti Nina enyonta. <sup>29</sup> Wabbaire wateekeibwewo ekibya ekizwire omwenge omukaatuuki: awo ne bateeka ku ezobu ekisuumwa ekizwire omwenge omukaatuuki, ne bakitwala ku mumwa gwe. <sup>30</sup> Awo Yesu bwe yamalire okuweebwa omwenge, n'akoba nti <sup>31</sup> Kiweire: n'akutamywa omutwe gwe, n'awaayo omwoyo gwe. <sup>32</sup> Awo basirikale ne baiza, ne basookera ku mumu ne bamumenya amagulu, n'ogondi eyakomererwe naye: <sup>33</sup> naye bwe baizia eri Yesu, ne babona ng'amalire okufa, ne batamumenya magulu: <sup>34</sup> naye sirikale omumu n'amusumita mu mpete gye n'eisimu, amangu ago ne muvaamu omusaayi n'amaizi. <sup>35</sup> Naye eyaboine n'ategeeza n'okutegeeza kwe kwa mazima: era oyo amaite ng'atumula amazima, mweena kaisi mwikirirye. <sup>36</sup> Kubanga ebyo byabbairewo, ekyawandiikiibwe kituukirire nti Talimenyebwa igumba. <sup>37</sup> Era ate ekyawandiikiibwe ekindi kikoba nti Balimubona gwe baafumitire. <sup>38</sup> Awo oluvanyuma lw'ebyo Yusufu ow'e Alimasaya, eyabbaire omuyigirizwa wa Yesu, yeena mu kyama olw'okutya Abayudaaya, ne yeegayirira Piraato okutoolaku omulambo gwa Yesu: awo Piraato n'aikirirya. N'aiza, n'atoolaku omulambo gwe. <sup>39</sup> Ne Nikoodemu n'aiza (eyasookere okwiza gy'ali obwire), ng'aletere ebitabule eby'envumbo na akaloosa, obuzito bw'abyo laateri nga kikumi. <sup>40</sup> Awo ne batwala omulambo gwa Yesu, ne baguzinga mu ngoye gy'ekitaani wamu n'eby'akaloosa ebyo, nga Abayudaaya bwe babitya okuziika. <sup>41</sup> Awo mu kifo we yakomererwe wabbairewo olusuku; no mu lusuku mwabbairemu entaana enjaaka ekaali kuteekebwamu muntu. <sup>42</sup> Awo kubanga lwabbaire lunaku lwa Kuteekateeka okw'Abayudaaya (era kubanga entaana yabbaire kumpi) ne bateeka omwo Yesu.

## Chapter 20

<sup>1</sup> 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. <sup>2</sup> 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."

<sup>3</sup> Then Peter and the other disciple went out, and they were going to the tomb. <sup>4</sup> They both ran together, and the other

disciple quickly ran ahead of Peter and arrived at the tomb first. <sup>5</sup> Then stooping down, he saw the linen cloths lying there, but he did not go inside.

<sup>6</sup> Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there <sup>7</sup> 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.

<sup>8</sup> Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. <sup>9</sup> For until that time they still did not know the scripture that he should rise from the dead. <sup>10</sup> So the disciples went back home again.

<sup>11</sup> But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. <sup>12</sup> She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. <sup>13</sup> 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."

<sup>14</sup> When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

<sup>15</sup> 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."

<sup>16</sup> Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

<sup>17</sup> 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."

<sup>18</sup> Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

<sup>19</sup> 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." <sup>20</sup> After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

<sup>21</sup> Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." <sup>22</sup> When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. <sup>23</sup> Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

<sup>24</sup> Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> 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."

<sup>26</sup> 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." <sup>27</sup> 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."

<sup>28</sup> Thomas answered and said to him, "My Lord and my God."

<sup>29</sup> Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, <sup>31</sup> 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.

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## Chapter 20

<sup>1</sup> Awo ku lunaku olusooka mu naku omusanvu, Malyamu Magudaleene n'aiza mu matulutulu, nga bukaali kuboneka, eri entaana, n'abona ng'eibbaale litoliebwe ku ntaana. <sup>2</sup> Awo n'airuka, n'aiza eri Simooni Peetero, n'eri omuyigirizwa odi ogondi Yesu gwe yatakanga, n'abakoba nti Batoiremu Mukama waisu mu ntaana, so tetumaite gye bamutekere. <sup>3</sup> Awo Peetero n'afuluma, n'omuyigirizwa oyo ogondi, ne baaba ku ntaana. <sup>4</sup> Ne bairuka bombiri wamu; n'omuyigirizwa oyo ogondi n'abitya Peetero, n'asooka okutuuka ku ntaana: <sup>5</sup> n'akutama n'alingiziamu, n'abona engoye gy'ekitaani nga giteekeibwe awo; naye n'atayingira. <sup>6</sup> Awo no Simooni Peetero n'aiza ng'amusengererya, n'ayingira mu ntaana; n'abona engoye gy'ekitaani nga ziteekeibwe awo. <sup>7</sup> n'ekirembe ekyabbaire ku mutwe gwe nga tekiteekeibwe wamu ne ngoye gy'ekitaani, naye nga kizingiibwe nga kiri kyonka ku mbali. <sup>8</sup> Awo n'omuyigirizwa oyo ogondi eyasookere okwiza ku ntaana, n'ayingira, n'abona n'aikirirya. <sup>9</sup> Kubanga babbaire bakaali kutegeera ekyawandiikiibwe nti kimugwanira okuzuukira mu bafu. <sup>10</sup> Awo ate abayigirizwa ne bairayo ewaabwe eika. <sup>11</sup> Naye Malyamu yabbaire ayemereire ewanza awabbaire entaana ng'akunga: awo bwe yabbaire ng'akunga, n'akutama n'alengezia mu ntaana; <sup>12</sup> n'abona bamalayika babiri nga bavaire enjeru, nga batyaima, omumu emitwe ogondi emagere, omulambo gwa Yesu we gwabbaire guteekeibwe. <sup>13</sup> Abo ne bamukoba nti Omukyala, okungira ki? N'abakoba nti Kubanga batoiremu Mukama wange, nzeena timaite gye bamutekere. <sup>14</sup> Bwe yamalire okutumula atyo, n'akyuka enyuma, n'abona Yesu ng'ayemereire, n'atamanya

nga niye Yesu. <sup>15</sup> Yesu n'amukoba nti Omukyala, okungira ki? osagira yani? Iye ng'alowooza nti niye mukuumi w'olusuku, n'amugamba nti Sebo, oba nga niye omutwaire awandi, nkobera gy'omutekere, nzeena naamutoolayo. <sup>16</sup> Yesu n'amukoba nti Malyamu. N'akyuka n'amukoba mu Lwebbulaniya nti Labooni; amakulu gaakyo Muyigiriza. <sup>17</sup> Yesu n'amukoba nti Tonkwataku; kubanga nkaali kuniina mu igulu eri Kitange: naye yaba eri bagande bange, obakobere nti Niina mu gulu eri Itawange, era Itawanyu, eri Katonda wange, era Katonda wanyu. <sup>18</sup> Malyamu Magudaleene n'aiza n'abuulira abayigirizwa nti mboine Mukama waisu; era bw'amukobere ebigambo bino. <sup>19</sup> Awo ku lunaku ludi akawungezi, ku lunaku olusooka mu naku omusanvu, enzigi bwe gyabaire nga Giigairwewo abayigirizwa mwe babaire, olw'okutya Abayudaaya, Yesu n'aiza, n'ayemerera wakati mu ibo, n'abakoba nti Emirembe gibe mu imwe. <sup>20</sup> Awo bwe yamalire okutumula atyo, n'abalaga engalo gye n'empete gye. Abayigirizwa ne basanyuka, bwe baboine Mukama waabwe. <sup>21</sup> Awo Yesu n'abakoba ate nti Emirembe gibe mu imwe: nga Itawange bwe yantumire nze, nzena ntyo mbasindika imwe.

<sup>22</sup> Bwe yamalire okutumula ekyo, n'abaweerera omwoka, n'abakoba nti Mutoole Omwoyo Omutukuvu: <sup>23</sup> be mwatoolangaku ebibbiibi bonabona, batoolebweku; be mwasibiranga ebibbiibi bonabona, basibirwa. <sup>24</sup> Naye Tomasi omumu ku ikumi n'ababiri, eyayetebwanga Didumo, teyabaire nabo Yesu bwe yaizire. <sup>25</sup> Awo abayigirizwa abandi ne bamukobera nti Tuboine Mukama waisu. Naye n'abakoba nti Bwe ntalibona mu ngalo gye enkovu gy'eninga, ne nteeka lwange ku nkovu gy'eninga, ne nsonseka omukono gwange mu mpete gye, tindikirirya n'akatono. <sup>26</sup> Oluvannyuma nga wabitirewo enaku munaana, ate abayigirizwa be babaire mukati, no Tomasi ng'ali nabo, Yesu n'aiza, enzigi nga giigaliibwewo, n'ayimirira wakati mu ibo n'akoba nti Emirembe gibbe mu imwe. <sup>27</sup> Awo n'akoba Tomasi nti Leeta wano olugalo lwo obone ebibatu byange; era oleete n'omukono gwo, oguteeke mu mpete gyange; oleke okubba ataikirirya naye aikirirya. <sup>28</sup> Tomasi n'airamu n'amukoba nti Niiwe Mukama wange, era Katonda wange. <sup>29</sup> Yesu n'amukoba nti Kubanga omboine, kyoviire oikirirya; balina omukisa abaikirirya nga babulaku kye baboine. <sup>30</sup> Waliwo obubonero obundi bungi Yesu bwe yakoleire mu maiso g'abayigirizwa, obutawandiikiibwe mu kitabo kino; <sup>31</sup> naye buno bwawandiikiibwe, mwikirirye nti Yesu niye Kristo, Omwana wa Katonda; era bwe mwikirirya mubbe n'obulamu mu liina lye.

## Chapter 21

<sup>1</sup> After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: <sup>2</sup> Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. <sup>3</sup> 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.

<sup>4</sup> Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. <sup>5</sup> So Jesus said to them, "Young men, do you have anything to eat?" They answered him, "No."

<sup>6</sup> 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.

<sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> 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.

<sup>12</sup> Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came, took the bread, and gave it to them, and the fish also. <sup>14</sup> This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

<sup>15</sup> 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."

<sup>16</sup> 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."

<sup>17</sup> 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."

<sup>18</sup> 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."

<sup>19</sup> 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."

<sup>20</sup> 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?" <sup>21</sup> Peter saw him and then said to Jesus, "Lord, what will this man do?"

<sup>22</sup> Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

<sup>23</sup> 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?"

<sup>24</sup> This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true.

<sup>25</sup> 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.

## Chapter 21

<sup>1</sup> Oluvanyuma lw'ebyo Yesu ne yeeraga ate mu bayigirizwa be ku nyanza eye Tiberiya; ne yeeraga ati. <sup>2</sup> Babbairi bali wamu Simooni Peetero, no Tomasi ayetebwa Didumo, no Nasanayiri ow'e Kaana eky'e Galiraaya, n'abaana ba Zebbedaaayo, n'abayigirizwa be abandi babiri. <sup>3</sup> Simooni Peetero n'abakoba nti njaba kuvuba. Ne bamukoba nti Feena twaba naiwe. Ne baaba, ne basaabala mu lyato; obwire obwo ne batakwatisya kintu. <sup>4</sup> Naye bwabbairi bukya Yesu n'ayemerera ku itale: naye abayigirizwa ne batamanyanga naye Yesu. <sup>5</sup> Awo Yesu n'abakoba nti Abaana, mulina ekyokuliira? Ne bamwiramamu nti Tubula. <sup>6</sup> N'abakoba nti Musuule obutiimba ku luuyi olwo muliirwa olw'eryato, mwakwatisya. Awo ne basuula, kale nga tebakaali basobola kubuwalula olw'ebyenyanza ebingi. <sup>7</sup> Awo omuyigirizwa oyo Yesu gwe yatakanga n'akoba Peetero nti Niiye Mukama waisu. Awo Simooni Peetero bwe yawulire nga naye Mukama waisu ne yeesiba olugoye (kubanga yabbairi bwereere) ne yeesuula mu nyanza. <sup>8</sup> Naye abayigirizwa abandi ne baizira mu lyato eitono (kubanga babbairi tebali wala n'eitale, naye emikono nga bibiri,) nga bawalula obutiimba obulimu ebyenyanza. <sup>9</sup> Awo bwe baaviiremu ne batuuka ku itale, ne babona omusyo ogw'amanda nga guli awo n'ebyenyanza nga biteeketu, n'omugaati. <sup>10</sup> Yesu n'abakoba nti Muleete ku byenyanza bye mukwatisirye atyanu. <sup>11</sup> Awo Simooni Peetero n'asaabala, n'awalulira obutiimba ku itale, nga bwizwire ebyenyanza ebinene, kikumi mu ataano na bisatu: naye waire nga byabbairi bingi bityo, obutiimba ne butakutuka. <sup>12</sup> Yesu n'abakoba nti Mwize mulye. So mu bayigirizwa ne mutabba muntu eyasoboire okumubuulya nti Niiwe ani, nga bamaite nga naye Mukama waisu. <sup>13</sup> Yesu n'aiza, n'akwa omugaati, n'abawa, n'ebyenyanza atyo. <sup>14</sup> Guno niigwo mulundi ogw'okusatu Yesu bwe yabonekere mu bayigirizwa, oluvanyuma ng'amalire okuzuukira mu bafu. <sup>15</sup> Awo bwe baamalire okulya, Yesu n'akoba Simooni Peetero nti Simooni, omwana wa Yokaana, ontaka okusimba bano? N'amukoba nti Niiwo awo, Mukama wange; niiwe omaite nga nkutaka. N'amukoba nti Liisyaanga abaana b'entama gyange. <sup>16</sup> N'amukoba ate omulundi ogw'okubiri nti Simooni, omwana wa Yokaana, ontaka? N'amukoba nti Niiwo awo, Mukama wange; niiwe omaite nga nkutaka. N'amukoba nti Liisyaanga entama gyange. <sup>17</sup> N'amukoba omulundi ogw'okusatu nti Simooni, omwana wa Yokaana, ontaka? Peetero n'anakuwala kubanga amukobere omulundi ogw'okusatu nti Ontaka? N'amukoba nti Mukama wange, niiwe omaite byonabyona; niiwe otegeera nga nkutaka. Yesu n'amukoba nti Liisyaanga entama gyange. <sup>18</sup> Dala dala nkukoba nti Bwe wabbairi omuvubuka, weesibanga n'oyaba gy'otaka yonayona: naye bw'olikairiwa, oligolola emikono gyo, ogondi alikusiba, alikutwala gy'otataka. <sup>19</sup> Yatunwire atyo, ng'alaga okufa kw'alifa okugulumiza Katonda. Bwe yamalire okutwala atyo, n'amukoba nti Nsengererya. <sup>20</sup> Peetero bwe yakyukire, n'abona omuyigirizwa Yesu gwe yatakanga ng'asengererya; era oyo niiye yagamira mu kifubba kye ku mere ey'ekyeigulo, n'akoba nti Mukama wange, yani eyakulyamu olukwe? <sup>21</sup> Awo Peetero bwe yaboine oyo n'akoba Yesu nti Mukama wange, n'ono alibba ki? <sup>22</sup> Yesu n'amukoba nti Bwe njagala abeerewo okutuusia we ndiizira, ofaayo ki? iwe sengererya nze. <sup>23</sup> Awo ekigambo ekyo ne kibuna mu b'oluganda nti omuyigirizwa oyo talifa: so nga Yesu teyamukobere nga talifa; naye nti Bwe ntaka abeerewo okutuusia we ndiizira, ofaayo ki? <sup>24</sup> Oyo niiye muyigirizwa eyategeezere bino, n'awandiika bino; naife timaite ng'okutegeezza kwe kwa mazima. <sup>25</sup> Ate waliwo ebindi bingi Yesu bye yakolere, nabyo bwe biwandikiibwe kimu na kimu ndowooza nti n'ensi gyonagyaona tegyandiwereiremu bitabo ebyandiwiididdwa.

## 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

### Ai

#### Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them. An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(See also: [Bethel](#), [Jericho](#))

#### Bible References:

Ezra 02:27-30 Genesis 12:8-9 Genesis 13:3-4 Joshua 07:03 Joshua 08:12

#### Word Data:

Strong's: H5857

#### Forms Found in the English ULB:

Ai

### 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

**Asa**

**Facts:**

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.C.

King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again. Yahweh gave King Asa success in his warfare against other nations. Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

**Bible References:**

1 Chronicles 09:14-16 1 Kings 15:7-8 2 Chronicles 14:03 Jeremiah 41:09 Matthew 01:07

**Word Data:**

Strong's: H609

**Forms Found in the English ULB:**

Asa, Asa's

**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 \(OT\)](#))

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 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 "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city. Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself. Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him. After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself. Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(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

## Chapter 21

### 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

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

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

awe



## Chapter 21

### Related Ideas:

awesome

### Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

The term "awesome" describes someone or something that inspires a feeling of awe. The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring." Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: [fear](#), [glory](#))

### Bible References:

1 Chronicles 17:21 Genesis 28:16-17 Hebrews 12:28 Psalm 022:23 Psalms 147:4-5

### Word Data:

Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

### Forms Found in the English ULB:

awe, awesome, awesome deeds

### 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

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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

**bind**

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond."

The term "bound" is the past tense of this term.

To be "bound" means to have something tied or wrapped around something else. In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do. The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move. In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison. The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal. A dead person would be "bound" with cloth in preparation for burial. The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone. A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage. For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken. The term "bind" can also refer to forbidding an activity.

Translation Suggestions:

The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)." Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)." A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit." The term "bonds" could be translated as "chains" or "ropes" or "shackles." Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship." The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings." To "bind up" could be translated as "wrap around" or "put a bandage on." To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow." Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

Leviticus 08:07 Matthew 16:19

Word Data:

Strong's: H247, H481, H612, H615, H631, H632, H640, H2296, H3729, H4147, H5178, H6029, H6123, H6887, H7194, H7405, H7576, H8244, G254, G1195, G1198, G1199, G1210, G1249, G1402, G2611, G3784, G4019, G4029, G4886, G4887

Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

## 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

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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 "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King. Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

Translation Suggestions:

When used figuratively, "crown" could be translated as "prize" or "honor" or "reward." The figurative use of "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:

[Cutofffrompeople.png](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/c/Cutofffrompeople.png) 

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

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 to "not honor" or to "treat with no respect." The noun "dishonor" could be translated as "disrespect" or "loss of honor." Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable." 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:

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

dung

### Related Ideas:

manure

### Definition:

The term "dung" refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called "manure."

These terms can also be used figuratively to refer to something that is worthless or not important. Dried animal dung is often used for fuel. The expression "like dung on the ground" could be translated as "be scattered like worthless dung over the land." The "Dung Gate" in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: [gate](#))

### Bible References:

1 Kings 14:10 2 Kings 06:25 Isaiah 25:10 Jeremiah 08:02

### Word Data:

Strong's: H830, H1557, H1561, H1686, H1828, H6569, H6675, G2874

Forms Found in the English ULB:

dung, manure

**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:

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

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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

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(See also: [pure](#))

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Word Data:

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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 "rescue from slavery" or "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:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/g/Girdsword.png"></a>](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 to "wish" or to "desire" or to "expect." The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good" To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen." The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in." The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed." Phrases such as "hope in" God could also be translated as, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: [bless](#), [confidence](#), [good](#), [obey](#), [trust](#), [word of God](#))

Bible References:

1 Chronicles 29:14-15 1 Thessalonians 02:19 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

kin

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kindred, kinfolk, kinsman, relative

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The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

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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:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/k/Kinds.png"></a>](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

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.

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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  
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

lamb

Related Ideas:

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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

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(See also: [law of Moses](#))

Bible References:

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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 too 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 worshiping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: [call](#))

**Bible References:**

1 John 02:12 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, quiet

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

robe

Related Ideas:

cloak, coat, skirt, wings

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

Robes are open in the front and are tied shut with a sash or belt. Robes can be long or short. Purple robes were worn by kings as a sign of royalty, wealth, and prestige. The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe. A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front. A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: [royal](#), [tunic](#))

Bible References:

Exodus 28:4-5 Genesis 49:11-12 Luke 15:22 Luke 20:46 Matthew 27:27-29

Word Data:

Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

Forms Found in the English ULB:

cloak, cloaks, coat, fancy robes, robe, robed, robes, skirt, skirts, wings

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

**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."

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(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:

<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/s/Sealedscroll.png"></a>

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:

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.

## Chapter 21

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

### 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

son

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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

SOW

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Galatians 06:08 Luke 08:05 Matthew 06:25-26 Matthew 13:04 Matthew 13:19 Matthew 25:24

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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:

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



## Chapter 21

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 her her womb."

Picture showing location of a Womb:

<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/w/Womb.png"></a>

**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:

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, worshipping, 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:

furious, 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 term "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

**yoke**

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus. Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker." The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution. In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming. Other ways to translate the

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figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.  
(See also: [bind](#), [burden](#), [oppress](#), [persecute](#), [servant](#))

Bible References:

Acts 15:10 Galatians 05:01 Genesis 27:40 Isaiah 09:04 Jeremiah 27:04 Matthew 11:30 Philippians 04:03

Word Data:

Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

Forms Found in the English ULB:

yoke, yoked, yoked ... together, yokes

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