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Translation Notes (unfoldinWord)

John 1:1 (#1)

"In the beginning was"

This phrase refers to the very earliest time before God created the heavens and the earth. It does not refer to time in the distant past. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Before the beginning of the universe there was" or "Before the universe began there was"

See: Assumed Knowledge and Implicit Information

translation: "before the beginning of the universe" or "before the universe began"

John 1:3 (#1)

"All things came into being through him"

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

See: Active or Passive

John 1:1 (#2)

"the Word"

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

See: Assumed Knowledge and Implicit Information

John 1:3 (#2)

"him"

Here, **him** refers to Jesus, the one who is called "the Word." If it would be helpful in your language, you could state this explicitly. Alternate translation: "Jesus" or "the Word"

See: Pronouns — When to Use Them

John 1:2 (#1)

"He"

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

See: Pronouns — When to Use Them

John 1:3 (#3)

"without him came into being not one thing that has come into being"

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "with him came into being everything that came into being"

See: Double Negatives

John 1:2 (#2)

"in the beginning"

Here this phrase refers to the very earliest time before God created the heavens and the earth. See how you translated this phrase in verse 1. Alternate

John 1:3 (#4)

"without him came into being not one thing that has come into being"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God did not

make one thing without him" or "with him, God made everything that God has made"

See: Active or Passive

John 1:4 (#1)

"life"

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

See: Assumed Knowledge and Implicit Information

John 1:4 (#2)

"and the life"

Here, **the life** refers to the same life stated in the previous phrase. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and that life"

See: Assumed Knowledge and Implicit Information

John 1:4 (#3)

"the light of men"

Here John uses **light** to refer to God's truth and goodness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the true and good things God has for men"

See: Metaphor

John 1:4 (#4)

"the light of men"

John uses **of** to indicate to whom the **light** is given. If this is not clear in your language, you could use a

different expression. Alternate translation: "the light given to men"

See: Possession

John 1:4 (#5)

"of men"

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

See: When Masculine Words Include Women

John 1:5 (#1)

"the light shines"

John uses **the light shines** to refer to God's truth and goodness being revealed as if it were a light shining. This truth and goodness was revealed to the world by Jesus. He is the embodiment of God's truth and goodness. If it would be helpful in your language, you could express the meaning plainly or with a simile. Alternate translation: "God reveals his truth and goodness" or "God's truth and goodness is like a light that shines"

See: Metaphor

John 1:5 (#2)

"in the darkness, and the darkness"

Here John uses **darkness** to refer to what is false and evil. It is the spiritual **darkness** of the people in the world who do not love Jesus. If it would be helpful in your language, you could express the meaning plainly or with a simile. Alternate translation: "in the false and evil world, and that evil world" or "in the evil world that is like a dark place, and that dark place"

See: Metaphor

John 1:5 (#3)

"did not overcome it"

Here the word translated **overcome** could also be translated as "understand." It could mean: (1) the evil forces in the world did not conquer God's truth and goodness. Alternate translation: "did not

conquer it" (2) the people in the world who don't know God do not understand his truth and goodness. Alternate translation: "did not comprehend it" (3) the evil forces of this world neither conquered nor understood God's truth and goodness. Alternate translation: "did not conquer or comprehend it"

John 1:5 (#4)

"did not overcome it"

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

See: Pronouns — When to Use Them

John 1:6 (#1)

"having been sent from God"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in the UST: "whom God has sent"

See: Active or Passive

John 1:6 (#2)

"was} John"

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 1:7 (#1)

"He"

He here refers to John the Baptist, who was introduced in the previous verse. If it would be helpful in your language, you could state this

explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Pronouns — When to Use Them

John 1:7 (#2)

"about the light"

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

See: Metaphor

John 1:7 (#3)

"through him"

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

John 1:8 (#1)

"That one"

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

See: Pronouns — When to Use Them

John 1:8 (#2)

"the light," - "the light"

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

See: Metaphor

John 1:9 (#1)

"The true light, which"

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

See: Metaphor

John 1:9 (#2)

"which gives light to all men"

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

See: Metaphor

John 1:9 (#3)

"men"

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

See: When Masculine Words Include Women

John 1:10 (#1)

"He was" - "through him," - "him"

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

See: Pronouns — When to Use Them

John 1:10 (#2)

"in the world"

Here, **world** refers to the earth on which people live. It does not refer only to the people in the world or to the entire universe. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "on the earth"

See: Metonymy

John 1:10 (#3)

"the world"

Here, **world** refers to the universe God created. It does not refer only to the people in the world or only to the earth. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the whole universe"

See: Metonymy

John 1:10 (#4)

"and the world did not know him"

Here, **and** introduces a contrast between what was expected, that the world would recognize its Creator, and what happened, that the world did not do that. Use a natural way in your language for introducing a contrast. Alternate translation: "but the world did not know him" or "yet the world did not know him"

See: Connect — Contrast Relationship

John 1:10 (#5)

"the world"

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

See: Metonymy

John 1:10 (#6)

"did not know"

Alternate translation: "did not acknowledge"

John 1:11 (#1)

"his own," - "his own"

Here, **his own** could refer to: (1) his own people, the nation of Israel. Alternate translation: "his fellow Jews ... his fellow Jews" (2) his own creation. Alternate translation: "the people he created ... the people he created"

See: Assumed Knowledge and Implicit Information

John 1:11 (#2)**"and"**

Here, **and** introduces a contrast between what was expected, that his own people would know their Messiah, and what happened, that his own people did not do that. Use a natural way in your language for introducing a contrast. Alternate translation: "but"

See: Connect — Contrast Relationship

John 1:11 (#3)**"did not receive him"**

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

John 1:12 (#1)

"But as many as received him, he gave to them the authority to become children of God, to the ones believing in his name"

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

See: Information Structure

John 1:12 (#2)**"received him"**

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

John 1:12 (#3)**"he gave to them the authority"**

Here, the word translated **authority** means either the right or ability to do something. Alternate

translation: "he gave to them the right" or "he made it possible for them"

John 1:12 (#4)**"children of God"**

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

See: Metaphor

John 1:12 (#5)**"believing in his name"**

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

See: Metonymy

John 1:13 (#1)**"the ones"**

Here **the ones** here refers to the children of God mentioned in the previous verse. If it would be misunderstood for your readers, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

John 1:13 (#2)**"the ones not born from bloods"**

John uses **born** to describe God changing a person from being spiritually dead to being spiritually alive when they believe in Jesus. John recorded Jesus referring to this change as being "born again" in 3:3. (See: Born Again) If it would be helpful in your language, you could use an expression that indicates spiritual rebirth rather than physical birth. Alternate translation: "These were born spiritually, not from blood"

See: Metaphor

John 1:13 (#3)**"not born from bloods"**

Here, **bloods** refers to the bloodlines or genetic contributions of both parents of a child. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "were not born from human bloodlines" or "were not born from human decent"

See: Metaphor

John 1:13 (#4)**"from"**

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

John 1:13 (#5)**"nor from the will of the flesh"**

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

See: Ellipsis

John 1:13 (#6)**"from"**

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

John 1:13 (#7)**"from the will of the flesh"**

Here John is using the term **flesh** to refer to a human being, which is made of flesh. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "from the human will"

See: Metonymy

John 1:13 (#8)**"nor from the will of a man"**

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

See: Ellipsis

John 1:13 (#9)**"from"**

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

John 1:13 (#10)**"from the will of a man"**

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

John 1:13 (#11)**"but from God"**

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language,

you could supply these words from earlier in the sentence. Alternate translation: "but they were born from God"

See: Ellipsis

John 1:13 (#12)

"from"

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

John 1:14 (#1)

"the Word"

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

See: Assumed Knowledge and Implicit Information

John 1:14 (#2)

"became flesh"

Here, **flesh** represents "a person" or "a human being." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "became human" or "became a human being"

See: Synecdoche

John 1:14 (#3)

"us, and we beheld"

Here the pronouns **us** and **we** are exclusive since John is speaking on behalf of himself and the other eyewitnesses to the earthly life of Jesus, but the

people to whom he is writing did not see Jesus. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 1:14 (#4)

"his glory, glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "his glorious character, the glorious character"

See: Abstract Nouns

John 1:14 (#5)

"of the One and Only from the Father"

The phrase **the One and Only** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of the One and Only from the Father, Jesus,"

See: Assumed Knowledge and Implicit Information

John 1:14 (#6)

"of the One and Only"

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

John 1:14 (#7)

"from the Father"

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

John 1:14 (#8)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 1:14 (#9)

"full of grace and truth"

Here, John uses **full of** to describe Jesus fully possessing a quality, as if grace and truth were objects that could fill a person. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "fully possessing grace and truth"

See: Metaphor

John 1:14 (#10)

"full of grace and truth"

If your language does not use abstract nouns for the ideas of **grace** and **truth**, you could express the same ideas in other ways. Alternate translation: "full of God's gracious and faithful character" or "full of kind acts and true teachings"

See: Abstract Nouns

John 1:15 (#1)

"John testifies about him"

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

See: Predictive Past

John 1:15 (#2)

"and has cried out, saying"

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

See: Quotations and Quote Margins

John 1:15 (#3)

"This was the one of whom I said, 'The one coming after me has become greater than me, for he was before me'"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This was the one I said would come after me, and who would be greater than me for he was before me"

See: Quotes within Quotes

John 1:15 (#4)

"The one coming after me"

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

John 1:15 (#5)

"has become greater than me"

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

John 1:15 (#6)

"for he was before me"

Here, **before me** means that Jesus existed earlier in time than John. This does not mean that Jesus is more important because he is older than John in human years. Jesus is greater and more important than John because he is God the Son, who has always existed. Alternate translation: "for he existed before I was born"

John 1:16 (#1)

"For"

For here introduces the reason why John said that Jesus is "full of grace and truth" in verse [14](#). Alternate translation: "We can say that Jesus is full of grace and truth because"

See: Connect — Reason-and-Result Relationship

John 1:16 (#2)

"his"

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

See: Pronouns — When to Use Them

John 1:16 (#3)

"his fullness"

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

See: Abstract Nouns

John 1:16 (#4)

"we have all received"

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

See: Exclusive and Inclusive 'We'

John 1:16 (#5)

"have all received even grace"

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

John 1:16 (#6)

"grace after grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea

in another way. Alternate translation: "kind act after kind act"

See: Abstract Nouns

John 1:16 (#7)

"grace after grace"

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

John 1:17 (#1)

"the law was given through Moses. Grace and truth came about through Jesus Christ"

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

See: Connect — Contrast Relationship

John 1:17 (#2)

"the law was given through Moses"

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

See: Active or Passive

John 1:17 (#3)**"the law was given"**

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

See: Collective Nouns

John 1:17 (#4)**"Grace and truth"**

If your language does not use abstract nouns for the ideas of **grace** and **truth**, you could express the same ideas in other ways. Alternate translation: "God's gracious and faithful character" or "Kind acts and true teachings"

See: Abstract Nouns

John 1:18 (#1)**"The One and Only God"**

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

John 1:18 (#2)**"The One and Only God"**

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

John 1:18 (#3)**"the one being in the bosom of the Father"**

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

See: Idiom

John 1:18 (#4)**"of the Father"**

Father is an important title for God.

See: Translating Son and Father

John 1:18 (#5)**"that one"**

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

See: Pronouns — When to Use Them

John 1:18 (#6)**"has made {him} known"**

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

See: Pronouns — When to Use Them

John 1:18 (#7)**"has made {him} known"**

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

John 1:19 (#1)**"of John"**

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of John the Baptist" or "of John the Immerser"

See: Assumed Knowledge and Implicit Information

John 1:19 (#2)**"the Jews sent"**

Here, **the Jews** refers to the "Jewish leaders." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the Jewish leaders sent"

See: Synecdoche

John 1:20 (#1)**"he confessed—and he did not deny, but confessed"**

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

John 1:21 (#1)**"they asked"**

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

See: Pronouns — When to Use Them

John 1:21 (#2)**"What then"**

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

John 1:21 (#3)**"Elijah"**

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

John 1:21 (#4)**"he says"**

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

See: Predictive Past

John 1:21 (#5)**"the Prophet"**

Here, **the Prophet** refers to a prophet the Jews were waiting for, based on God's promise to send a prophet like Moses, which is recorded in Deuteronomy 18:15. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the prophet whom God promised to send to us"

See: Assumed Knowledge and Implicit Information

John 1:22 (#1)**"they said to him"**

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

See: Pronouns — When to Use Them

John 1:22 (#2)**"Who are you, so that we might give an answer to the ones having sent us? What"**

John is leaving out some of the words that a sentence would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. This may require you to change the punctuation of the sentences. Alternate translation: "Who are you? Tell us so that we might give an answer to those who sent us. What"

See: Ellipsis

John 1:22 (#3)

"we might give" - "us"

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

See: Exclusive and Inclusive 'We'

John 1:22 (#4)

"so that we might give an answer"

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

John 1:22 (#5)

"to the ones having sent us"

This phrase refers to the Jewish leaders in Jerusalem. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to those leaders in Jerusalem who sent us"

See: Assumed Knowledge and Implicit Information

John 1:23 (#1)

""a voice, crying out in the wilderness:"

In these phrases, John quotes from the Old Testament book of Isaiah ([Isaiah 40:3](#)). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 1:23 (#2)

"I am a voice, crying out in the wilderness"

Here, **voice** refers to the person who is crying out in the wilderness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I am the one calling out in the wilderness"

See: Metonymy

John 1:23 (#3)

""I am a voice, crying out in the wilderness:"

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

See: Quotes within Quotes

John 1:23 (#4)

"Make the way of the Lord straight"

Here John the Baptist quotes Isaiah, using this clause to refer to telling people to get ready to listen to the Lord's message when it comes. They are to do this by repenting of their sins. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Repent of your sins so that you will be ready to listen to the Lord's message when it comes"

See: Metaphor

John 1:23 (#5)

"Isaiah the prophet"

Isaiah wrote the book of **Isaiah**, in the Bible.

John 1:24 (#1)

""

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

See: Background Information

John 1:24 (#2)

"the ones that had been sent"

Here, **the ones** refers to the priests and Levites, as introduced in verse [19](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the priests and Levites who had been sent"

See: Assumed Knowledge and Implicit Information

John 1:24 (#3)

"the ones that had been sent were"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom the Jewish leaders sent"

See: Active or Passive

John 1:24 (#4)

"were from the Pharisees"

This phrase could refer to: (1) the priests and Levites who had been sent. Alternate translation: "belonged to the Pharisees" (2) the leaders in Jerusalem who sent the priests and Levites. Alternate translation: "were sent from the Pharisees"

See: Assumed Knowledge and Implicit Information

John 1:25 (#1)

"they asked"

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

See: Pronouns — When to Use Them

John 1:25 (#2)

"the Prophet"

Here, **the Prophet** refers to a prophet the Jews were waiting for, based on God's promise to send a prophet like Moses, which is recorded in Deuteronomy 18:15. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the prophet whom God promised to send to us"

See: Assumed Knowledge and Implicit Information

John 1:26 (#1)

"John"

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 1:26 (#2)

"John answered them, saying"

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

See: Quotations and Quote Margins

John 1:27 (#1)

"the one coming after me"

Here, John is speaking about Jesus. The phrase **coming after me** means that John's ministry has already started and Jesus' ministry will start later. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one who starts his ministry after I have done so"

See: Assumed Knowledge and Implicit Information

John 1:27 (#2)

"me, of whom I am not worthy that I might untie the strap of his sandal"

Untying sandals was the work of a slave or servant. John the Baptist uses this expression figurative to refer to the most unpleasant work of a servant. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "me. I am not even worthy to untie the strap of his sandal" or "me, whom I am not worthy to serve in even the most unpleasant way"

See: Metaphor

John 1:28 (#1)

...

General Information:\n\nThis verse provides background information about the setting of the story that is recorded in [1:19-27](#). Use the natural form in your language for expressing background information.

See: Background Information

John 1:28 (#2)

"These things"

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

See: Assumed Knowledge and Implicit Information

John 1:28 (#3)

"beyond the Jordan"

Here, **beyond the Jordan** refers to the region of Judea that is on the east side of the Jordan River, which is the side opposite from Jerusalem. Alternate translation: "on the side of the Jordan River opposite from Jerusalem"

See: How to Translate Names

John 1:28 (#4)

"John"

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 1:29 (#1)

"The next day"

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

See: Connect — Sequential Time Relationship

John 1:29 (#2)

"he sees" - "says"

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

See: Predictive Past

John 1:29 (#3)

"Behold"

John the Baptist uses the term **Behold** to call his audience's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

John 1:29 (#4)

"Behold, the Lamb of God"

The phrase **Lamb of God** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Behold, Jesus, the Lamb of God"

See: Assumed Knowledge and Implicit Information

John 1:29 (#5)

"Lamb of God"

John the Baptist uses a metaphor here to refer to Jesus as God's perfect sacrifice. (See: Lamb) Since **Lamb of God** is an important title for Jesus, you should translate the words directly and not provide a plain explanation in the text of your translation.

See: Metaphor

John 1:29 (#6)

"the one taking away"

Here John the Baptist speaks of forgiving sin as if sin were an object that Jesus is **taking away**. If this might confuse your readers, you could express the meaning plainly. Alternate translation, as in the UST: "who is forgiving"

See: Metaphor

John 1:29 (#7)

"of the world"

John the Baptist uses **world** to refer to all the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "of those who live in the world"

See: Metonymy

John 1:30 (#1)

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

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

John 1:31 (#1)

"And I did not know him"

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

See: Pronouns — When to Use Them

John 1:31 (#2)

"And I did not know him"

Here John means that he did not know previously that Jesus was the Messiah. It does not mean that he didn't know who Jesus was, because Jesus was his cousin. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "And I did not know that he was the Messiah"

See: Assumed Knowledge and Implicit Information

John 1:31 (#3)

"so that he might be revealed to Israel, because of this"

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

See: Doublet

John 1:31 (#4)

"to Israel"

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

See: Metonymy

John 1:31 (#5)

"because of this"

Here, **this** refers to the revealing of the Messiah to Israel that is mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because he might be revealed"

See: Assumed Knowledge and Implicit Information

John 1:32 (#1)

"John testified, saying"

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

See: Quotations and Quote Margins

John 1:32 (#2)

"like a dove"

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

See: Simile

John 1:32 (#3)

"upon him"

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

See: Pronouns — When to Use Them

John 1:33 (#1)

"And I did not recognize him"

Here John means that he did not know previously that Jesus was the Messiah. It does not mean that he didn't recognize who Jesus was when he saw him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "And I did not recognize that he was the Messiah"

See: Assumed Knowledge and Implicit Information

John 1:33 (#2)

"the one having sent me to baptize in water, that one"

Here, the phrases **the one who sent me** and **that one** both refer to God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "God, who sent me to baptize in water,"

See: Assumed Knowledge and Implicit Information

John 1:33 (#3)

"he is the one baptizing in the Holy Spirit"

Here John the Baptist is using literal baptism, which puts a person under water, to refer to spiritual baptism, which puts people under the influence of the **Holy Spirit**, who purifies them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he is the one who will put you under the influence of the Holy Spirit, who will purify you"

See: Metaphor

John 1:34 (#1)

"the Son of God"

Although most copies of this text say **Son of God**, some say "chosen one of God" or "chosen Son of God." If a translation of the Bible exists in your region, you may wish to use the phrase it uses. If a translation of the Bible does not exist in your region, you may wish to follow the example of the ULT.

See: Textual Variants

John 1:34 (#2)

"Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 1:35 (#1)

"The next day," - "again"

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

See: Connect — Sequential Time Relationship

John 1:36 (#1)

“he says”

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

See: Predictive Past

John 1:36 (#2)

“Behold, the Lamb of God”

The phrase **Lamb of God** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “Behold, Jesus, the Lamb of God”

See: Assumed Knowledge and Implicit Information

John 1:36 (#3)

“Behold”

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

See: Metaphor

John 1:36 (#4)

“Lamb of God”

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

See: Metaphor

John 1:37 (#1)

“his two disciples heard {him}”

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

See: Pronouns — When to Use Them

John 1:38 (#1)

“having seen them”

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

See: Pronouns — When to Use Them

John 1:38 (#2)

“having seen them following”

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

See: Ellipsis

John 1:38 (#3)

“says”

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

See: Predictive Past

John 1:38 (#4)

“where are you staying”

Alternate translation: “where are you spending the night”

John 1:38 (#5)**"where are you staying"**

This question is the answer to the question Jesus just asked in the previous sentence. It is a way for the two men to imply that they would like to have a private conversation with Jesus at the place where he was staying. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "where are you staying? We would like to speak with you privately."

See: Assumed Knowledge and Implicit Information

John 1:39 (#1)**"He says to them, "" - "he is staying"**

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

See: Predictive Past

John 1:39 (#2)**"he is staying"**

See how you translated this phrase in the previous verse.

John 1:39 (#3)**"that day"**

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

See: Assumed Knowledge and Implicit Information

John 1:39 (#4)**"the tenth hour"**

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, **the tenth hour** indicates a time in the late afternoon, before dark, at which it would be too late to start traveling to another town. If it would be helpful in your language, you could

express this in the way the people of your culture reckon time. Alternate translation, as in the UST: "about 4:00 PM"

John 1:40 (#1)**"John"**

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 1:40 (#2)**"of Simon Peter"**

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

John 1:40-42 (#1)**""**

General Information:\n\nVerses [40–42] give background information about Andrew and how he brought his brother Peter to Jesus.

John 1:41 (#1)**"This one"**

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

See: Pronouns — When to Use Them

John 1:41 (#2)**"finds" - "says"**

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

See: Predictive Past

John 1:41 (#3)

"which is translated "Christ"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which means Christ"

See: Active or Passive

John 1:41 (#4)

"which is translated "Christ"

John assumes that his readers will know that he is saying what the title "Messiah" means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "which is 'Christ' in Greek" or "which is the Aramaic word for 'Christ'"

See: Assumed Knowledge and Implicit Information

John 1:42 (#1)

"He brought him"

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

See: Pronouns — When to Use Them

John 1:42 (#2)

"Jesus, having looked at him, said"

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

See: Quotations and Quote Margins

John 1:42 (#3)

"son of John"

This is neither John the Baptist nor John the apostle.

John 1:42 (#4)

"You will be called Cephas"

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

See: Active or Passive

John 1:42 (#5)

"Cephas"

Cephas is a word in the Aramaic language that means "rock." Here, Jesus uses the word as a name for Simon. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Cephas, which means 'rock' in Aramaic"

See: Assumed Knowledge and Implicit Information

John 1:42 (#6)

"which is translated "Peter"

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

See: Active or Passive

John 1:42 (#7)

"which is translated "Peter"

John assumes that his readers will know that he is saying what the name Cephas means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "which is 'Peter' in Greek" or "which is the Aramaic word for Peter"

See: Assumed Knowledge and Implicit Information

John 1:43 (#1)**"The next day"**

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

See: Connect — Sequential Time Relationship

John 1:43 (#2)**"and he finds Philip and says"**

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

See: Predictive Past

John 1:43 (#3)**"Follow me"**

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

See: Idiom

John 1:44 (#1)

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

See: Background Information

John 1:45 (#1)**"Philip" - "Nathaniel" - "Moses" - "Jesus" - "of Joseph"**

These are the names of five men.

See: How to Translate Names

John 1:45 (#2)**"Philip finds Nathaniel and says"**

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

See: Predictive Past

John 1:45 (#3)**"the prophets"**

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

See: Ellipsis

John 1:46 (#1)**"Nathaniel said to him"**

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

See: Pronouns — When to Use Them

John 1:46 (#2)**"Is any good thing able to be from Nazareth?"**

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

See: Rhetorical Question

John 1:46 (#3)**"says"**

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

See: Predictive Past

John 1:47 (#1)

"says"

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

See: Predictive Past

John 1:47 (#2)

"Behold"

John records Jesus using the term **Behold** to call his audience's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

John 1:47 (#3)

"in whom is no deceit"

Jesus is using a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "a completely truthful man"

See: Litotes

John 1:48 (#1)

"says"

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

See: Predictive Past

John 1:48 (#2)

"Before Philip called you, being under the fig tree, I saw you"

Nathaniel's reaction to this statement in the next verse indicates that this is a display of supernatural

knowledge. It appears that Jesus knew something about Nathaniel that no one else could have known. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Before Philip called you, being completely alone under the fig tree, I saw you."

See: Assumed Knowledge and Implicit Information

John 1:48 (#3)

"being under the fig tree"

The subject of this clause is Philip, not Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "while you were under the fig tree"

See: Assumed Knowledge and Implicit Information

John 1:49 (#1)

"Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 1:50 (#1)

"Because I said to you that I saw you underneath the fig tree, do you believe"

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

See: Connect — Reason-and-Result Relationship

John 1:50 (#2)

"Because I said to you that I saw you underneath the fig tree, do you believe"

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

See: Rhetorical Question

John 1:50 (#3)

"do you believe"

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

See: Ellipsis

John 1:50 (#4)

"greater things than these"

Jesus uses the plural pronoun **these** to refer to a general category of something, in this case the miraculous display of supernatural knowledge that took place in [1:48](#). Alternate translation: "greater things than this type of thing" or "greater things than this kind of miracle"

See: Assumed Knowledge and Implicit Information

John 1:51 (#1)

"he says"

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

See: Predictive Past

John 1:51 (#2)

"Truly, truly, I say to you"

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

See: Doublet

John 1:51 (#3)

"I say to you"

Jesus is using the plural form of **you** to indicate that he is speaking to all those who are with him at that moment. He is not only speaking to Nathaniel. If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "I say to all of you here"

See: Forms of You

John 1:51 (#4)

"you will see the heaven opened, and the angels of God ascending and descending"

Here, Jesus refers to an event described in the book of Genesis. While fleeing from his brother, Jacob had a dream in which he saw angels descending from and ascending to heaven. If it would be helpful to your readers who may not be familiar with the story, you could state this explicitly. Alternate translation: "just as Jacob saw in his vision, you will see heaven opened, and the angels of God ascending and descending"

See: Assumed Knowledge and Implicit Information

John 1:51 (#5)

"the Son of Man"

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

See: First, Second or Third Person

John 1:51 (#6)

"the Son of Man"

The title **Son of Man** is equivalent to "Messiah." Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. See the discussion of this phrase in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "the Messiah"

See: Assumed Knowledge and Implicit Information

John 2:1 (#1)

""

Jesus and his disciples were invited to a wedding. This verse gives background information about the setting of the story. Use the natural form in your language for expressing background information.

See: Background Information

John 2:1 (#2)**"on the third day"**

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

See: Introduction of a New Event

John 2:2 (#1)**"Jesus also was invited, and his disciples, to the wedding"**

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

See: Active or Passive

John 2:3 (#1)**"says"**

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

See: Predictive Past

John 2:3 (#2)**"They do not have wine"**

Jesus' mother is using a declarative statement to give an indirect request. If this is confusing in your language, you can use a more natural form for a request. Alternate translation: "They ran out of wine. Could you do something to solve this problem?"

See: Statements — Other Uses

John 2:3 (#3)**"wine"**

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

John 2:4 (#1)**"says"**

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

See: Predictive Past

John 2:4 (#2)**"Woman"**

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

John 2:4 (#3)**"Woman, what to me and to you"**

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

See: Rhetorical Question

John 2:4 (#4)**"My hour is not yet come"**

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

See: Metonymy

John 2:5 (#1)**"says"**

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

See: Predictive Past

John 2:6 (#1)**"two or three metretes"**

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

See: Biblical Volume

John 2:7 (#1)**"says"**

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

See: Predictive Past

John 2:7 (#2)**"to them"**

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

See: Pronouns — When to Use Them

John 2:7 (#3)**"up to the brim"**

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

John 2:8 (#1)**"he says"**

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

See: Predictive Past

John 2:8 (#2)**"to them, "" - "And they carried {it}"**

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

See: Pronouns — When to Use Them

John 2:8 (#3)**"to the head waiter"**

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

John 2:9 (#1)**"the head waiter" - "the head waiter"**

See how you translated this term in the previous verse.

John 2:9 (#2)

""

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

See: Background Information

John 2:9 (#3)

"calls"

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

See: Predictive Past

John 2:10 (#1)

"Every man"

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

See: Hyperbole

John 2:10 (#2)

"Every man"

Although the term **man** is masculine, the head waiter is using the word here in a generic sense that includes both men and women. Alternate translation: "Every person"

See: When Masculine Words Include Women

John 2:10 (#3)

"and the cheaper wine when they have become drunk"

This means that guests were given the cheaper wine, which is of lower quality and inferior flavor, after their senses had been dulled by drinking too

much alcohol and were thus unable to tell that it was inferior wine. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and the cheaper wine when they have become drunk and unable to discern the quality of the wine"

See: Assumed Knowledge and Implicit Information

John 2:11 (#1)

""

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

See: Background Information

John 2:11 (#2)

"beginning of the signs"

John wrote much about the miraculous **signs** Jesus did. Turning water into wine at the wedding is the first of those **signs**. See the discussion of **signs** in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "significant miracles"

See: Assumed Knowledge and Implicit Information

John 2:11 (#3)

"he revealed his glory"

Here, **glory** refers to the mighty power of Jesus that enabled him to do miracles. If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "revealed his glorious power"

See: Abstract Nouns

John 2:12 (#1)

"After this"

After this introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural

form in your language for introducing a new event.
Alternate translation: "Some time afterward"

See: Introduction of a New Event

John 2:12 (#2)

"After this"

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

See: Assumed Knowledge and Implicit Information

John 2:12 (#3)

"went down"

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

John 2:13 (#1)

"went up to Jerusalem"

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

John 2:14 (#1)

"the ones selling oxen and sheep and pigeons"

These animals were used for sacrifices in the temple. People were buying animals in the temple courtyard in order to sacrifice them to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those selling oxen and sheep and pigeons for people to sacrifice to God"

See: Assumed Knowledge and Implicit Information

John 2:14 (#2)

"money changers"

Jewish authorities required people who wanted to buy animals for sacrifices in the temple to exchange

their money for special money from the **money changers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "people who exchanged money for special money approved for temple use"

See: Assumed Knowledge and Implicit Information

John 2:14 (#3)

"sitting there"

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "sitting in the temple courtyard that was intended for worship"

See: Assumed Knowledge and Implicit Information

John 2:15 (#1)

"And"

Here John is telling his readers what Jesus did as a result of the commerce he saw going on in the temple. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Consequently"

See: Connect — Reason-and-Result Relationship

John 2:15 (#2)

"them} all"

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

See: Pronouns — When to Use Them

John 2:16 (#1)

"the house of my Father a house of commerce"

Jesus uses **the house of my Father** to refer to the temple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the house of my Father, which is the temple, a house of commerce"

See: Assumed Knowledge and Implicit Information

John 2:16 (#2)

"of my Father"

Father is an important title for God.

See: Translating Son and Father

John 2:17 (#1)

"it is written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone had written"

See: Active or Passive

John 2:17 (#2)

"it is written"

Here John uses **it is written** to introduce a quotation from an Old Testament book ([Psalm 69:9](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "it had been written in the scriptures"

See: Quotations and Quote Margins

John 2:17 (#3)

"Zeal for your house will consume me"

This sentence is a quotation from [Psalm 69:9](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 2:17 (#4)

"for your house"

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

See: Forms of 'You' — Singular

John 2:17 (#5)

"for your house"

Here, **house** refers to the temple, which is often called God's **house** in the Bible. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for your house, the temple"

See: Assumed Knowledge and Implicit Information

John 2:17 (#6)

"will consume"

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

See: Metaphor

John 2:18 (#1)

"these things"

Here, **these things** refers to Jesus' actions against the animal sellers and money changers in the temple. (See the discussion of this event in the General Notes to this chapter.) If it would be helpful in your language, you could state this explicitly. Alternate translation: "these disruptive activities in the temple"

See: Assumed Knowledge and Implicit Information

John 2:19 (#1)

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

This is an imperative, but it should be translated as introducing a hypothetical situation rather than as a command. Jesus is stating a hypothetical situation in which the event in the second clause would happen if the event in the first clause took place. In this case, Jesus would certainly **raise** the **temple** up if the Jewish authorities were to **destroy** it.

Alternate translation: "If you destroy this temple, then in three days I will raise it up"

See: Imperatives — Other Uses

John 2:19 (#2)

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

Here, John records Jesus using the words **Destroy** and **raise** to describe his killing and resurrection, as if tearing down and rebuilding a building. However, the Jewish leaders did not understand this and Jesus does not explain the metaphor to them. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 2:20 (#1)

"you will raise it up in three days"

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

See: Rhetorical Question

John 2:21 (#1)

"But that one was speaking"

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

See: Pronouns — When to Use Them

John 2:21-22 (#1)

...

General Information:\n\n**2:21-22** are a comment John made about the story that was described in **2:13-20**. These verses tell about something that happened later.

See: End of Story

John 2:22 (#1)

"Therefore"

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

See: Connect — Reason-and-Result Relationship

John 2:22 (#2)

"he was raised from the dead"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "God raised him from the dead"

See: Active or Passive

John 2:22 (#3)

"his disciples remembered"

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

John 2:22 (#4)

"this," - "the word that Jesus had spoken"

Here, **this** and **the word** refer back to Jesus' statement in **2:19**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "this statement about his body ... the word about his body that Jesus had spoken"

See: Assumed Knowledge and Implicit Information

John 2:22 (#5)**"the Scripture"**

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

See: Generic Noun Phrases

John 2:23 (#1)**"Now when he was in Jerusalem"**

Now here introduces a new event that happened some time after the events the story has just related. The story does not say how long after the previous events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later in Jerusalem"

See: Introduction of a New Event

John 2:23 (#2)**"at the Passover, at the festival"**

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

John 2:23 (#3)**"believed in his name"**

Here, **name** represents the person of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "believed in him" or "trusted in him"

See: Metonymy

John 2:23 (#4)**"seeing his signs"**

Here, **seeing** indicates the reason why the people were believing in Jesus. These people were only

believing in Jesus because of the miracles he performed. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "because they saw his signs"

See: Connect — Reason-and-Result Relationship

John 2:23 (#5)**"signs"**

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

John 2:24 (#1)**"did not trust himself to them"**

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

John 2:24 (#2)**"he knew all {men}"**

Although the word **men** is masculine, John is using the word here in a generic sense that includes both men and women. Alternate translation: "he knew all people"

See: When Masculine Words Include Women

John 2:25 (#1)**"about man," - "what was in man"**

Although both instances of the word **man** are masculine, John is using the word here in a generic sense that includes both men and women. Alternate translation: "about mankind ... what was in mankind" or "about people ... what was in people"

See: When Masculine Words Include Women

John 2:25 (#2)**"what was in man"**

This refers to the inner thoughts and desires of people, which some cultures refer to as "the heart." (See the discussion of this in the General Notes to this chapter.) If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "what people think" or "the thoughts and desires people have"

See: Assumed Knowledge and Implicit Information

John 3:1 (#1)**"Now"**

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

See: Introduction of a New Event

John 3:1 (#2)**"there was a man from the Pharisees, Nicodemus {was} his name"**

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

See: Introduction of New and Old Participants

John 3:1 (#3)**"a ruler of the Jews"**

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

See: Assumed Knowledge and Implicit Information

John 3:2 (#1)**"This one"**

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

See: Pronouns — When to Use Them

John 3:2 (#2)**"to him"**

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

See: Pronouns — When to Use Them

John 3:2 (#3)**"we know"**

Here, **we** is exclusive. Nicodemus is only referring to himself and the other members of the Jewish council. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 3:2 (#4)**"unless God is with him"**

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

See: Metaphor

John 3:3 (#1)**"Truly, truly I say to you"**

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

See: Doublet

John 3:3 (#2)**"would be born again"**

The phrase **born again** is a metaphor that refers to spiritual rebirth. See the discussion of this expression in the General Notes to this chapter. Nicodemus does not understand this metaphor and Jesus does not explain it to him in this verse. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 3:3 (#3)**"would be born again"**

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

John 3:3 (#4)**"to see the kingdom of God"**

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

See: Metaphor

John 3:3 (#5)**"the kingdom of God"**

Here this phrase refers to both the place where God currently rules in heaven and to the earth when God rules over it in the future. See the discussion of

this concept in the General Notes for this chapter. Alternate translation: "the place where God rules"

See: Metaphor

John 3:4 (#1)**"says"**

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

See: Predictive Past

John 3:4 (#2)**"How is a man able to be born, being an old man"**

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

See: Rhetorical Question

John 3:4 (#3)**"He is not able to enter a second time into the womb of his mother and to be born, is he"**

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

See: Rhetorical Question

John 3:5 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 3:5 (#2)**"would be born from water and Spirit"**

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

See: Metaphor

John 3:5 (#3)**"to enter into the kingdom of God"**

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

See: Metaphor

John 3:5 (#4)**"the kingdom of God"**

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

See: Metaphor

John 3:6 (#1)**"What} has been born from the flesh"**

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

See: Active or Passive

John 3:6 (#2)**"the flesh is flesh"**

Here Jesus is describing human beings by referring to something associated with them, the **flesh** they are made of. The word **flesh** here does not refer to sinful human nature as it does in other verses in the New Testament. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "a human being is a human being"

See: Metonymy

John 3:6 (#3)**"what} has been born from the Spirit"**

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "what has been born again by means of the Holy Spirit"

See: Assumed Knowledge and Implicit Information

John 3:6 (#4)**"spirit"**

Here, **spirit** refers to the new spiritual nature that God gives a person when they are born again. (See: Born Again) If this might confuse your readers, you could express the meaning explicitly. Alternate translation, as in the UST: "a new spiritual nature"

See: Assumed Knowledge and Implicit Information

John 3:7 (#1)**"to be born again"**

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

See: When to Keep Information Implicit

John 3:8 (#1)**"The wind blows where it wishes"**

The word translated **wind** can also mean spirit. Jesus here speaks of the Holy Spirit, as if he were **wind**. Just like people in Jesus' time could not understand how the **wind** blew but could observe the effects of the wind, people cannot understand how the Holy Spirit works but can witness the effects of his work. If this might confuse your readers, you could express this with a simile.

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

See: Metaphor

John 3:8 (#2)

"So is"

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

John 3:8 (#3)

"everyone having been born from the Spirit"

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

John 3:8 (#4)

"the Spirit"

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Holy Spirit"

See: Assumed Knowledge and Implicit Information

John 3:9 (#1)

"How are these things able to happen"

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

See: Rhetorical Question

John 3:9 (#2)

"these things"

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

See: Assumed Knowledge and Implicit Information

John 3:10 (#1)

"Are you the teacher of Israel and yet you do not understand these things"

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

See: Rhetorical Question

John 3:10 (#2)

"Are you the teacher" - "you do not understand"

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

See: Forms of You

John 3:10 (#3)

"the teacher of Israel"

Here, **the teacher** indicates that Nicodemus was recognized as a master teacher and religious authority in the land of Israel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the renowned religious teacher in Israel"

See: Assumed Knowledge and Implicit Information

John 3:10 (#4)**"these things"**

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

See: Assumed Knowledge and Implicit Information

John 3:11 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 3:11 (#2)**"we speak {what} we know," - "our testimony"**

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

See: Exclusive and Inclusive 'We'

John 3:11 (#3)**"you do not receive"**

The word **you** is plural and could refer to: (1) the Jewish people in general. Alternate translation: "you Jews" (2) Nicodemus and his fellow Jewish leaders. Alternate translation: "you Jewish leaders do not welcome"

See: Forms of You

John 3:12 (#1)**"If I told you earthly things"**

John records Jesus speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since I told you earthly things"

See: Connect — Factual Conditions

John 3:12 (#2)**"you" - "you do not believe, how will you believe if I tell you"**

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

See: Forms of You

John 3:12 (#3)**"earthly things"**

Here, **earthly things** refers to what Jesus had spoken in [3:3-8](#). Those things are called **earthly** because they are about things that take place on earth. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "these truths about what takes place on earth"

See: Assumed Knowledge and Implicit Information

John 3:12 (#4)**"how will you believe if I tell you heavenly things"**

Jesus uses a question to emphasize the disbelief of Nicodemus and the Jews. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the

emphasis in another way. Alternate translation: "you certainly will not believe if I tell you about heavenly things!"

See: Rhetorical Question

John 3:12 (#5)

"heavenly things"

Here, **heavenly things** refers to things that take place in heaven or are related to heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "truths about what takes place in heaven"

See: Assumed Knowledge and Implicit Information

John 3:13 (#1)

"the one having descended from heaven"

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

See: First, Second or Third Person

John 3:13 (#2)

"the Son of Man"

The title **Son of Man** is equivalent to "Messiah." Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. See the discussion of this phrase in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "the Messiah"

See: Assumed Knowledge and Implicit Information

John 3:14 (#1)

"And just as Moses lifted up the serpent in the wilderness"

In this verse, John records Jesus comparing his crucifixion to Moses lifting up a bronze snake. John assumes that his readers will know that Jesus is referring to a story recorded in the Old Testament

book of Numbers. In that story, the Israelites complained against God, and God punished them by sending poisonous snakes to kill them. God then told Moses to make a bronze snake and raise it up on a pole so that whoever was bitten by one of the poisonous snakes and looked at the bronze snake would not die. You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: "And just as Moses lifted up the bronze serpent on a pole when the Israelites were wandering in the wilderness"

See: Simile

John 3:14 (#2)

"it is necessary for the Son of Man to be lifted up"

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

See: Active or Passive

John 3:14 (#3)

"the Son of Man to be lifted up"

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

See: First, Second or Third Person

John 3:14 (#4)

"the Son of Man"

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

John 3:15 (#1)

"so that"

Here, **so that** indicates that Jesus is stating the purpose for which he would be crucified. In your

translation, follow the conventions of your language for purpose clauses. Alternate translation (without a comma preceding): "in order that"

See: Connect — Goal (Purpose) Relationship

John 3:16 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

John 3:16 (#2)

"God so loved the world"

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

John 3:16 (#3)

"the world"

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

See: Metonymy

John 3:16 (#4)

"that"

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

See: Connect — Reason-and-Result Relationship

John 3:16 (#5)

"his One and Only Son"

Here, **One and Only Son** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "his One and Only Son, Jesus"

See: Assumed Knowledge and Implicit Information

John 3:16 (#6)

"his One and Only Son"

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

See: Assumed Knowledge and Implicit Information

John 3:16 (#7)

"his One and Only Son"

One and Only Son is an important title for Jesus.

See: Translating Son and Father

John 3:17 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

John 3:17 (#2)

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

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

See: Parallelism

John 3:17 (#3)

"the Son"

Son is an important title for Jesus.

See: Translating Son and Father

John 3:17 (#4)

"the Son" - "through him"

Jesus is speaking about himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "me ... through me"

See: First, Second or Third Person

John 3:17 (#5)

"the world"

Here, **world** refers to the universe God created. It does not refer only to the people in the world or only to the earth. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the universe"

See: Assumed Knowledge and Implicit Information

John 3:17 (#6)

"so that he might condemn"

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

See: Pronouns — When to Use Them

John 3:17 (#7)

"so that he might condemn the world"

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

John 3:17 (#8)

""

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

See: Metonymy

John 3:17 (#9)

"so that the world might be saved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "so that God might save the world"

See: Active or Passive

John 3:17 (#10)

"through him"

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

John 3:18 (#1)

"is not condemned," - "has already been condemned"

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

John 3:18 (#2)

"in him"

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

See: Pronouns — When to Use Them

John 3:18 (#3)

"The one believing in him is not condemned"

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

See: Active or Passive

John 3:18 (#4)

"but the one not believing has already been condemned"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "but God has already condemned the one who does not believe"

See: Active or Passive

John 3:18 (#5)

"he has not believed in the name of the One and Only Son of God"

Here, **name** represents Jesus' identity and everything about him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he has not believed in the One and Only Son of God"

See: Metonymy

John 3:18 (#6)

"of the One and Only Son of God"

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

(2) Jesus being the only child of his Father. Alternate translation: "of the Only Begotten Son of God"

John 3:18 (#7)

"of" - "Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 3:19 (#1)

"the judgment"

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

John 3:19 (#2)

"the light has come into the world," - "than the light"

Here Jesus uses **light** to refer to the revelation of God's truth and goodness in Jesus. If it would be helpful in your language, you could express this plainly. See how you translated this term in those places where **the light** also refers to Jesus in the [1:7-9](#). Alternate translation: "Jesus, who revealed the true and good things of God, has come into the world ... than Jesus"

See: Metaphor

John 3:19 (#3)

"the light has come into the world," - "than the light"

Jesus is speaking about himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. Alternate translation: "I, the light, have come into the world ... than me"

See: First, Second or Third Person

John 3:19 (#4)**"men"**

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

See: When Masculine Words Include Women

John 3:19 (#5)**"men loved the darkness"**

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

See: Metaphor

John 3:20 (#1)**"For"**

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

See: Connect — Reason-and-Result Relationship

John 3:20 (#2)**"everyone is doing evil"**

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

John 3:20 (#3)**"the light and" - "to the light"**

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

See: Metaphor

John 3:20 (#4)**"the light and" - "to the light"**

Jesus is speaking about himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. Alternate translation: "me, the light, and ... to me"

See: First, Second or Third Person

John 3:20 (#5)**"so that his deeds might not be exposed"**

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

See: Active or Passive

John 3:21 (#1)**"the one doing the truth"**

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

John 3:21 (#2)**"the one doing the truth"**

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

See: Abstract Nouns

John 3:21 (#3)**"comes to the light"**

See how you translated **the light** in the previous two verses. Alternate translation: "comes to Jesus, who revealed the true and good things of God"

See: Metaphor

John 3:21 (#4)

"comes to the light"

Jesus is speaking about himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. See how you translated this expression in the previous two verses.

See: First, Second or Third Person

John 3:21 (#5)

"his deeds might be revealed"

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

See: Active or Passive

John 3:21 (#6)

"that they have been worked in God"

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

John 3:22 (#1)

"After these things"

This phrase introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later"

See: Introduction of a New Event

John 3:23 (#1)

"John"

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 3:23 (#2)

"Aenon"

Aenon is the name of a town near the Jordan River close to Samaria. **Aenon** is the Aramaic word for springs of water, which explains John's comment in the next clause about there being much water there.

See: How to Translate Names

John 3:23 (#3)

"Salim"

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

See: How to Translate Names

John 3:23 (#4)

"were being baptized"

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

See: Active or Passive

John 3:24 (#1)**"John had not yet been thrown"**

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

See: Active or Passive

John 3:25 (#1)**"Then a dispute came about from the disciples of John"**

If your language does not use an abstract noun for the idea of **dispute**, you could express the same idea in another way. Alternate translation: "Then the disciples of John began arguing"

See: Abstract Nouns

John 3:25 (#2)**"Then a dispute came about from the disciples of John with a Jew"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Then John's disciples and a Jew began to dispute"

See: Active or Passive

John 3:25 (#3)**"of John"**

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of John the Baptist" or "of John the Immerser"

See: Assumed Knowledge and Implicit Information

John 3:26 (#1)**"they went"**

Here, **they** refers to John the Baptist's disciples, who were disputing in the previous verse. If it would be misunderstood in your language, you could state it explicitly. Alternate translation: "John's disciples went"

See: Pronouns — When to Use Them

John 3:26 (#2)**"the one who was with you beyond the Jordan, about whom you had testified"**

This phrase refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus, who was with you beyond the Jordan, about whom you had testified"

See: Assumed Knowledge and Implicit Information

John 3:26 (#3)**"behold, he is baptizing"**

John the Baptist's disciples used the term **behold** to call John's attention to what Jesus was doing. Your language may have a similar expression that you can use here. Alternate translation: "see how he is baptizing"

See: Metaphor

John 3:26 (#4)**"they are all going to him"**

Here John the Baptist's disciples use the word **all** as a generalization for emphasis. If this might confuse your readers, you could use a different expression. Alternate translation: "it seems like everyone is going to him"

See: Hyperbole

John 3:27 (#1)**"A man is not able"**

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

See: Generic Noun Phrases

John 3:27 (#2)

"it has been given to him from heaven"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "heaven has given it to him"

See: Active or Passive

John 3:27 (#3)

"it has been given to him from heaven"

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

See: Metonymy

John 3:28 (#1)

"You yourselves"

Here, **You** is plural and refers to all the people to whom John the Baptist is talking. Alternate translation: "You all" or "All of you"

See: Forms of You

John 3:28 (#2)

"that I said, 'I am not the Christ,' but, 'I have been sent before that one'"

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

See: Quotes within Quotes

John 3:28 (#3)

"I have been sent before that one"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God sent me before that one"

See: Active or Passive

John 3:28 (#4)

"that one"

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

See: Pronouns — When to Use Them

John 3:29 (#1)

"The one having the bride is the bridegroom." - "of the bridegroom," - "of the voice of the bridegroom"

John the Baptist uses **bride** and **bridegroom** to refer to people who believe in Jesus and Jesus himself, respectively. Since these are important terms for Christians and for Jesus, you should translate the words directly and not provide a plain explanation in the text of your translation. If it would be helpful in your language, you could translate these words with similes. Alternate translation: "The one who is like one who has a bride is like a bridegroom ... of the one who is like a bridegroom ... of the voice of one who is like a bridegroom"

See: Metaphor

John 3:29 (#2)

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

John the Baptist is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate

translation: "But I am the friend of the bridegroom, and I stood and heard him, and I rejoice"

See: First, Second or Third Person

John 3:29 (#3)

"rejoices with joy"

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

See: Doublet

John 3:29 (#4)

"this my joy has been made complete"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I rejoice greatly" or "I rejoice with complete joy"

See: Active or Passive

John 3:29 (#5)

"this my joy"

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

See: First, Second or Third Person

John 3:30 (#1)

"It is necessary for that one to increase"

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

See: Pronouns — When to Use Them

John 3:30 (#2)

"to increase," - "to decrease"

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

See: Metaphor

John 3:31 (#1)

"The one coming from above is above all things." - "The one coming from heaven is above all things"

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

See: Doublet

John 3:31 (#2)

"The one coming from above is above all things." - "The one coming from heaven is above all things"

Both of these phrases refer to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus, the one who comes from above, is above all things ... Jesus, the one who comes from heaven, is above all things"

See: Assumed Knowledge and Implicit Information

John 3:31 (#3)

"from above"

Here John the Baptist uses **above** to refer to heaven, the place where God dwells. If it would be helpful to your readers, you could express this plainly. Alternate translation: "from heaven"

See: Metonymy

John 3:31 (#4)**"is above all things"**

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

See: Metaphor

John 3:31 (#5)**"The one being from the earth is from the earth and speaks from the earth"**

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

See: First, Second or Third Person

John 3:31 (#6)**"is from the earth"**

This phrase refers to having an earthly origin, which is the case for John the Baptist and every human being other than Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "originates from the earth" or "has an earthly origin"

See: Metaphor

John 3:31 (#7)**"and speaks from the earth"**

This phrase refers to speaking based on an earthly perspective, which is the perspective of John the Baptist and every human being other than Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "and speaks from an earthly perspective" or "and speaks as someone from the earth"

See: Metaphor

John 3:31 (#8)**"is above all things"**

John the Baptist uses **above** to refer to having superior status. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "is superior to all things"

See: Metaphor

John 3:32 (#1)**"He testifies about that which he has seen and heard," - "his testimony"**

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

See: Pronouns — When to Use Them

John 3:32 (#2)**"which he has seen and heard"**

This phrase refers to what Jesus saw and heard while he was in heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "which he has seen and heard in heaven"

See: Assumed Knowledge and Implicit Information

John 3:32 (#3)**"no one receives his testimony"**

Here, John the Baptist exaggerates to emphasize that only a few people believed Jesus. If this might confuse your readers, you could use a different expression. Alternate translation: "very few people receive his testimony" or "it seems like no one receives his testimony"

See: Hyperbole

John 3:33 (#1)**"The one having received his testimony"**

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

See: Generic Noun Phrases

John 3:33 (#2)

"his testimony"

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

See: Pronouns — When to Use Them

John 3:33 (#3)

"has set his seal"

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

See: Translate Unknowns

John 3:34 (#1)

"the one whom God has sent"

This phrase refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus, whom God has sent"

See: Assumed Knowledge and Implicit Information

John 3:34 (#2)

"For"

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

explicitly. Alternate translation: "We know this because"

See: Connect — Reason-and-Result Relationship

John 3:34 (#3)

"he does not give"

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

See: Pronouns — When to Use Them

John 3:34 (#4)

"he does not give the Spirit by measure"

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

See: Ellipsis

John 3:34 (#5)

"he does not give the Spirit by measure"

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

See: Litotes

John 3:35 (#1)

"Father" - "Son"

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

See: Translating Son and Father

John 3:35 (#2)**"has given all things into his hand"**

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

See: Idiom

John 3:36 (#1)**"The one believing"**

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

See: Generic Noun Phrases

John 3:36 (#2)**"in the Son" - "the Son"**

Son is an important title for Jesus.

See: Translating Son and Father

John 3:36 (#3)

""

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

See: Generic Noun Phrases

John 3:36 (#4)

""

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

John 3:36 (#5)**"will not see life"**

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

See: Metaphor

John 3:36 (#6)**"will not see life"**

Here, **life** refers to eternal life, as indicated by the previous clause. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "will not see eternal life"

See: Assumed Knowledge and Implicit Information

John 3:36 (#7)**"the wrath of God remains on him"**

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: "God will continue to be angry against him"

See: Abstract Nouns

John 4:1 (#1)

""

[4:1–6](#) give the background to the next event, which is Jesus' conversation with a Samaritan woman. Use the natural form in your language for expressing background information.

See: Background Information

John 4:1 (#2)

""

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

John 4:1 (#3)

"Then when Jesus knew that the Pharisees heard that Jesus is making and baptizing more disciples than John"

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

See: Information Structure

John 4:1 (#4)

"Then when Jesus knew"

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

See: Introduction of a New Event

John 4:2 (#1)

"Jesus himself was not baptizing"

Here, **himself** is used to emphasize that Jesus was not baptizing disciples, but his disciples were doing the baptizing. Use a way that is natural in your language to indicate this emphasis.

See: Reflexive Pronouns

John 4:2 (#2)

"but his disciples"

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

See: Ellipsis

John 4:5 (#1)

"Then he comes"

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

See: Connect — Sequential Time Relationship

John 4:5 (#2)

"he comes"

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

See: Predictive Past

John 4:5 (#3)

"Sychar"

Sychar is the name of a place.

See: How to Translate Names

John 4:6 (#1)

"there"

In this case, **there** refers to the town of Sychar mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "there at Sychar"

See: Assumed Knowledge and Implicit Information

John 4:6 (#2)

"Then Jesus"

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

See: Connect — Sequential Time Relationship

John 4:6 (#3)**"having grown weary"**

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

See: Connect — Reason-and-Result Relationship

John 4:6 (#4)**"from the journey"**

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

See: Connect — Reason-and-Result Relationship

John 4:6 (#5)**"It was about the sixth hour"**

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, **the sixth hour** indicates a time in the middle of the day, when it would be the hottest. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "about noon" or "about 12:00 PM"

John 4:7 (#1)**"comes" - "says"**

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

See: Predictive Past

John 4:7 (#2)**"Give me to drink"**

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It

may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please give me to drink"

See: Imperatives — Other Uses

John 4:7 (#3)**"Give me to drink"**

Here, John records Jesus leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "Give me something to drink"

See: Ellipsis

John 4:8 (#1)**"for his disciples had gone away"**

This phrase indicates the reason why Jesus asked the woman for water. The disciples had gone away and taken the tools for drawing water with them, so that Jesus could not draw the water himself. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "because his disciples had gone away"

See: Connect — Reason-and-Result Relationship

John 4:9 (#1)**"says"**

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

See: Predictive Past

John 4:9 (#2)**"How do you, being a Jew, ask from me to drink, being a Samaritan woman"**

The woman is using the question form for emphasis. If it would be helpful in your language, you could translate her words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I cannot

believe that you, being a Jew, are asking a Samaritan woman for a drink!"

See: Rhetorical Question

John 4:9 (#3)

"do not have dealings with"

Alternate translation: "do not associate with" or "have nothing to do with"

John 4:10 (#1)

"If you had known the gift of God and who is the one saying to you, " - "you would have asked him"

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He knows that the woman does not know the gift of God or who he is. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "You surely do not know the gift of God and who it is who is saying to you ... Otherwise, you would have asked him"

See: Connect — Contrary to Fact Conditions

John 4:10 (#2)

"the gift of God"

Here, **the gift of God** refers to the "living water" that Jesus mentions at the end of the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God's gift of living water"

John 4:10 (#3)

"the gift of God"

Jesus uses **of** to describe a **gift** that comes from **God**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "the gift from God"

See: Possession

John 4:10 (#4)

"who is the one saying to you, " - "would have asked him, and he would have given"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "who I am who is saying to you ... would have asked me, and I would have given"

See: First, Second or Third Person

John 4:10 (#5)

"the one saying to you, 'Give me to drink'

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "who is asking you to give him a drink"

See: Quotes within Quotes

John 4:10 (#6)

"living water"

The phrase **living water** usually refers to moving or flowing water. However, Jesus uses **living water** here to refer to the Holy Spirit who works in a person to save and transform them. However, the woman does not understand this and Jesus does not explain the metaphor to her in this verse. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 4:11 (#1)

"says"

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

See: Predictive Past

John 4:11 (#2)

"Sir"

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: Lord)

John 4:11 (#3)

"the living water"

See how you translated **the living water** in the previous verse.

John 4:12 (#1)

"You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle"

The woman is using the question form for emphasis. If it would be helpful in your language, you could translate her words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly not greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle!"

See: Rhetorical Question

John 4:12 (#2)

"drank from it"

Here, John records the woman leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "drank water from it"

See: Ellipsis

John 4:12 (#3)

"and his sons and his cattle"

Here, John records the woman leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "and his sons drank water from it and his cattle drank water from it"

See: Ellipsis

John 4:13 (#1)

"will thirst again"

Alternate translation: "will need to drink water again"

John 4:14 (#1)

"but whoever drinks from the water that I will give him will never thirst" - "the water that I will give him will become a fountain of water in him, springing up to eternal life"

Jesus speaks about receiving the Holy Spirit by continuing the metaphor of water. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "but whoever is like one who drinks from the water that I will give him will be like one who never thirsts ... the water that I will give him will become like a fountain of water in him, resulting in eternal life"

See: Biblical Imagery — Extended Metaphors

John 4:15 (#1)

"says"

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

See: Predictive Past

John 4:15 (#2)

"Sir"

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: Lord)

John 4:15 (#3)

"to draw {water}"

Here, **draw** refers to taking water out of a well using a container that can hold water. Alternate translation: "get water" or "pull water up from the well"

John 4:16 (#1)**"He says"**

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

See: Predictive Past

John 4:17 (#1)**"says"**

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

See: Predictive Past

John 4:17 (#2)**"You have rightly said, 'I do not have a husband'**

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You have rightly said that you do not have a husband"

See: Quotes within Quotes

John 4:18 (#1)**"This you have said is true"**

This you have said refers to the Samaritan woman's statement in the previous verse that she did not have a husband. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "You have spoken the truth when you said you do not have a husband"

See: Assumed Knowledge and Implicit Information

John 4:19 (#1)**"says"**

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

See: Predictive Past

John 4:19 (#2)**"Sir"**

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: Lord)

John 4:19 (#3)**"I see that you are a prophet"**

The woman uses **see** to refer to understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I understand that you are a prophet"

See: Metaphor

John 4:20 (#1)**"on this mountain"**

Here, **this mountain** refers to Mount Gerizim, the mountain where the Samaritans built their own temple. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "here on Mount Gerizim"

See: Assumed Knowledge and Implicit Information

John 4:20 (#2)**"you say"**

Here the word **you** is plural and refers to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you Jewish people say"

See: Forms of You

John 4:20 (#3)**"the place"**

Here, **the place** refers to the Jewish temple, the place where God commanded his people to worship at that time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "the Jewish temple"

See: Assumed Knowledge and Implicit Information

John 4:21 (#1)**"says"**

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

See: Predictive Past

John 4:21 (#2)**"woman"**

Here, **woman** refers to the Samaritan woman. If it is impolite to call someone "woman" in your language, you can use another word that is polite, or leave it out.

John 4:21 (#3)**"an hour is coming"**

Here, **hour** refers to a point in time when something happens. It does not refer to a 60-minute length of time. See the discussion of this in the General Notes to this chapter. Alternate translation: "a point in time is coming"

See: Metonymy

John 4:21 (#4)**"Father"**

Father is an important title for God.

See: Translating Son and Father

John 4:21 (#5)**"on this mountain"**

Here, **this mountain** refers to Mount Gerizim. See how you translated this phrase in the previous verse. Alternate translation: "here on Mount Gerizim"

See: Assumed Knowledge and Implicit Information

John 4:22 (#1)**"You" - "you do not know"**

You is plural here in this verse and refers to the Samaritan people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you Samaritan people ... you all do not know"

See: Forms of You

John 4:22 (#2)**"We" - "we know"**

We here is exclusive. Jesus is only referring to himself and the Jewish people. Your language may require you to mark this form. Alternate translation: "We Jewish people ... we all know"

See: Exclusive and Inclusive 'We'

John 4:22 (#3)**"for salvation is from the Jews"**

The phrase **from the Jews** indicates that the Jewish people were the people group from which **salvation** came. This is true because the Savior Jesus was from the Jewish people. This phrase does not mean that the Jewish people themselves will save others from their sins. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for salvation comes from among the Jewish people"

See: Assumed Knowledge and Implicit Information

John 4:22 (#4)**"salvation"**

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "the way to be saved"

See: Abstract Nouns

John 4:23 (#1)**"an hour is coming"**

See the discussion of **an hour is coming** in the General Notes to this chapter and see how you translated this phrase in verse [21](#).

See: Metonymy

John 4:23 (#2)

"the Father" - "the Father"

Father is an important title for God.

See: Translating Son and Father

John 4:23 (#3)

"in spirit"

Here, **spirit** could refer to: (1) the inner person, which is what a person thinks and feels. Alternate translation: "with their spirits" (2) the Holy Spirit. Alternate translation: "in the Holy Spirit"

John 4:23 (#4)

"in spirit and truth"

Here, **truth** refers to thinking correctly of what is true about God, which is revealed in the Bible. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "in spirit and in accordance with God's Word"

See: Abstract Nouns

John 4:24 (#1)

"in spirit and truth"

See how you translated this phrase in the previous verse.

John 4:25 (#1)

"says"

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

See: Predictive Past

John 4:25 (#2)

"the one called Christ"

Christ is the Greek translation of **Messiah**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one called Christ in the Greek language"

See: Assumed Knowledge and Implicit Information

John 4:25 (#3)

"When he comes, that one"

Here, **he** and **that one** refer to the Messiah. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When the Messiah may come, the Messiah"

See: Pronouns — When to Use Them

John 4:25 (#4)

"that one will declare everything to us"

The words **declare everything** imply all that the people need to know. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "he will tell us all that we need to know"

See: Assumed Knowledge and Implicit Information

John 4:25 (#5)

"to us"

When the woman said "us," she was including the people to whom she was speaking, so this would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 4:26 (#1)

"says"

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

See: Predictive Past

John 4:26 (#2)**"the one speaking to you"**

Jesus is referring to himself in third person. If this would confuse your readers, you can use the first person form, as in the UST.

See: First, Second or Third Person

John 4:27 (#1)**"at this"**

Alternate translation: "at the time he said this" or "just as Jesus was saying this"

John 4:27 (#2)**"and they were amazed that he was speaking with a woman"**

In the culture of that time, it was very unusual for a Jew to speak with a **woman** he did not know, especially if they were alone or if that woman was a Samaritan. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and they were amazed that he was speaking alone with an unknown woman, because people didn't usually do that"

See: Assumed Knowledge and Implicit Information

John 4:27 (#3)**"What are you seeking"**

This question could be spoken to: (1) Jesus. Alternate translation: "What do you want from this woman?" (2) the woman. Alternate translation: "What do you want from him?"

John 4:28 (#1)**"says"**

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

See: Predictive Past

John 4:28 (#2)**"to the men"**

Here, **the men** could refer to: (1) the men who lived in the nearby town and would have been working out in the fields at that time. Alternate translation: "to the men of the town" (2) the people who lived in the nearby town. Alternate translation: "to the people of the town"

See: When Masculine Words Include Women

John 4:29 (#1)**"Come, see a man who told me all things, as much as I have done"**

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "Come see a man who knows very much about me even though I never met him before"

See: Hyperbole

John 4:29 (#2)**"This is not the Christ, is it"**

This question is not a rhetorical question. The woman is not sure that Jesus is the **Christ**, so she asks a question that expects "no" for an answer. However, the fact that she asked the question instead of making a statement indicates that she is uncertain. If it would be helpful in your language, you could translate this in a way that shows her uncertainty. Alternate translation: "Is it even possible that this is the Christ?"

John 4:30 (#1)**"They went out"**

They here refers to the men or people from the town to whom the woman had spoken. If it would be helpful in your language, you could state this explicitly. Your translation will depend on how you translated "the men" in verse [28](#). Alternate

translation: "The men of the town went out" or "The nearby townspeople went out"

See: Pronouns — When to Use Them

John 4:31 (#1)

"In the meantime"

Alternate translation: "While the woman was going into town" or "During the time that the woman was in the town"

John 4:31 (#2)

"the disciples were urging him, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "the disciples were urging him, and they said"

See: Quotations and Quote Margins

John 4:31 (#3)

"Rabbi, eat"

Here, **eat** is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Rabbi, please eat"

See: Imperatives — Other Uses

John 4:32 (#1)

"I have food to eat"

Here Jesus uses the word **food** to refer to doing God's will, as he states in [4:34](#). However, his disciples do not understand this and Jesus does not explain the metaphor to them in this verse. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 4:33 (#1)

"No one brought him to eat, did he"

The disciples think Jesus is literally talking about something **to eat**. They begin asking each other this question, expecting a "no" response. If it would be helpful in your language, you could translate this in a way that shows their uncertainty. Alternate translation: "Is it even possible that someone brought him food to eat?"

John 4:34 (#1)

"says"

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

See: Predictive Past

John 4:34 (#2)

"My food is that I might do the will of the one having sent me and might complete his work"

Here Jesus uses **food** to refer to obeying God's **will**. If it would be helpful for your readers, you could express this with a simile. Alternate translation: "Like food satisfies a hungry person, doing the will of the one who sent me and completing his work satisfies me"

See: Metaphor

John 4:34 (#3)

"of the one having sent me"

Here, **the one who sent me** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of God, the one who sent me"

See: Assumed Knowledge and Implicit Information

John 4:35 (#1)

"Do you not say, 'There are still four months, and the harvest comes'"

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You surely

say, "There are still four months, and the harvest comes'!"

See: Rhetorical Question

John 4:35 (#2)

"Behold"

Jesus using the term **Behold** to call the disciples' attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

John 4:35 (#3)

"lift up your eyes"

This phrase, **lift up your eyes**, is a common idiom in the Bible that is used to describe the act of looking at something or direct one's own attention toward something. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "look"

See: Idiom

John 4:35 (#4)

"see the fields"

Jesus uses the word **fields** to refer to people. If it would be helpful in your language, you could express the meaning with a simile or plainly. Alternate translation: "see these people who are like fields" or "see these people"

See: Metaphor

John 4:35 (#5)

"they are already white for harvest"

Jesus uses the phrase **white for harvest** to say that people are ready to receive the message of Jesus, like fields that are ready to be harvested. If it would be helpful in your language, you could convey the meaning with a simile or do it plainly. Alternate translation: "they are like a field that is ready to be harvested" or "they are already ready to believe my message"

See: Metaphor

John 4:36 (#1)

"The one harvesting" - "and the one harvesting"

Jesus continues to speak to describe people proclaiming and receiving his message. The act of **harvesting** crops is used to refer to the act of proclaiming Jesus' message to those who are ready to receive it. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "The one who is proclaiming the message to those who are being saved is like one who is harvesting ... and the one who is like a harvester"

See: Biblical Imagery — Extended Metaphors

John 4:36 (#2)

"receives wages"

Jesus continues to speak to describe people proclaiming and receiving his message. Those who proclaim Jesus' message are described as those who receive **wages** for their labor. Here, **wages** refers to the joy those who proclaim the message will receive, as indicated by the last clause in this verse. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "has great joy that is like wages"

See: Biblical Imagery — Extended Metaphors

John 4:36 (#3)

"and gathers fruit for eternal life"

Jesus continues to speak to describe people proclaiming and receiving his message. Jesus uses the phrase **fruit for eternal life** to refer to people who believe his message and are forgiven for their sins, so that they can have eternal life with God in heaven. If it would be helpful in your language, you could translate this as a simile. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that the one who is harvesting gathers"

See: Biblical Imagery — Extended Metaphors

John 4:36 (#4)**"the one sowing"**

Jesus continues to speak to describe people proclaiming and receiving his message. The act of **sowing** seed is used to refer to the act of preparing people to receive Jesus' message. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "the one who is preparing people to receive the message is like one who is sowing seed"

See: Biblical Imagery — Extended Metaphors

John 4:37 (#1)**"in this"**

Here, **this** could refer to: (1) the statements in the rest of this verse and the next verse. Alternate translation: "regarding what I am about to say," (2) the statement in the previous verse. Alternate translation: "regarding what I have just said,"

See: Assumed Knowledge and Implicit Information

John 4:37 (#2)**"One is the one sowing"**

Jesus continues to speak to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses [35-38](#). Here, **sowing** is used to refer to preparing people to receive the message of Jesus. If it would be helpful in your language, you could express this with a simile. Alternate translation: "One preparing people to receive the message is like one sowing"

See: Biblical Imagery — Extended Metaphors

John 4:37 (#3)**"the one harvesting"**

Jesus continues to speak to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses [35-38](#). Here, **harvesting** refers to proclaiming the message of Jesus to those already prepared to receive it. If it would be helpful in your language, you could express this with a simile. Alternate translation: "the one proclaiming the message to those who are receiving it is like one harvesting"

See: Biblical Imagery — Extended Metaphors

John 4:38 (#1)**"you" - "you" - "you"**

In this verse **you** is plural and refers to the disciples to whom Jesus is speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you who are my disciples ... you ... you disciples"

See: Forms of You

John 4:38 (#2)**"I sent you to harvest"**

Jesus continues to speak to describe people proclaiming and receiving his message. This is part of an extended metaphor in verses [35-38](#). Here, **harvest** refers to proclaiming the message of Jesus to those already prepared to receive it. If it would be helpful in your language, you could express this with a simile. Alternate translation: "I sent you to successfully proclaim my message like those who harvest"

See: Biblical Imagery — Extended Metaphors

John 4:38 (#3)**"that on which you have not labored"**

This phrase refers to those who received Jesus' message when his disciples proclaimed it to them. Although the disciples did not prepare those people to receive the message, they enjoyed the benefits of seeing those people trust in Jesus for salvation. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "those people whom you previously did not prepare to receive the message"

See: Assumed Knowledge and Implicit Information

John 4:38 (#4)**"Others have labored"**

Others here refers to those people who prepared people to receive Jesus' message before Jesus' disciples successfully proclaimed that message to

them. This would include Jesus, John the Baptist, and possibly the Old Testament prophets as well. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Others such as myself and the prophets have labored"

See: Assumed Knowledge and Implicit Information

John 4:38 (#5)

"you have entered into their labor"

Here, **entered into** means to have joined others or participated with others in doing something. Alternate translation: "you have joined in doing their work"

John 4:39 (#1)

"from that city"

Here, **that city** refers to the Samaritan city of Sychar. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "from Sychar"

See: Assumed Knowledge and Implicit Information

John 4:39 (#2)

"He told me all things that I have done"

Here, **all things** is an exaggeration. The woman was impressed by how much Jesus knew about her. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "He told me many things that I have done"

See: Hyperbole

John 4:40 (#1)

"to him," - "him" - "he stayed"

In this verse **him** and **he** refer to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to Jesus ... Jesus ... Jesus stayed"

See: Pronouns — When to Use Them

John 4:41 (#1)

"his word"

Here, **word** refers to the message that Jesus proclaimed. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "his message"

See: Metonymy

John 4:42 (#1)

"they said"

Here, **they** refers to the Samaritans from Sychar. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the local Samaritans said"

See: Pronouns — When to Use Them

John 4:42 (#2)

"We" - "believe" - "we" - "have heard," - "we know"

We throughout this verse refers to the Samaritan townspeople who came to Jesus apart from the Samaritan woman, so the pronoun would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 4:42 (#3)

"this one"

Here, **this one** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this man, Jesus"

See: Pronouns — When to Use Them

John 4:42 (#4)

"of the world"

Here, **world** refers to everyone throughout the world who believes in Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "all the believers in the world"

See: Metonymy

John 4:43 (#1)

"Now after the two days"

This phrase introduces a new event that happened after the events the story has just related. Use the natural form in your language for introducing a new event. Alternate translation: "After he had spent two days in Samaria"

See: Introduction of a New Event

John 4:43 (#2)

"from there"

Here, **there** could refer to: (1) the Samaritan city of Sychar. Alternate translation: "from Sychar" (2) the region of Samaria in general. Alternate translation: "from Samaria"

See: Assumed Knowledge and Implicit Information

John 4:44 (#1)

"for"

Here, **for** indicates that this verse provides one reason why Jesus wanted to go to Galilee. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "he went to Galilee because"

See: Connect — Reason-and-Result Relationship

John 4:44 (#2)

"for Jesus himself testified"

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

See: Reflexive Pronouns

John 4:44 (#3)

"a prophet has no honor in his own country"

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

John 4:44 (#4)

"in his own country"

This could refer to: (1) the whole region of Galilee where Jesus came from. Alternate translation: "in the Galilee region where he was from" (2) the specific town Jesus grew up in, which is Nazareth. Alternate translation: "in his hometown of Nazareth"

John 4:45 (#1)

"When therefore"

Here, **therefore** indicates that what follows is the result of what Jesus had testified in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "As a result of this being true, when"

See: Connect — Reason-and-Result Relationship

John 4:45 (#2)

"the Galileans welcomed him"

Since this verse gives the result of Jesus saying in the previous verse that a prophet was not honored in his own country, it is important to indicate that welcoming Jesus was not the same as honoring him. They **welcomed him** because he did miracles, not because they honored him as a prophet. Alternate translation: "the Galileans only welcomed him"

John 4:45 (#3)

"having seen all {the things"

This clause indicates the reason why the Galileans welcomed Jesus. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "because they had seen all the things"

See: Connect — Reason-and-Result Relationship

John 4:45 (#4)**"having seen all {the things"**

Here, **all** is an exaggeration that refers to the Galileans having seen many of Jesus' miracles. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "having seen many of the things"

See: Hyperbole

John 4:45 (#5)**"at the festival," - "to the festival"**

Here, **the festival** refers the Passover festival, as indicated in [2:12-25](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "at the Passover festival ... to the Passover"

See: Assumed Knowledge and Implicit Information

John 4:46 (#1)**"Then"**

Then indicates that the events which the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: "After Jesus entered Galilee and the Galileans welcomed him"

See: Connect — Sequential Time Relationship

John 4:46 (#2)**"and there was a certain royal official"**

This phrase introduces a new character in the story. Use the natural form in your language for introducing a new character. The expression **royal official** identifies this man as someone who was in the service of the king. Since he is a new participant, if it would be helpful to your readers, you could call him something like "a man who was a government official who served the king"

See: Introduction of New and Old Participants

John 4:47 (#1)**"He"**

He here refers to the royal official. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The official"

See: Pronouns — When to Use Them

John 4:47 (#2)**"he was about"**

Here, **he** refers to the royal official's son. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the official's son was about"

See: Pronouns — When to Use Them

John 4:48 (#1)**"Unless you would see signs and wonders, you would certainly not believe"**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "Only if you see signs and wonders will you believe"

See: Double Negatives

John 4:48 (#2)**"you would see" - "you would" - "believe"**

The word **you** is plural in this verse. This means that Jesus was not only speaking to the royal official, but also to the other people who were there. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you all would see ... you all would ... believe"

See: Forms of You

John 4:48 (#3)**"signs and wonders"**

This phrase expresses a single idea by using two words connected with **and**. The word **wonders** describes the character of Jesus' miraculous **signs**. If it would be helpful in your language, you could

express this meaning with an equivalent phrase.
Alternate translation: "wonderful miraculous signs"

See: Hendiadys

John 4:49 (#1)

"says"

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

See: Predictive Past

John 4:49 (#2)

"Sir"

The royal official calls Jesus **Sir** in order to show respect or politeness. See how you translated this word in [4:11](#). (See: Lord)

John 4:49 (#3)

"come down"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation, as in the UST: "please come down"

See: Imperatives — Other Uses

John 4:50 (#1)

"says"

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

See: Predictive Past

John 4:50 (#2)

"The man"

Here, **The man** refers to the royal official who was introduced in verse [46](#). If this might confuse your

readers, you could express the meaning explicitly.
Alternate translation: "The royal official"

See: Assumed Knowledge and Implicit Information

John 4:50 (#3)

"believed the word"

Here, **word** refers to all that Jesus said to the man. It does not refer to one specific word that Jesus said. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "believed the words"

See: Metonymy

John 4:51 (#1)

"he"

In this verse **he**, **his**, and **him** refer to the royal official who was introduced in verse [46](#). If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "the royal official"

See: Pronouns — When to Use Them

John 4:51 (#2)

"saying that his son lives"

If it would be helpful in your language, you could express this as a direct quotation. You will also need to adjust the sentence to indicate to whom they are speaking. Alternate translation: "saying, 'Your son lives'"

See: Direct and Indirect Quotations

John 4:52 (#1)

"So he asked from them the hour in which he began to improve"

If it would be helpful in your language, you could express this as a direct quotation. Alternate translation: "So he asked from them, 'In what hour did he begin to improve?'"

See: Direct and Indirect Quotations

John 4:52 (#2)**"he began to improve"**

Here, **he** refers to the royal official's son who was ill. If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "his son began to improve"

See: Pronouns — When to Use Them

John 4:52 (#3)**"at the seventh hour"**

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, the seventh hour indicates a time in the middle of the day. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "at about one o'clock in the afternoon"

John 4:53 (#1)**"the father"**

Here, **the father** refers to the royal official who was introduced in verse 46. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the royal official"

See: Assumed Knowledge and Implicit Information

John 4:53 (#2)**"Jesus had said to him, "Your son lives"**

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: "Jesus had said to him that his son lives"

See: Direct and Indirect Quotations

John 4:53 (#3)**"he himself" - "believed"**

John uses the word **himself** to emphasize the importance of this event. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "that same royal official ... believed"

See: Reflexive Pronouns

John 4:54 (#1)**"Now Jesus again did this second sign"**

This verse is a comment about the events described in 4:46–53. John wrote much about the miraculous signs Jesus did. This is the second of those signs. Alternate translation: "That was the second sign Jesus did"

John 4:54 (#2)**"sign"**

See how you translated the term **sign** in 2:11. See also the discussion of signs in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "significant miracle"

John 5:1 (#1)

""

5:1–4 give background information about the setting of the story. Use the natural form in your language for expressing background information.

See: Background Information

John 5:1 (#2)**"After these things"**

This phrase introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later"

See: Introduction of a New Event

John 5:1 (#3)**"went up to Jerusalem"**

Jerusalem is located on the top of a hill. Therefore, roads to **Jerusalem** went **up**. If your language has a different word for going up a hill than for walking

on level ground or going down a gill, you should use it here.

John 5:2 (#1)

"a pool"

This **pool** was a large manmade hole in the ground that people filled with water and used for bathing. Sometimes they lined these pools with tiles or stones.

John 5:2 (#2)

"in Hebrew"

When John says **in Hebrew** in his Gospel, he refers to the language spoken by the Jews during his time. This language is now called Jewish Aramaic. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "in Jewish Aramaic"

See: Assumed Knowledge and Implicit Information

John 5:2 (#3)

"Bethesda"

Bethesda is the name of a place.

See: How to Translate Names

John 5:2 (#4)

"roofed porches"

These **porches** were structures with roofs that had at least one wall missing and were attached to the sides of buildings.

John 5:5 (#1)

"Now a certain man was there"

This verse introduces the man lying beside the pool as a new character to the story. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

John 5:5 (#2)

"was there"

Here, **there** refers being at the pool called Bethesda in verse [2](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "was at the Bethesda pool"

See: Assumed Knowledge and Implicit Information

John 5:6 (#1)

"says"

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

See: Predictive Past

John 5:7 (#1)

"Sir"

The man calls Jesus **Sir** in order to show respect or politeness. (See: Lord)

John 5:7 (#2)

"when the water is stirred up"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, verse [4](#) indicates who the man believed was doing the action. Alternate translation: "when an angel moves the water"

See: Active or Passive

John 5:7 (#3)

"into the pool"

See how you translated **pool** in verse [2](#).

John 5:7 (#4)

"another goes down before me"

The man believed that only the first person to enter the water after the water stirred would be healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "another goes down before me and is healed"

John 5:8 (#1)

"says"

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

See: Predictive Past

John 5:9 (#1)

"Now that day"

John uses the word **Now** to show that the words that follow provide background information for a new event in the story that takes place in [5:10-13](#). Use the natural form in your language for expressing background information. Alternate translation: "The day on which Jesus healed the man"

See: Background Information

John 5:10 (#1)

"So the Jews said"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 5:10 (#2)

"to the one healed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John indicates who did the action in the previous verses. Alternate translation: "to the one whom Jesus had healed"

See: Active or Passive

John 5:10 (#3)

"It is the Sabbath"

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: "It is a Sabbath day"

John 5:10 (#4)

"not permitted for you to carry your bed"

Here, the Jewish leaders (who were probably Pharisees) said this because they thought that the man was doing work by carrying his mat, and so he was disobeying God's command to rest and not work on the Sabbath. (See: Law of Moses and works and Sabbath) If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "it is not permitted for you, according to our law, to carry your mat"

See: Assumed Knowledge and Implicit Information

John 5:11 (#1)

"The one having made me healthy"

Alternate translation: "The one who made me well" or "The one who healed me of my illness"

John 5:11 (#2)

"that one said to me, 'Pick up your bed'

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that one said to me to pick up my mat"

See: Quotes within Quotes

John 5:12 (#1)

"They asked him"

They here refers to the Jewish leaders and **him** refers to the man whom Jesus had healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The Jewish leaders asked the man who was healed"

See: Pronouns — When to Use Them

John 5:12 (#2)**"having said to you, 'Pick {it} up"**

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "who told you to pick it up"

See: Quotes within Quotes

John 5:13 (#1)**"the one having been healed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John indicates who did the action in the previous verses. Alternate translation: "the one whom Jesus had healed"

See: Active or Passive

John 5:13 (#2)**"who it was"**

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "who it was who had healed him"

See: Ellipsis

John 5:13 (#3)**"a crowd being in the place"**

This could refer to: (1) the reason why Jesus left secretly. Alternate translation: "because a crowd was in the place" (2) the time when Jesus left secretly. Alternate translation: "while a crowd was in the place"

See: Connect — Reason-and-Result Relationship

John 5:13 (#4)**"a crowd"**

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "a group of people" or "many people"

See: Collective Nouns

John 5:14 (#1)**"After these things"**

After these things introduces a new event that happened some time after the events which the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later"

See: Introduction of a New Event

John 5:14 (#2)**"finds"**

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

See: Predictive Past

John 5:14 (#3)**"him" - "to him"**

Here, **him** refers to the man whom Jesus had healed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the healed man ... that man"

See: Pronouns — When to Use Them

John 5:14 (#4)**"Behold"**

Jesus uses the term **Behold** to call the man's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

John 5:15 (#1)**"to the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [5:10](#).

See: Synecdoche

John 5:16 (#1)

"And because of this, the Jews began to persecute Jesus, because he was doing these things on the Sabbath"

The writer uses the phrase **And because of this** to show that previous verse gave background information for what John will now present. Use the natural form in your language for expressing background information. Alternate translation: "Now the Jews began to persecute Jesus because he was doing these things on the Sabbath."

See: Background Information

John 5:16 (#2)**"because of this"**

Here, **this** refers to what the man whom Jesus had healed told the Jewish leaders. The Jewish leaders began to persecute Jesus because he had healed the man on the Sabbath, which was something they believed was against the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because Jesus had healed him on the Sabbath"

See: Assumed Knowledge and Implicit Information

John 5:16 (#3)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in the previous verse.

See: Synecdoche

John 5:16 (#4)**"because he was doing these things"**

This phrase indicates a second reason why the Jewish leaders began persecuting Jesus. Here, **these things** refers to Jesus healing people on the Sabbath. The plural **things** indicates that he healed on the Sabbath multiple times, not just on the occasion recorded in verses [5-9](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "because he was doing these healings"

See: Assumed Knowledge and Implicit Information

John 5:16 (#5)**"on the Sabbath"**

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: "on a Sabbath day"

John 5:17 (#1)**"My Father"**

Father is an important title for God.

See: Translating Son and Father

John 5:18 (#1)**"Because of this, therefore"**

Here, **this** refers to what Jesus had said in the previous verse. One of the reasons why the Jewish leaders wanted to kill Jesus was that Jesus called God his Father. If it would be helpful in your language, you could express this explicitly. Alternate translation: "Because Jesus said this, therefore"

See: Assumed Knowledge and Implicit Information

John 5:18 (#2)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [5:10](#).

See: Synecdoche

John 5:18 (#3)**"because he not only was breaking the Sabbath"**

The phrase **breaking the Sabbath** is an idiom that means to disobey the regulations for the Sabbath that God gave in the law of Moses. The Pharisees themselves added many regulations which they considered to be equal to those God had given. It was the additional Jewish regulations that Jesus was disobeying, thereby making the Jewish leaders very angry with him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because he not only was disobeying their Sabbath regulations"

See: Idiom

John 5:18 (#4)**"Father"****Father** is an important title for God.

See: Translating Son and Father

John 5:18 (#5)**"making himself equal to God"**

This clause, **making himself equal to God**, is the result of what Jesus had said in the previous clause. The result of Jesus calling God Father is that he was claiming to be equal with God. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "the result being that he was making himself equal to God"

See: Connect — Reason-and-Result Relationship

John 5:19 (#1)**"Therefore"**

Therefore indicates that what Jesus is about to say is a response to the accusations of the Jewish leaders that were mentioned in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Because the Jewish leaders had made these accusations"

See: Connect — Reason-and-Result Relationship

John 5:19 (#2)**"to them"**

Here, **them** refers to the Jewish leaders who wanted to kill Jesus and made accusations against him in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to the Jewish authorities"

See: Pronouns — When to Use Them

John 5:19 (#3)**"Truly, truly, I say to you"**

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

See: Doublet

John 5:19 (#4)**"I say to you"**

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through [5:47](#). If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: "I say to you Jews" or "I say to you all"

See: Forms of You

John 5:19 (#5)**"Son" - "Father"**

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

See: Translating Son and Father

John 5:19 (#6)**"the Son" - "also the Son does"**

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

See: First, Second or Third Person

John 5:19 (#7)**"from himself"**

Here, **from** is used to indicate the source of Jesus' teaching and ability to do miracles. His teaching and miracles could only have authority if they came from God. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "on his own authority"

See: Assumed Knowledge and Implicit Information

John 5:19 (#8)**"what he would see the Father doing"**

Jesus uses **see** to refer to knowing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what he would perceive the Father doing"

See: Metaphor

John 5:20 (#1)**"the Father" - "the Son"**

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

See: Translating Son and Father

John 5:20 (#2)**"the Son"**

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

See: First, Second or Third Person

John 5:20 (#3)**"he shows him" - "he will show him"**

Jesus uses **shows** and **show** to refer to revealing or making something known. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he reveals to him ... he will reveal to him"

See: Metaphor

John 5:20 (#4)**"he will show him"**

Here, **he** refers to God the Father and **him** refers to Jesus the Son. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Father will reveal to the Son"

See: Pronouns — When to Use Them

John 5:20 (#5)**"greater works than these"**

Here, **works** refers specifically to miracles. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "greater miracles than these"

See: Assumed Knowledge and Implicit Information

John 5:20 (#6)**"greater works than these"**

Here, **these** refers to the miracles that Jesus had already performed by the time he spoke these words. If it would be helpful in your language, you could state this explicitly. Alternate translation: "greater works than these miracles I have already performed"

See: Assumed Knowledge and Implicit Information

John 5:21 (#1)**"Father" - "Son"**

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

See: Translating Son and Father

John 5:21 (#2)**"makes {them} alive," - "makes alive whom he desires"**

The phrase **makes them alive** could refer to: (1) eternal life. Alternate translation: "makes them have eternal life ... makes whom he desires have

eternal life" (2) physical life, in which case it would repeat the idea of "raises the dead" in the previous phrase. Alternate translation: "makes them live again ... makes alive again whom he desires"

See: Assumed Knowledge and Implicit Information

John 5:21 (#3)

"the Son"

As in the previous two verses, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation, as in the UST: "I, the Son"

See: First, Second or Third Person

John 5:22 (#1)

"the Father" - "to the Son"

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

See: Translating Son and Father

John 5:22 (#2)

"judgment"

Here, **judgment** refers to the legal authority to judge people as guilty or innocent. If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "power to judge others"

See: Abstract Nouns

John 5:22 (#3)

"to the Son"

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

See: First, Second or Third Person

John 5:23 (#1)

"the Son" - "the Father." - "not honoring the Son does not honor the Father"

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

See: Translating Son and Father

John 5:23 (#2)

"the Son" - "The one not honoring the Son"

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

See: First, Second or Third Person

John 5:23 (#3)

"the Father having sent him"

Here, this phrase refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God, the Father who sent him"

See: Assumed Knowledge and Implicit Information

John 5:24 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 5:24 (#2)

"I say to you"

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through [5:47](#). If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: "I say to you Jews" or "I say to you all"

See: Forms of You

John 5:24 (#3)**"the one hearing my word"**

Here, **hearing** means listening to something with the intent to heed it and respond appropriately. It does not mean simply to hear what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the one heeding my word"

See: Metaphor

John 5:24 (#4)**"my word"**

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my message"

See: Metonymy

John 5:24 (#5)**"the one having sent me"**

Here, **the one who sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 5:24 (#6)**"does not come into judgment"**

Jesus speaks of **judgment** as if it were a place a person could enter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "will not be judged"

See: Metaphor

John 5:24 (#7)**"he has passed from death to life"**

Here, **passed** means to move from one state to another. Alternate translation: "he has moved from death to life"

John 5:25 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 5:25 (#2)**"I say to you"**

Since Jesus is speaking to a group of Jewish leaders, **you** is plural here and through [5:47](#). If your language does not have a different form for plural **you**, you can use another way to express it. Alternate translation: "I say to you Jews" or "I say to you all"

See: Forms of You

John 5:25 (#3)**"an hour is coming"**

See the discussion of **an hour is coming** in the General Notes to Chapter 4 and see how you translated this phrase in [4:21](#).

See: Metonymy

John 5:25 (#4)**"the dead"**

Here, **the dead** could refer to: (1) people who are spiritually dead. Alternate translation: "the spiritually dead" (2) people who are physically dead. Alternate translation: "the physically dead" (3) both the spiritually dead and physically dead. In this case, **an hour that is coming** would refer to the future resurrection of the dead while **is now** would refer to those spiritually dead people who were listening to Jesus when he spoke these words. Alternate translation: "the spiritually dead and physically dead"

See: Assumed Knowledge and Implicit Information

John 5:25 (#5)**"of the Son of God"**

Son of God is an important title for Jesus.

See: Translating Son and Father

John 5:25 (#6)

"of the Son of God"

As in the previous verses in this paragraph, Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "of me, the Son of God"

See: First, Second or Third Person

John 5:25 (#7)

"will hear" - "the ones having heard"

Here, **heard** means to listen to something with the intent to heed it and respond appropriately. See how you translated "hearing" in the previous verse. Alternate translation: "will heed ... those who have heeded"

See: Assumed Knowledge and Implicit Information

John 5:25 (#8)

"will live"

This could refer to: (1) having eternal life. Alternate translation: "will have eternal life" (2) physical life, as in being resurrected after death. Alternate translation: "will become alive again" (3) both eternal life and physical life. Alternate translation: "will have eternal life and become alive again"

See: Assumed Knowledge and Implicit Information

John 5:26 (#1)

"the Father" - "to the Son"

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

See: Translating Son and Father

John 5:26 (#2)

"has life in himself," - "to have life in himself"

Here, the phrases **has life** and **have life** refer to being the source of life or having the ability to create life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "is the source of life ... the right to be the source of life"

See: Assumed Knowledge and Implicit Information

John 5:26 (#3)

"to the Son to have life in himself"

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

See: First, Second or Third Person

John 5:27 (#1)

"he gave him" - "he is"

The first occurrence of **he** refers to God the Father, but **him** and the second occurrence of **he** refer to the Son of Man. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Father gave the Son ... the Son is"

See: Pronouns — When to Use Them

John 5:27 (#2)

"he gave him" - "he is the Son of Man"

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

See: First, Second or Third Person

John 5:27 (#3)

"he gave him authority to do judgment"

If your language does not use abstract nouns for the ideas of **authority** and **judgment**, you could express the same ideas in other ways. Alternate translation: "he authorized him to act as judge"

See: Abstract Nouns

John 5:27 (#4)**"the Son of Man"**

See how you translated this phrase in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 5:28 (#1)**"Do not be amazed at this"**

Here, **this** refers to the Son of Man's authority to give eternal life and to carry out judgment, as stated in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not be amazed that the Father has given the Son this authority"

See: Assumed Knowledge and Implicit Information

John 5:28 (#2)**"an hour is coming"**

See the discussion of **an hour is coming** in the General Notes to Chapter 4 and see how you translated this phrase in verse [25](#).

See: Metonymy

John 5:28 (#3)**"will hear his voice"**

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

See: First, Second or Third Person

John 5:29 (#1)**"a resurrection of life"**

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **life**. If it would be helpful in your language, you could express the meaning explicitly. For further discussion of this phrase, see the General Notes for this chapter. Alternate translation: "a resurrection that results in life"

See: Possession

John 5:29 (#2)**"a resurrection of judgment"**

In this phrase, Jesus uses **of** to describe a **resurrection** that results in eternal **judgment**. If it would be helpful in your language, you could express the meaning explicitly. For further discussion of this phrase, see the General Notes for this chapter. Alternate translation: "a resurrection that results in judgment"

See: Possession

John 5:30 (#1)**"from myself"**

Here, **from** is used to indicate the source of Jesus' teaching and ability to do miracles. His teaching and miracles could only have authority if they came from God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "on my own authority"

See: Assumed Knowledge and Implicit Information

John 5:30 (#2)**"Just as I hear, I judge"**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Just as I hear from the Father, I judge"

See: Ellipsis

John 5:30 (#3)**"my judgment is righteous"**

If your language does not use abstract nouns for the ideas of **judgment** and **righteous**, you could express the same ideas in other ways. Alternate translation: "I judge rightly" or "I judge justly"

See: Abstract Nouns

John 5:30 (#4)**"of the one having sent me"**

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 5:31 (#1)**"If I testify about myself, my testimony is not true"**

Here Jesus is referring to a rule in the law of Moses. According to Deuteronomy 19:15, a statement had to be confirmed by at least two witnesses in order to be considered true in legal decisions. If your audience is not familiar with the law of Moses in the Old Testament, then you can state this explicitly. Alternate translation: "You know that the law of Moses states that if I testify about myself, my testimony is not true"

See: Assumed Knowledge and Implicit Information

John 5:31 (#2)**"If I testify about myself"**

Jesus assumed that his listeners understood that he was referring to testifying about himself without any other witnesses. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "If I testify about myself without any other witnesses"

See: Assumed Knowledge and Implicit Information

John 5:32 (#1)**"There is another one testifying about me"**

Here, **another** refers to God the Father. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "There is another who is testifying about me, the Father"

See: Assumed Knowledge and Implicit Information

John 5:33 (#1)**"You have sent to John"**

Here and through [5:47](#), **You** is plural and refers to the Jewish leaders to whom Jesus is speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: "You Jewish authorities sent to John"

See: Forms of You

John 5:33 (#2)**"You have sent to John"**

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "You have sent messengers to John"

See: Ellipsis

John 5:33 (#3)**"to John"**

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to John the Baptist" or "to John the Immerser"

See: Assumed Knowledge and Implicit Information

John 5:34 (#1)**"from man"**

Here, **man** does not refer to any specific man, but to any human being. Alternate translation: "from mankind" or "from anyone"

See: Generic Noun Phrases

John 5:34 (#2)**"I say these things"**

Here, **these things** could refer to: (1) what Jesus said about John the Baptist in the previous verse. Alternate translation: "I say this about John" (2) all that Jesus has said in verses [17-33](#). Alternate translation: "I say these things about myself and John"

See: Assumed Knowledge and Implicit Information

John 5:34 (#3)

"so that you might be saved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "so that God might save you"

See: Active or Passive

John 5:35 (#1)

"That one"

That one here refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) If it would be misunderstood to your readers, you could state this explicitly. Alternate translation: "John the Baptist" or "John the Immerser"

See: Pronouns — When to Use Them

John 5:35 (#2)

"That one was the lamp that was burning and shining"

Jesus uses the word **lamp** to refer to John the Baptist. In the way that lamps in those days burned oil and shined light, so John's teaching helped people understand God's truth and prepared them to receive Jesus. If this might confuse your readers, you could state this plainly or use a simile. Alternate translation: "That one taught you the truth about God" or "That one was like a lamp that was burning and shining"

See: Metaphor

John 5:35 (#3)

"in his light"

Jesus uses the word **light** to refer to John the Baptist's teaching. In the way that light enables people to see in the dark, so John's teaching helped people understand God's truth and prepared them

to receive Jesus. If this might confuse your readers, you could state this plainly or use a simile. Alternate translation: "in his teaching" or "in his teaching that was like a light"

See: Metaphor

John 5:35 (#4)

"for an hour"

Here, **hour** refers to a short amount of time. It does not mean a 60-minute period of time or a specific point in time. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for a moment"

See: Metonymy

John 5:36 (#1)

"for"

Here, **for** indicates that what follows is an explanation of the "testimony" Jesus has mentioned in the previous clause. Alternate translation: "that testimony is"

John 5:36 (#2)

"the works"

Here, **works** could refer to: (1) the miracles that Jesus did. Alternate translation: "the miracles" (2) Jesus' miracles and teaching. Alternate translation: "the miracles and teaching"

John 5:36 (#3)

"the Father" - "that the Father"

Father is an important title for God.

See: Translating Son and Father

John 5:36 (#4)

"the very works that I do—testify about me"

Here Jesus is speaking of **works** as though they were a person who could **testify** about who he is. If it would be helpful in your language, you could

translate this plainly. Alternate translation: "the very works that I do—are evidence for who I am"

See: Personification

John 5:37 (#1)

"the Father having sent me has himself testified"

The reflexive pronoun **himself** emphasizes that it is the Father, not someone less important, who has testified about who Jesus is. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "none other than the Father himself who sent me has testified"

See: Reflexive Pronouns

John 5:37 (#2)

"the Father having sent me"

Here this phrase refers to God. See how you translated this phrase in [5:23](#).

See: Assumed Knowledge and Implicit Information

John 5:38 (#1)

"his word"

Here, **word** refers to the teachings that God gave to his people in the Scriptures. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "his teachings" or "the Scriptures he gave us"

See: Metonymy

John 5:38 (#2)

"you do not have his word remaining in you"

Here Jesus is speaking of God's **word** as if it were an object that could remain inside people. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you do not live according to his word"

See: Metaphor

John 5:38 (#3)

"the one whom he has sent, this one"

This phrase refers to Jesus. He is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation, as in the UST: "me, the one whom he has sent, me whom"

See: First, Second or Third Person

John 5:39 (#1)

"in them you have eternal life"

Some Jews in Jesus' time believed that a person could earn their way to heaven by studying the Scriptures and doing good deeds. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you will get eternal life if you study them"

See: Assumed Knowledge and Implicit Information

John 5:39 (#2)

"in them" - "these are the ones"

In this verse, **them**, **these**, and **the ones** all refer to the Scriptures. If it would be helpful in your language, you could state some of these words explicitly. Alternate translation: "in the Scriptures ... these Scriptures are the ones"

See: Pronouns — When to Use Them

John 5:39 (#3)

"these are the ones testifying about me"

Here Jesus is speaking of the Scriptures as though they were a person who is **testifying** about who he is. If it would be helpful in your language, you could translate this plainly. Alternate translation: "these indicate who I am"

See: Personification

John 5:40 (#1)

"you are not willing to come to me"

Here, **come** does not mean to merely come near Jesus, but it means to follow him and be his disciple. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you are not willing to come and by my disciples"

See: Assumed Knowledge and Implicit Information

John 5:40 (#2)

"you might have life"

Here, **life** refers to eternal life. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you might have eternal life"

See: Assumed Knowledge and Implicit Information

John 5:41 (#1)

"from men"

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

See: When Masculine Words Include Women

John 5:42 (#1)

"the love of God"

This could mean: (1) they did not **love God**. Alternate translation: "love for God" (2) they had not received God's love. Alternate translation: "love from God"

See: Possession

John 5:43 (#1)

"in the name of my Father"

Here, John records Jesus using the word **name** to refer to God's power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "with the authority of my Father"

See: Metonymy

John 5:43 (#2)

"of" - "Father"

Father is an important title for God.

See: Translating Son and Father

John 5:43 (#3)

"you do not receive me"

Here, **receive** means to accept a person into one's presence with friendliness. See how you translated a similar phrase in [1:11](#). Alternate translation: "you do not welcome me"

John 5:43 (#4)

"If another comes in his own name"

Here, John records Jesus using the word **name** to refer to authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "If another comes in his own authority"

See: Metonymy

John 5:44 (#1)

"How are you able to believe, receiving glory from one another, and are not seeking the glory that is from the only God"

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There is no way you are able to believe, receiving glory from one another, and are not seeking the glory that is from the only God!"

See: Rhetorical Question

John 5:44 (#2)

"to believe"

John records Jesus leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language,

you could supply these words from the context.
Alternate translation: "to believe me"

See: Ellipsis

John 5:44 (#3)

"receiving glory from one another"

Here, **receiving** could refer to: (1) the time they are receiving glory. Alternate translation: "while receiving glory from one another" (2) a causal statement. Alternate translation: "since receiving glory from one another"

John 5:45 (#1)

"The one accusing you is Moses, in whom you have hoped"

Moses here could refer to: (1) the person named Moses who gave the Israelites the law of Moses. (2) the law of Moses itself. Alternate translation: "Moses accuses you in the law, the very law in which you have hoped"

See: Metonymy

John 5:46 (#1)

"For if you believed Moses, you would believe me"

John records Jesus making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. Jesus knows that the Jewish leaders do not truly believe Moses. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "you must not believe Moses since you do not believe me"

See: Connect — Contrary to Fact Conditions

John 5:47 (#1)

"if you do not believe"

John records Jesus speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is

saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since you do not believe"

See: Connect — Factual Conditions

John 5:47 (#2)

"how will you believe my words"

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you will certainly never believe my words!"

See: Rhetorical Question

John 5:47 (#3)

"my words"

Here, **words** refers to what Jesus said to these Jewish leaders. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "what I have told you"

See: Metonymy

John 6:1 (#1)

"After these things"

This phrase, **After these things**, introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later"

See: Introduction of a New Event

John 6:1 (#2)

"of the Sea of Galilee (of Tiberias)"

The **Sea of Galilee** was called by several names, one of which was **Sea of Tiberias**. (See: Sea of Galilee) If having two different names for the same place would be confusing in your language, you could state this explicitly. Alternate translation: "of

the Sea of Galilee (also known as the Sea of Tiberias)"

See: Assumed Knowledge and Implicit Information

John 6:1-4 (#1)

""

General Information:\n\nJesus had traveled from Jerusalem to Galilee. A crowd has followed him up a mountainside. Verses [1-4](#) tell the setting of this part of the story. Use the natural form in your language for expressing background information.

See: Background Information

John 6:2 (#1)

"a great crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 6:2 (#2)

"signs"

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

John 6:4 (#1)

"Now the Passover, the festival of the Jews, was near"

In this verse John briefly stops telling about the events in the story in order to give background information about when the events happened. Use the natural form in your language for expressing background information. Alternate translation: "This event took place near the time of the Passover, the festival of the Jews"

See: Background Information

John 6:5 (#1)

"Then"

Then here could mean: (1) what follows is the next event in the story. Alternate translation: "Next" (2) what follows is the result of what happened in the previous verses. Alternate translation: "Therefore,"

See: Connect — Sequential Time Relationship

John 6:5 (#2)

"having lifted up his eyes"

Here, "lifted up his eyes" is an idiom that means to look upward. See how you translated a similar phrase in [4:35](#).

See: Idiom

John 6:5 (#3)

"a great crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 6:5 (#4)

"says"

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

See: Predictive Past

John 6:6 (#1)

"But he said this, testing him, for he himself knew what he was going to do"

In this verse John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread. Use the natural form in your language for expressing background information. Alternate translation: "Now he said this at that time to test him, for he himself knew what he was going to do"

See: Background Information

John 6:6 (#2)

"testing him"

Here John is stating the purpose for which Jesus asked Philip the question in the previous verse. In your translation, follow the conventions of your language for purpose clauses. Alternate translation (without a comma preceding): "so that he could test Philip"

See: Connect — Goal (Purpose) Relationship

John 6:6 (#3)

"him"

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

See: Pronouns — When to Use Them

John 6:6 (#4)

"he himself knew"

Here, John uses the reflexive pronoun **himself** to make clear that the word **he** refers to Jesus. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Jesus himself knew"

See: Reflexive Pronouns

John 6:7 (#1)

"200 denarii {worth} of bread"

The word **denarii** is the plural form of "denarius." It was a denomination of money in the Roman Empire that was equivalent to one days' wages. Alternate translation: "The amount of bread that cost 200 days' wages"

See: Biblical Money

John 6:8 (#1)

"of Simon Peter"

See how you translated the name **Simon Peter** in [1:40](#).

See: How to Translate Names

John 6:8 (#2)

"says"

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

See: Predictive Past

John 6:9 (#1)

"five barley bread loaves"

The grain **barley** was a common grain eaten by the poor in Israel because it was cheaper than wheat. (See: Barley) They would bake the barley into **bread loaves**, which are lumps of flour dough that a person has shaped and baked. Alternate translation: "five loaves of barley bread"

See: Translate Unknowns

John 6:9 (#2)

"what are these to so many"

Andrew is using the question form to emphasize that they do not have enough food to feed everyone. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "these are not enough to feed so many!"

See: Rhetorical Question

John 6:10 (#1)

"Jesus said, "Make the men sit down"

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: "Jesus said to make the men sit down"

See: Direct and Indirect Quotations

John 6:10 (#2)

"the men"

Although the term **men** is masculine, Jesus uses the word here in a generic sense that includes both

men and women. Alternate translation: “the people”

See: When Masculine Words Include Women

John 6:10 (#3)

””

If it would be natural in your language, you could reverse the order of these phrases. Alternate translation: “So the men sat down, about 5,000 in number. (Now there was a lot of grass in the place.)”

See: Information Structure

John 6:10 (#4)

“Now there was a lot of grass in the place”

John briefly stops telling about the events in the story in order to give background information about the place where this event happened. Use the natural form in your language for expressing background information. Alternate translation: “The place where the people were all coming together had a lot of grass”

See: Background Information

John 6:10 (#5)

“So the men sat down, about 5,000 in number”

Here, **men** refers specifically to adult males. Although the term for “men” used earlier in this verse refers to a group that included men, women, and children, here John is counting only the **men**.

John 6:11 (#1)

“the loaves”

This means **loaves** of bread, which are lumps of flour dough that a person has shaped and baked. These **loaves** are those five barley **loaves** mentioned in verse 9. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the five loaves of barley bread”

See: Translate Unknowns

John 6:11 (#2)

“having given thanks”

John leaves out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “having given thanks to God for the food”

See: Ellipsis

John 6:11 (#3)

“he gave them”

Here, **he** refers to “Jesus and his disciples.” Alternate translation: “Jesus and his disciples gave them”

See: Synecdoche

John 6:11 (#4)

“the fish”

These **fish** are the two **fish** mentioned in verse 9. If it would be helpful in your language, you could state this explicitly. Alternate translation: “those two small fish”

See: Assumed Knowledge and Implicit Information

John 6:12 (#1)

“they were filled”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they had finished eating” or “they had filled themselves”

See: Active or Passive

John 6:12 (#2)

“he says”

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

See: Predictive Past

John 6:12 (#3)**"he says to his disciples, "Gather up"**

If it would be helpful in your language, you could express this as an indirect quotation. Alternate translation: "he says to his disciples to gather up"

See: Direct and Indirect Quotations

John 6:13 (#1)**"baskets"**

Here, **baskets** refers to large baskets that were used for carrying food and goods while traveling. If your language has a word for this kind of basket, you could use it here. Alternate translation: "large traveling baskets"

See: Translate Unknowns

John 6:14 (#1)**"the men"**

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

See: When Masculine Words Include Women

John 6:14 (#2)**"having seen the sign he did"**

This clause could refer to: (1) the time that they said the words which follow in the verse. Alternate translation: "at the time they saw the sign he did" (2) the reason that they said what follows in the verse. Alternate translation: "because they saw the sign he did"

John 6:14 (#3)**"the sign"**

Here, **sign** refers to the Jesus miraculously feeding the large crowd that was described in verses [5-13](#). If it would be helpful in your language, you could express the meaning explicitly. Alternate

translation: "the sign of miraculously feeding the large crowd that"

See: Assumed Knowledge and Implicit Information

John 6:14 (#4)**"the Prophet coming into the world"**

Here, **the Prophet** refers to a prophet the Jews were waiting for, based on God's promise to send a prophet like Moses, which is recorded in Deuteronomy 18:15. If your readers will not be familiar with this Old Testament reference, you could state this explicitly. Alternate translation: "the Prophet whom God said he would send into the world"

See: Assumed Knowledge and Implicit Information

John 6:15 (#1)**"having realized that they were about to come"**

This clause could refer to: (1) the time that Jesus decided to withdraw. Alternate translation: "at the time he realized that they were about to come" (2) the reason that Jesus decided to withdraw. Alternate translation: "because he realized that they were about to come"

John 6:15 (#2)**"by himself alone"**

Here John uses the reflexive pronoun **himself** to emphasize that Jesus was completely alone. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "completely alone"

See: Reflexive Pronouns

John 6:16 (#1)

""

Connecting Statement:\n\nThis is the next event in the story. Jesus' disciples go out onto the Sea of Galilee in a boat.

John 6:16 (#2)**"the sea"**

Here and throughout this chapter, **sea** refers to the Sea of Galilee. If this might confuse your readers, you could express the meaning explicitly, as modeled by UST.

See: Assumed Knowledge and Implicit Information

John 6:17 (#1)

"and darkness had already happened, but Jesus had not yet come to them"

In these clauses John provides background information about the situation in order to help readers understand what happens in this story. Use the natural form in your language for expressing background information.

See: Background Information

John 6:18 (#1)

"A strong wind was blowing, and the sea was being aroused"

The first clause about the wind indicates the reason the **sea was being aroused** in the second clause. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Because a strong wind was blowing, the sea was being aroused"

See: Connect — Reason-and-Result Relationship

John 6:18 (#2)**"was being aroused"**

John uses **aroused** to refer to the wind causing the sea to become turbulent. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "was being stirred up"

See: Metaphor

John 6:18 (#3)**"the sea was being aroused"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the wind was causing the sea to be aroused"

See: Active or Passive

John 6:19 (#1)**"having rowed"**

The boats used on the Sea of Galilee usually had positions for two, four, or six people who sat together and **rowed** with oars on each side of the boat. If your readers would not be familiar with rowed boats, you could state this explicitly. Alternate translation: "having propelled the boat through the water by using oars"

See: Translate Unknowns

John 6:19 (#2)**"about 25 or 30 stadia"**

The word **stadia** is the plural of "stadium," which is a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: "about four and a half or five and a half kilometers" or "about three or three and a half miles"

See: Biblical Distance

John 6:19 (#3)**"they see"**

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

See: Predictive Past

John 6:20 (#1)**"says"**

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

See: Predictive Past

John 6:21 (#1)

"they were willing to receive him into the boat"

It is implied that Jesus got **into the boat**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "they gladly received him into the boat"

See: Assumed Knowledge and Implicit Information

John 6:22 (#1)

"the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 6:22 (#2)

"on the other side of the sea"

Here, **the other side of the sea** refers to the side of the Sea of Galilee where Jesus had fed the crowd. It does not refer to the side of the Sea of Galilee that he and his disciples arrived at in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "on the side of the sea where Jesus performed the miracle"

See: Assumed Knowledge and Implicit Information

John 6:22 (#3)

"there was no other boat there except one"

Here, **one** refers to the boat that the disciples had taken to cross the Sea of Galilee. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "there was no other boat there except the one that the disciples had taken"

See: Assumed Knowledge and Implicit Information

John 6:23 (#1)

"Other boats came from Tiberias close to the place where they had eaten the bread loaves"

In this verse John provides background information about the story. The day after Jesus miraculously fed the crowd, some **boats** with people from **Tiberias** came to see Jesus. However, Jesus and his disciples had left that place the night before. Use the natural form in your language for expressing background information. Alternate translation: "Other boats came with people from Tiberias close to the place where the crowd had eaten the bread loaves"

See: Background Information

John 6:23 (#2)

"the Lord"

Here, **the Lord** refers to Jesus. It does not refer to God the Father. If this might confuse your readers, you could express the meaning explicitly, as modeled by the UST.

See: Assumed Knowledge and Implicit Information

John 6:23 (#3)

"after the Lord had given thanks"

John leaves out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "after the Lord had given thanks to God for the food"

See: Ellipsis

John 6:24 (#1)

"Therefore"

Therefore indicates that this verse is the result of what happened in verse [22](#). This verse resumes the narrative that was interrupted by the background information in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Because Jesus and his disciples had gone to the other side of the Sea of Galilee"

See: Connect — Reason-and-Result Relationship

John 6:24 (#2)

"the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 6:24 (#3)

"are"

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

See: Predictive Past

John 6:24 (#4)

"into the boats"

These **boats** are the **boats** mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "into the boats that had come from Tiberias"

See: Assumed Knowledge and Implicit Information

John 6:24 (#5)

"seeking Jesus"

Here John is stating the purpose for which the crowd went to Capernaum. If it would be helpful in your language, you could state this explicitly. Alternate translation (without a comma preceding): "so that they could seek Jesus"

See: Connect — Goal (Purpose) Relationship

John 6:25 (#1)

"on the other side of the sea"

Here, **on the other side** refers to the side of the Sea of Galilee that is opposite the side where Jesus had miraculously fed the crowd. If this might confuse your readers, you could express the meaning

explicitly. Alternate translation: "on the opposite side of the sea from where Jesus had fed the crowd"

See: Assumed Knowledge and Implicit Information

John 6:26 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 6:26 (#2)

"signs"

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

John 6:26 (#3)

"were filled"

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

See: Active or Passive

John 6:27 (#1)

"for the food that endures to eternal life"

Here Jesus is using the word **food** to refer to himself, because he is the source of salvation, the One who gives **eternal life** to all who trust him. Jesus lasts forever, and so does the **eternal life** that he gives. However, the crowd does not understand this, and Jesus does not tell them this plainly at this time. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:27 (#2)**"for the food that endures to eternal life"**

John records Jesus leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the previous clause. Alternate translation: "work for the food that endures to eternal life"

See: Ellipsis

John 6:27 (#3)**"the Son of Man will give" - "this one"**

These two expressions are all refer to Jesus. He is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man, will give ... me"

See: First, Second or Third Person

John 6:27 (#4)**"which the Son of Man will give you"**

This phrase could give further information about: (1) "the food that endures to eternal life." Alternate translation: "that is, the food the Son of Man will give you" (2) "eternal life." Alternate translation: "that is, the life the Son of Man will give you"

See: Distinguishing Versus Informing or Reminding

John 6:27 (#5)**"Son of Man" - "God the Father"**

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

See: Translating Son and Father

John 6:27 (#6)**"the Son of Man"**

See how you translated **the Son of Man** in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 6:27 (#7)**"has set his seal on this one"**

To "set a seal" on something means to place a mark on it in order to show to whom it belongs or to certify its authenticity. Here, the phrase is used as an idiom and could mean: (1) that the Father approves of the Son in every way. Alternate translation: "has affirmed his approval of him" (2) that the Son belongs to the Father. Alternate translation: "has affirmed that the Son belongs to him"

See: Idiom

John 6:29 (#1)**"This is the work of God: that you would believe in the one whom that one has sent"**

Here, Jesus says which **work** one must do in order to receive "the food that endures to eternal life" that was mentioned in verse [27](#). This **work** is not any kind of labor or deed that can be done, but it is faith in Jesus, which is a gift from God ([Ephesians 2:8-9](#)). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "This is the work of God that is required to receive the food that endures to eternal life: that you believe in the one whom that one has sent"

See: Assumed Knowledge and Implicit Information

John 6:29 (#2)**"the one whom that one has sent"**

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

See: First, Second or Third Person

John 6:29 (#3)**"that one has sent"**

Here, **that one** refers to God the Father. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God has sent"

See: Pronouns — When to Use Them

John 6:31 (#1)

"Our fathers ate the manna in the wilderness"

In this verse, John assumes that his readers will know that the crowd is referring to a story recorded in the Old Testament book of Exodus. In that story, the Israelites complained against Moses and Aaron because they were hungry. God responded by providing a flake-like food that fell from the sky and could be baked into bread. The people called this flake-like food "manna." (See: Manna) You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: "Our fathers ate the manna when they were wandering in the wilderness after leaving Egypt"

See: Assumed Knowledge and Implicit Information

John 6:31 (#2)

"Our fathers"

The crowd used **fathers** to refer to their ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Our ancestors" or "Our forefathers"

See: Metaphor

John 6:31 (#3)

"it is written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the prophets wrote in the Scriptures"

See: Active or Passive

John 6:31 (#4)

"it is written"

Here the crowd uses **it is written** to introduce a quotation from an Old Testament book ([Psalm 78:24](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that

the crowd is quoting from an important text. Alternate translation: "it was written in the scriptures"

See: Quotations and Quote Margins

John 6:31 (#5)

"it is written, 'He gave them bread from heaven to eat'"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it is written that he gave them bread from heaven to eat"

See: Quotes within Quotes

John 6:31 (#6)

"He gave them bread from heaven to eat"

He here could refer to: (1) Moses, in which case the crowd was mistakenly quoting a scripture about God and applying it to Moses. This is possible because Jesus says in the next verse, "Moses has not given you the bread from heaven." Alternate translation: "Moses gave them bread from heaven to eat" (2) God, which is who it referred to in the scripture the crowd is quoting. Alternate translation: "God gave them bread from heaven to eat"

See: Pronouns — When to Use Them

John 6:31 (#7)

"bread"

Here, John records the crowd using the word **bread** to represent food in general that is needed to sustain life. The manna that God gave the Israelites from heaven was not **bread**, but a food that could be baked into **bread**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "food"

See: Synecdoche

John 6:32 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 6:32 (#2)

"Moses has not given you"

Here John records Jesus speaking in a way that emphasizes that **Moses** was not the source of manna in the wilderness. He seems to be correcting the crowd's incorrect understanding of the scripture they quoted in the previous verse. Use whatever form best communicates this kind of negative emphasis in your language. Alternate translation: "Moses was not the one who has given you"

John 6:32 (#3)

"the bread"

Here John records Jesus using the word **bread** to represent food in general that is needed to sustain life. See how you translated this word in the previous verse.

See: Synecdoche

John 6:32 (#4)

"but my Father gives"

This phrase serves two purposes. First, it implies that the **Father**, not Moses, was the source of the bread from heaven mentioned by the crowd in the previous verse. Second, it indicates that the **Father** is still giving bread from heaven, although not the kind of bread the crowd is expecting. If this might confuse your readers, you could express the meaning explicitly. You may also want to start a new sentence. Alternate translation: "Rather, my Father has given that bread and now gives"

See: Assumed Knowledge and Implicit Information

John 6:32 (#5)

"my Father gives you the true bread from heaven"

Here Jesus is using **true bread** to refer to himself. However, the crowd does not understand this, and Jesus does not tell them this plainly until verse [35](#). Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:32 (#6)

"my Father"

Father is an important title for God.

See: Translating Son and Father

John 6:32 (#7)

"bread"

See how you translated the word **bread** earlier in this verse and in the previous verse.

See: Synecdoche

John 6:33 (#1)

"the bread of God is"

Here Jesus is using **bread** to refer to himself. However, the crowd does not understand this, and Jesus does not tell them this plainly until verse [35](#). Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:33 (#2)

"the bread of God"

This phrase could mean: (1) the bread came from God. Alternate translation: "the bread that God gives" (2) the bread belongs to God. Alternate translation: "God's bread"

See: Possession

John 6:33 (#3)

"the one coming down from heaven"

This phrase refers to Jesus. However, the crowd does not understand this and Jesus does not tell them this plainly at this time. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:33 (#4)

"life"

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly, as modeled in the UST.

See: Assumed Knowledge and Implicit Information

John 6:33 (#5)

"to the world"

Here, **the world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the people living in the world"

See: Metonymy

John 6:34 (#1)

"Sir"

The crowd calls Jesus **Sir** in order to show respect or politeness. (See: Lord)

John 6:34 (#2)

"bread"

Here, **bread** could refer to: (1) food in general, as the word was used by the crowd in [6:31](#). This would mean that the crowd did not understand that Jesus was calling himself the bread from heaven. Alternate translation: "food" (2) some gift from God of which the crowd was uncertain. This would mean that the crowd recognized that Jesus was talking about something more spiritual than mere food but did not understand that he was talking about himself. Alternate translation: "heavenly food"

See: Synecdoche

John 6:35 (#1)

"I am the bread of life"

John records Jesus continuing the **bread** metaphor to refer to himself. In Jesus' culture, **bread** was the primary food people ate to stay alive. Just as **bread** is necessary for sustaining physical life, Jesus is necessary for giving spiritual life. If it would be helpful in your language, you could state this explicitly or with a simile. Alternate translation: "Just as food keeps you physically alive, I can give you spiritual life"

See: Biblical Imagery — Extended Metaphors

John 6:35 (#2)

"the bread of life"

Jesus uses **of life** to the source of the **life** about which he is speaking. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the bread that produces life"

See: Possession

John 6:35 (#3)

"of life"

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of eternal life"

See: Assumed Knowledge and Implicit Information

John 6:35 (#4)

"The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst"

Jesus speaks about the person who trusts in him by continuing the metaphor of food that he began in verse [32](#). If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "The one coming to me will be like a person who never gets hungry, and the one believing in me will be like a person who never gets thirsty"

See: Biblical Imagery — Extended Metaphors

John 6:35 (#5)

"The one coming to me will certainly not hunger, and the one believing in me will certainly not ever thirst"

These two clauses mean basically the same thing. The repetition is used to emphasize that anyone who trusts in Jesus will never lack spiritual satisfaction. If it would be helpful in your language, you could combine these phrases. Alternate translation: "The one who trusts me will certainly never lack spiritual satisfaction again"

See: Doublet

John 6:35 (#6)

"The one coming to me"

Here, **coming** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "The one coming to be my disciple"

See: Assumed Knowledge and Implicit Information

John 6:35 (#7)

"will certainly not hunger," - "will certainly not ever thirst"

John records Jesus using a figure of speech twice in the same verse to express a strong positive meaning by using a negative word together with a word that has the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "will always be full ... will always have his thirst quenched"

See: Litotes

John 6:37 (#1)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 6:37 (#2)

"will come to me," - "the one coming to me"

In this verse, **come** and **coming** do not mean to merely come near Jesus, but they mean to believe in him and be his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "will come to be my disciples ... the one coming to be my disciple"

See: Assumed Knowledge and Implicit Information

John 6:37 (#3)

"the one coming to me I will certainly not throw out"

Jesus is using a figure of speech here to expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "I will keep everyone who comes to me"

See: Litotes

John 6:38 (#1)

"For"

Connecting Statement:\n\n**For** introduces the reason why Jesus will not throw out anyone who comes to him. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "This is true because"

See: Connect — Reason-and-Result Relationship

John 6:38 (#2)

"of the one having sent me"

Here, **the one who sent me** refers to God. See how you translated it in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 6:39 (#1)

"of the one having sent me"

Here, **the one who sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 6:39 (#2)

"I would not lose from it anyone whom"

Jesus is using a figure of speech here to express a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "I should keep all of them whom he has given"

See: Litotes

John 6:39 (#3)

"I would not lose from it" - "but will raise it up"

Here, **it** refers to the whole group of believers as a whole. If it would be helpful in your language, you could state this explicitly or use a plural pronoun. Alternate translation: "I would not lose from the group of believers ... but will raise that group up" or "I would not lose from them ... but will raise them up"

See: Pronouns — When to Use Them

John 6:39 (#4)

"will raise it up"

Here, to **raise** up is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will cause them to live again"

See: Idiom

John 6:39 (#5)

"on the last day"

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: Day of the Lord) If it would be helpful to your readers, you

could state this explicitly. Alternate translation: "on the day when I return and judge everyone"

See: Assumed Knowledge and Implicit Information

John 6:40 (#1)

"For this is the will of my Father, that everyone"

For introduces the reason for the Father's will that Jesus stated in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "What I have just said is my Father's will, because his will is also that everyone"

See: Connect — Reason-and-Result Relationship

John 6:40 (#2)

"of my Father"

Father is an important title for God.

See: Translating Son and Father

John 6:40 (#3)

"everyone seeing the Son"

Jesus uses **sees** to refer to understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "everyone who understands who the Son is"

See: Metaphor

John 6:40 (#4)

"I will raise him up"

Here, to **raise** up is an idiom for causing someone who has died to become alive again. See how you translated this term in the previous verse.

See: Idiom

John 6:40 (#5)

"on the last day"

Here, **the last day** refers to “the day of the Lord,” which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: Day of the Lord) See how you translated this phrase in the previous verse. Alternate translation: “on the day when I return and judge everyone”

See: Assumed Knowledge and Implicit Information

John 6:41 (#1)

...

Connecting Statement:\n\nThe Jewish leaders interrupt Jesus as he is speaking to the crowd. His conversation with these Jewish leaders is in verses [41-58](#).

John 6:41 (#2)

"Then the Jews"

Here and to the end of this chapter, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 6:41 (#3)

"I am the bread"

Here the Jewish leaders paraphrase what Jesus said in verse [33](#). See how you translated **bread** and **come down from heaven** in verse [33](#).

See: Metaphor

John 6:42 (#1)

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

Here the Jewish leaders are using the form of a question to emphasize that they believe that Jesus is just a normal person. If it would be helpful in your language, you could translate these words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: “This is just Jesus, the son of Joseph, whose father and mother we know!”

See: Rhetorical Question

John 6:42 (#2)

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

Here the Jewish leaders are using the form of a question to emphasize that they do not believe that Jesus came from heaven. If it would be helpful in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He is lying when he says that he came from heaven!”

See: Rhetorical Question

John 6:42 (#3)

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

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “How then does he now say that he has come down from heaven?”

See: Quotes within Quotes

John 6:44 (#1)

"to come to me"

Here, **come** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to come to be my disciple”

See: Assumed Knowledge and Implicit Information

John 6:44 (#2)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 6:44 (#3)

"having sent me"

Here, this phrase refers to God. See how you translated this phrase in [5:23](#).

See: Assumed Knowledge and Implicit Information

John 6:44 (#4)

"would draw him"

Alternate translation: "would pull him" or "would drag him"

John 6:44 (#5)

"him," - "him"

Although the pronoun **him** is masculine, Jesus uses the word here in a generic sense that includes both men and women. Alternate translation: "that person"

See: When Masculine Words Include Women

John 6:44 (#6)

"will raise him up"

See how you translated this phrase in [6:40](#).

See: Idiom

John 6:44 (#7)

"on the last day"

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: Day of the Lord) See how you translated this phrase in verse [40](#). Alternate translation: "on the day when I return and judge everyone"

See: Assumed Knowledge and Implicit Information

John 6:45 (#1)

"It is written in the prophets"

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

See: Active or Passive

John 6:45 (#2)

"It is written in the prophets"

Here Jesus uses **It is written** to introduce a quotation from an Old Testament book ([Isaiah 54:13](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "It had been written by the prophets in the scriptures"

See: Quotations and Quote Margins

John 6:45 (#3)

"in the prophets, 'And all will be taught by God"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "in the prophets that all will be taught by God"

See: Quotes within Quotes

John 6:45 (#4)

"all will be taught by God"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will teach all"

See: Active or Passive

John 6:45 (#5)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 6:45 (#6)

"comes to me"

Here, **comes** does not mean to merely come near Jesus. It means to believe in him and be his disciple. If it would be helpful in your language, you could

state this explicitly. Alternate translation: "comes to be my disciple"

See: Assumed Knowledge and Implicit Information

John 6:46 (#1)

"the Father," - "has seen the Father"

Father is an important title for God.

See: Translating Son and Father

John 6:46 (#2)

"the one being from God—he has seen the Father"

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "me, the who is from God—I have seen the Father"

See: First, Second or Third Person

John 6:47 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 6:47 (#2)

"the one believing"

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the one believing in me" or "the one believing that I am the Messiah"

See: Ellipsis

John 6:48 (#1)

"I am the bread of life"

See how you translated this phrase in [John 6:35](#).

See: Metaphor

John 6:49 (#1)

"Your fathers"

Jesus uses **fathers** to refer to ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your forefathers" or "Your ancestors"

See: Metaphor

John 6:49 (#2)

"ate the manna in the wilderness"

See how you translated this expression in verse [31](#).

See: Assumed Knowledge and Implicit Information

John 6:50 (#1)

"This is the bread which comes down from heaven, so that a {person} might eat from it and might not die"

Jesus continues using the **bread** metaphor to express that one must believe in him in order to have eternal life just as one must **eat bread** to sustain physical life. If it would be helpful in your language, you could express this as a simile. Alternate translation: "I am this bread that comes down from heaven, just as one must eat bread to live, so must one believe in me in order to not die spiritually"

See: Biblical Imagery — Extended Metaphors

John 6:50 (#2)

"This is" - "it"

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "I am ... me"

See: First, Second or Third Person

John 6:50 (#3)**"the bread"**

See how you translated this term in verse [48](#).

See: Metaphor

John 6:50 (#4)**"might eat from it"**

Here Jesus uses **eat** to refer to believing in him for salvation. What Jesus said plainly in verse [47](#) he says here. If this would confuse your readers, you could express this with a simile. Alternate translation: "might believe in me as one eats bread to live"

See: Metaphor

John 6:50 (#5)**"might not die"**

Here Jesus uses **die** to refer to spiritual death, which is eternal punishment in hell that occurs after physical death. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "might not die spiritually" or "might not experience spiritual death"

See: Metaphor

John 6:51 (#1)**"I am the living bread that has come down from heaven. If anyone eats from this bread, he will live into eternity"**

As in the previous verse, Jesus continues using the **bread** metaphor to say that one must believe in him in order to have eternal life just as one **eats bread** to sustain physical life. If it would be helpful in your language, you could express this as a simile. Alternate translation: "I am the living bread that comes down from heaven. Just as one lives if they eat bread, so does one who believes in me live forever"

See: Biblical Imagery — Extended Metaphors

John 6:51 (#2)**"I am"**

Jesus uses this phrase emphatically to make a strong statement about who he is. Use the most natural way to express emphasis in your language. Alternate translation: "I myself am" or "I am indeed"

See: Assumed Knowledge and Implicit Information

John 6:51 (#3)**"the living bread"**

Here, **living** refers to being the source of life or having the ability to produce life, which is synonymous with "of life" in the phrase "the bread of life," which Jesus used in [6:35](#). See how you translated "the bread of life" in [6:35](#). Alternate translation: "the bread that gives life"

See: Assumed Knowledge and Implicit Information

John 6:51 (#4)**"If anyone eats from this bread, he will live into eternity"**

Here and in the previous verse, Jesus uses **eats** to refer to believing in Jesus for salvation. Jesus gives eternal life to those who believe in him. See how you translated "eat" in the previous verse. Alternate translation: "Just as food keeps you physically alive, I can give you spiritual life"

See: Metaphor

John 6:51 (#5)**"my flesh"**

Here, John records Jesus using **flesh** to refer to his whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "my body"

See: Metonymy

John 6:51 (#6)**"the bread"**

Here Jesus is using the **bread** metaphor slightly differently from how he has used it previously. Here it refers specifically to his physical body, which he would sacrifice on the cross to pay for the sins of those who believe in him. Since Jesus says this explicitly at the end of the verse, you do not need to explain its meaning further.

See: When to Keep Information Implicit

John 6:51 (#7)

"for the life of the world"

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for the eternal life of the world"

See: Assumed Knowledge and Implicit Information

John 6:51 (#8)

"for the life of the world"

Here, **the world** is used to refer to the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "for the life of the people in the world"

See: Metonymy

John 6:52 (#1)

"Then the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 6:52 (#2)

"the Jews began to argue among themselves, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "then the Jews began to argue among themselves, and they said"

See: Quotations and Quote Margins

John 6:52 (#3)

"How is this one able to give us his flesh to eat"

Here the Jewish leaders are using the form of a question to emphasize that they are reacting negatively to what Jesus has said about **his flesh**. If this might be misunderstood in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There is no way that this one is able to give us his flesh to eat!"

See: Rhetorical Question

John 6:52 (#4)

"his flesh"

Here, John records the Jews using **flesh** to refer to Jesus' whole physical body. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "his body"

See: Metonymy

John 6:53 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 6:53 (#2)

"you would eat the flesh of the Son of Man and would drink his blood"

Here Jesus is using the phrases **eat the flesh** and **drink his blood**. Just as people need to **eat** and **drink** in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:53 (#3)

"you would eat the flesh of the Son of Man and would drink his blood"

These two phrases, **eat the flesh** and **drink his blood**, mean basically the same thing. The repetition is used to emphasize that trusting in Jesus is the only way to have eternal life. Because Jesus' **flesh** and **blood** are important concepts, do not combine them. Instead, you could communicate the emphasis in a way that is most natural in your language. Alternate translation: "you would indeed eat the flesh of the Son of Man and would indeed drink his blood"

See: Doublet

John 6:53 (#4)

"of the Son of Man and would drink his blood"

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

See: First, Second or Third Person

John 6:53 (#5)

"of the Son of Man"

See how you translated this phrase in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 6:53 (#6)

"you do not have life"

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you do not have eternal life"

See: Assumed Knowledge and Implicit Information

John 6:54 (#1)

"The one eating my flesh and drinking my blood has eternal life"

The phrases "eating my flesh" and "drinking my blood" are a metaphor for trusting Jesus. Just as people need food and drink in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:54 (#2)

"The one eating my flesh and drinking my blood has eternal life"

As in the previous verse, these two phrases, **eat the flesh** and **drink his blood**, mean basically the same thing. The repetition is used for emphasis. See how you translated the similar expressions in the previous verse. Alternate translation: "Indeed, the one eating my flesh and drinking my blood surely has eternal life"

See: Doublet

John 6:54 (#3)

"will raise him up"

See how you translated this phrase in [6:40](#).

See: Idiom

John 6:54 (#4)

"in the last day"

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: Day of the Lord) See how you translated this phrase in verse [39](#). Alternate translation: "on the day when I return and judge everyone"

See: Assumed Knowledge and Implicit Information

John 6:55 (#1)

"my flesh" - "my blood"

Here Jesus is using the phrases **my flesh** and **my blood** to refer to believing in him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:55 (#2)

"my flesh is true food, and my blood is true drink"

Here Jesus is using the phrases **true food** and **true drink** to say that he, Jesus, gives life to those who trust in him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:55 (#3)

"my flesh is true food, and my blood is true drink"

As in the previous two verses, these two phrases mean basically the same thing. The repetition is used for emphasis. See how you translated the similar expressions in the previous two verses. Alternate translation: "my flesh is indeed true food, and my blood is indeed true drink"

See: Doublet

John 6:56 (#1)

"The one eating my flesh and drinking my blood"

See how you translated this phrase in verse [54](#).

See: When to Keep Information Implicit

John 6:56 (#2)

"remains in me"

Here, and frequently in John's Gospel, **remains in** indicates being united in a continuous personal relationship with someone. If this might confuse your readers, you could express the meaning explicitly. See the discussion of this expression in Part 3 of the General Introduction to the Gospel of John. Alternate translation: "has a close relationship with me"

See: Assumed Knowledge and Implicit Information

John 6:56 (#3)

"and I in him"

Here, John records Jesus leaving out a word that a clause would need in many languages to be complete. If this would be confusing in your language, you could supply the word from the previous clause. Alternate translation: "and I remain in him"

See: Ellipsis

John 6:57 (#1)

"the living Father"

Here, **living** refers to being the source of life or having the ability to create life. This is also how Jesus used **living** in verse [51](#). See how you translated **living** in verse [51](#). Alternate translation: "the Father who causes life"

See: Assumed Knowledge and Implicit Information

John 6:57 (#2)

"Father" - "Father"

Father is an important title for God.

See: Translating Son and Father

John 6:57 (#3)

"and I live because of the Father"

Here, **live** refers to being the source of life or having the ability to create life. It does not mean to merely be alive. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and I cause life because of the Father"

See: Assumed Knowledge and Implicit Information

John 6:57 (#4)

"and I live because of the Father"

Here, **because of the Father** indicates the reason why Jesus has the ability to cause life. God the Father gave Jesus the ability to cause others to live. Jesus explained this concept in [5:25–26](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and I cause life because the Father has enabled me to do so"

See: Assumed Knowledge and Implicit Information

John 6:57 (#5)

"so the one eating me"

Jesus is using **eating me** to refer to trusting him. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. See how you translated similar expressions in verses [53–56](#).

See: When to Keep Information Implicit

John 6:57 (#6)

"he will also live because of me"

Here, **live** refers to having eternal life. It does not refer to being the source of life, as **living** and **live** are used previously in this verse. If this shift in meaning might confuse your readers, you could state the difference explicitly. Alternate translation: "he will also have eternal life because of me"

See: Assumed Knowledge and Implicit Information

John 6:58 (#1)

"This is the bread that has come down from heaven"

John records Jesus referring to himself in the third person. If this is confusing in your language, you can use the first person, as in the UST.

See: First, Second or Third Person

John 6:58 (#2)

"This is the bread" - "this bread"

Jesus is continuing the **bread** metaphor to refer to himself. Just as **bread** is necessary for our physical life, Jesus is necessary for our spiritual life. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:58 (#3)

"the fathers"

Here Jesus uses **fathers** to refer to ancestors. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the ancestors" or "the forefathers"

See: Metaphor

John 6:58 (#4)

"not just as the fathers ate and died"

John records Jesus leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "this bread is not just as the bread that the fathers ate and died"

See: Ellipsis

John 6:58 (#5)

"the fathers ate and died"

The phrase **ate and died** does not mean that the people died immediately after eating the bread. If this wording would confuse your readers, you could translate it in a way that shows a time gap between eating and drinking. Alternate translation: "the fathers ate and still died at a later time"

See: Assumed Knowledge and Implicit Information

John 6:58 (#6)

"The one eating this bread"

Jesus spoke about himself as **this bread**. If this is confusing in your language, you can use the first person, as in the UST.

See: First, Second or Third Person

John 6:58 (#7)

"The one eating this bread"

Jesus is using **eating this bread** to refer to trusting him. However, the Jews did not understand this.

Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 6:59 (#1)

..."

In this verse John gives background information about when this event happened. Use the natural form in your language for expressing background information.

See: Background Information

John 6:59 (#2)

"these things"

Here, **these things** refers to what Jesus said to the crowd and Jewish leaders in verses [26-58](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: "these teachings about being the bread of life"

See: Assumed Knowledge and Implicit Information

John 6:60 (#1)

"having heard"

Here, John leaves out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "having heard this"

See: Ellipsis

John 6:60 (#2)

"This word is"

Here, **word** stands for what Jesus had just spoken to the crowd in verses [26-58](#). If this might confuse your readers, you could express the meaning plainly. Alternate translation: "What he has just said is" or "These words are"

See: Metonymy

John 6:60 (#3)

"hard"

Here, **hard** refers to something that causes a negative reaction because it is harsh or unpleasant. It does not refer to something that is difficult to understand, but something that is difficult to accept. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "hard to accept" or "offensive"

See: Assumed Knowledge and Implicit Information

John 6:60 (#4)

"who is able to listen to it"

Here the disciples use the question form for emphasis. If this would be confusing in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "no one is able to listen to it!" or "it is too hard to listen to!"

See: Rhetorical Question

John 6:61 (#1)

"But Jesus, knowing in himself"

This phrase implies that Jesus had supernatural knowledge. It indicates that Jesus knew what his disciples were saying even though he did not hear what they said. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Even though no one told Jesus, he knew" or "Even though Jesus had not heard them, he was fully aware"

See: Assumed Knowledge and Implicit Information

John 6:61 (#2)

"about this," - "this"

In this verse, **this** refers to what Jesus had just spoken to the crowd in verses [26-58](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: "about these teachings ... what I teach"

See: Assumed Knowledge and Implicit Information

John 6:61 (#3)**"you"**

Here and throughout [6:61–71](#) **you** is plural and refers to Jesus' disciples. If your language distinguishes between singular and plural second person pronouns, you should use the plural form of **you**. Alternate translation: "you disciples of mine"

See: Forms of You

John 6:62 (#1)**"if you would see the Son of Man going up to where he was before"**

Here, John records Jesus using only one part of a conditional sentence. He leaves out the second part of the conditional sentence for emphasis. Many languages need to have both parts of a conditional sentence in order to make the sentence complete. If this is true for your language, you could supply the second clause from the previous verse. Alternate translation: "if you would see the Son of Man going up to where he was before, would it offend you?"

See: Ellipsis

John 6:62 (#2)**"the Son of Man going up to where he was before"**

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

See: First, Second or Third Person

John 6:62 (#3)**"the Son of Man"**See how you translated this phrase in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 6:62 (#4)**"to where he was before"**

This phrase refers to heaven, where Jesus was **before** he came down to earth. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "to heaven, where I used to be"

See: Assumed Knowledge and Implicit Information

John 6:63 (#1)**"The Spirit is the one making alive"**

Here, **making alive** refers to giving eternal life, not physical life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "The Spirit is the one giving eternal life"

See: Assumed Knowledge and Implicit Information

John 6:63 (#2)**"the flesh"**

Here, **the flesh** could refer to: (1) human nature, as in the UST. (2) Jesus' body. Alternate translation: "my flesh" (3) both human nature and Jesus' body. "your nature and my flesh"

See: Assumed Knowledge and Implicit Information

John 6:63 (#3)**"profits nothing"**

Here, **profit** means to be beneficial or useful. It does not mean to earn money. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "has no benefit" or "is no help at all"

See: Assumed Knowledge and Implicit Information

John 6:63 (#4)**"The words" - "they are life"**

Here, **words** stands for the teachings that Jesus had just spoken to the crowd in verses [26–58](#). If this might confuse your readers, you could express the meaning plainly. Alternate translation: "The teachings ... these teachings are life"

See: Metonymy

John 6:63 (#5)**"are spirit"**

This could mean: (1) from the Spirit. Alternate translation: "are from the Spirit" (2) about the Spirit. Alternate translation: "are about the Spirit"

John 6:63 (#6)**"and they are life"**

This could mean: (1) give life. Alternate translation: "and they give life" (2) about life. Alternate translation: "and they are about life"

John 6:63 (#7)**"life"**

Here, **life** refers to eternal life. If this might confuse your readers, you could express the meaning explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

John 6:64 (#1)

"For Jesus knew from the beginning who are the ones not believing and who is the one that will be betraying him"

In this sentence John gives background information to explain why Jesus said the earlier part of this verse. Use the natural form in your language for expressing background information. Alternate translation: "Jesus said this because he knew from the start who did not believe and who would later betray him"

See: Background Information

John 6:64 (#2)

"who do not believe." - "the ones not believing"

The implied object of **believe** and **believing** is Jesus or Jesus' teaching. If your language requires an object for these words, you could state this explicitly. Alternate translation: "who do not believe in me ... the ones not believing in me" or

"who do not believe what I say ... the ones not believing what I say"

See: Assumed Knowledge and Implicit Information

John 6:65 (#1)**"Because of this"**

Here, **this** refers to the information Jesus said in the previous verse. If it would be misunderstood for your readers, you could state this explicitly. Alternate translation: "Because of the disbelief I have just told you about"

See: Assumed Knowledge and Implicit Information

John 6:65 (#2)**"no one is able to come to me"**

See how you translated the identical phrase in verse 44. Alternate translation: "no one is able to come to be my disciple"

See: Assumed Knowledge and Implicit Information

John 6:65 (#3)**"it would have been granted to him"**

Here, the pronoun **it** refers to the ability to come to Jesus and be his disciple. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "the ability to come to me would be have been granted to him"

See: Pronouns — When to Use Them

John 6:65 (#4)

"it would have been granted to him by the Father"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Father would give it to him"

See: Active or Passive

John 6:65 (#5)**"Father"**

Father is an important title for God.

See: Translating Son and Father

John 6:66 (#1)**"stayed behind"**

Here, **stayed behind** is an idiom that refers to going back to living the way one had lived previously. Here, these people left Jesus to go back to living the way they had lived before they met him. If this might confuse your readers, you could state its meaning plainly. Alternate translation: "returned to their former manner of living" or "went back to their previous way of life"

See: Idiom

John 6:66 (#2)**"no longer were walking with him"**

Although Jesus did walk from one place to another, here **walking** is used to refer to how a person lives and behaves. These people were **no longer** living according to Jesus' teaching and thus were no longer his disciples. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "no longer obeyed his teachings" or "no longer were his disciples"

See: Metaphor

John 6:67 (#1)**"to the Twelve"**

John is using the adjective **Twelve** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the 12 apostles" or "the 12 men whom he had appointed to be apostles"

See: Nominal Adjectives

John 6:67 (#2)**"to the Twelve"**

If your language does not ordinarily use adjectives as nouns, you may be able to do that in this case, since this is a title by which the apostles were known. Even though it is a number, if you translate it as a title, as the ULT does, follow the conventions for titles in your language. For example, capitalize main words and write out numbers rather than use digits.

See: How to Translate Names

John 6:67 (#3)**"You do not want to go away also, do you"**

John records Jesus asking this question in a way that expects a negative response. He does this to contrast **the Twelve** from the many other disciples who had just abandoned him. If your language has a question form that assumes a negative response, you should use it here. Alternate translation: "You probably do not want to go away also, am I right?"

See: Assumed Knowledge and Implicit Information

John 6:68 (#1)**"Simon Peter"**

See how you translated the name **Simon Peter** in [1:40](#).

See: How to Translate Names

John 6:68 (#2)**"Lord, to whom will we go"**

Simon Peter is using the form of a question to emphasize that he desires to follow only Jesus. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Lord, we could never follow anyone but you!"

See: Rhetorical Question

John 6:68 (#3)**"You have words of eternal life"**

Peter uses **of** to describe **words** that give **eternal life**. If this is not clear in your language, you could

use express the meaning explicitly. Alternate translation: "You have words that give eternal life"

See: Possession

John 6:68 (#4)

"words"

John records Peter using the term **words** to describe the things that Jesus taught by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the teaching"

See: Metonymy

John 6:69 (#1)

"we"

When Peter says **we**, he is speaking of himself and the rest of the twelve disciples, so **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 6:69 (#2)

"the Holy One of God"

Peter uses **of** to describe **the Holy One** who comes from **God**. If this is not clear in your language, you could use express the meaning explicitly. Alternate translation: "the Holy One from God"

See: Possession

John 6:70 (#1)

"Did not I choose you, the Twelve, and one of you is a devil"

Jesus gives this remark in the form of a question in order to emphasize that one of the twelve disciples will betray him. Alternate translation: "I chose you, the Twelve, myself, and one of you is a devil!"

See: Rhetorical Question

John 6:70 (#2)

"the Twelve"

See how you translated **the Twelve** in verse [67](#).

See: Nominal Adjectives

John 6:70 (#3)

"one of you is a devil"

The word **devil** could mean: (1) one of Jesus' twelve disciples was a wicked person whose thoughts and actions resembled those of the **devil** or was being influenced or controlled by the **devil**. It does not mean that this person actually was the devil in human form. It also does not imply that there is more than one devil. Alternate translation: "one of you is wicked like the devil" or "one of you is controlled by the devil" (2) one of Jesus' twelve disciples was speaking harmful and untrue things about Jesus to others. This meaning is possible because the word translated **devil** can also mean "slanderer." Alternate translation: "one of you is a slanderer"

See: Assumed Knowledge and Implicit Information

John 6:71 (#1)

""

General Information:\n\nIn this verse John provides background information about what Jesus said in the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 6:71 (#2)

"of Judas, {son} of Simon Iscariot"

Judas and **Simon** are names of two men. This **Simon** is not the same as Simon Peter. **Iscariot** is a distinguishing term that most likely means he came from the village of Kerioth.

See: How to Translate Names

John 6:71 (#3)**"the Twelve"**See how you translated **the Twelve** in verse [67](#).

See: Nominal Adjectives

John 7:1 (#1)**"after these things"**

This phrase introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "some time later"

See: Introduction of a New Event

John 7:1 (#2)**"the Jews"**

Here and throughout this chapter, **the Jews** refers to the Jewish leaders. Apart from one exception in [7:2](#), it does not refer to the Jewish people in general. See how you translated this term in [1:19](#). Alternate translation: "the Jewish authorities"

See: Synecdoche

John 7:2 (#1)

In this verse John briefly stops telling about the events in the story in order to give background information about when the events happened. Use the natural form in your language for expressing background information. Alternate translation: "This event took place near the time of the Shelters Festival, the festival of the Jews"

See: Background Information

John 7:2 (#2)**"of the Jews"**

Unlike in the previous verse and throughout this chapter, **the Jews** here refers to the Jewish people in general. It does not refer to the Jewish leaders. If

this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of the Jewish people"

See: Assumed Knowledge and Implicit Information

John 7:3 (#1)**"his brothers"**

These were Jesus' younger **brothers**, the other sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for a man's younger brother, it would be appropriate to use it here. Alternate translation: "his younger brothers" or "his half-brothers"

See: Kinship

John 7:3 (#2)**"your works that you do"**

Here, **works** refers to the powerful miracles that Jesus was performing. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "your miracles that you do"

See: Assumed Knowledge and Implicit Information

John 7:4 (#1)**"seeks himself"**

Here, Jesus' brothers use the reflexive pronoun **himself** in order to emphasize their belief that Jesus wants to make **himself** famous. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "seeks for his own benefit"

See: Reflexive Pronouns

John 7:4 (#2)**"seeks himself to be in openness"**

Alternate translation: "seeks publicity for himself" or "seeks public attention"

John 7:4 (#3)**"If you do these things"**

John records Jesus' brothers speaking as if this were a hypothetical possibility, but they mean that it is actually true. Although they didn't believe that Jesus was the Messiah at this time, they did not deny that he was doing miracles. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the brothers are saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since you do these things"

See: Connect — Factual Conditions

John 7:4 (#4)**"to the world"**

Here, **the world** is used figurative to refer to all of the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to all people"

See: Metonymy

John 7:5 (#1)**"For not even his brothers were believing in him"**

In this verse John briefly stops telling about the events in the story in order to give background information about the brothers of Jesus. Use the natural form in your language for expressing background information. Alternate translation: "Jesus' brothers said this because even they did not believe in him"

See: Background Information

John 7:5 (#2)**"his brothers"**

See how you translated **brothers** in verse [3](#). Alternate translation: "his younger brothers" or "his half-brothers"

See: Kinship

John 7:6 (#1)**"says"**

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

See: Predictive Past

John 7:6 (#2)**"My time is not yet come"**

This could mean: (1) It was not the right **time** for Jesus to go to Jerusalem for the festival because God had not yet told him to go. This meaning explains why he eventually went to the festival in verse [10](#). Alternate translation: "Now is not the right time for me to go to Jerusalem" (2) It was not the right **time** for Jesus to publicly reveal himself as the Messiah, which is what his brothers wanted him to do. Alternate translation: "Now is not the right time for me to publicly reveal myself as the Messiah"

See: Metonymy

John 7:6 (#3)**"your"**

All instances of "you" and **your** in verses [6-8](#) are plural. They only refer to Jesus' brothers.

See: Forms of 'You' — Singular

John 7:6 (#4)**"but your time is always ready"**

Alternate translation: "but any time is good for you"

John 7:7 (#1)**"The world is not able to hate you"**

The world here refers to the people who live in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "All the people in the world are not able to hate you"

See: Metonymy

See: Kinship

John 7:7 (#2)

"it hates" - "about it" - "the works of it"

In this verse, **it** refers to the people in **the world**. If you translated **the world** with a plural noun, then you should change these pronouns to plural form as well. Alternate translation: “they hate ... about them ... their works”

See: Pronouns — When to Use Them

John 7:7 (#3)

"I testify about it that the works of it are evil"

Alternate translation: “I tell them that what they are doing is evil”

John 7:8 (#1)

"You go up"

John records Jesus saying **go up** to refer to going to Jerusalem, because that city is at a higher elevation than Galilee, which is where Jesus and his brothers were at this time. If it would be helpful to your readers, you could indicate where they would go. Alternate translation: “You go up to Jerusalem”

See: Assumed Knowledge and Implicit Information

John 7:8 (#2)

"my time has not yet been fulfilled"

This phrase means the same as “My time is not yet come” in verse [6](#). See how you translated this phrase there. Alternate translation: “Now is not the right time for me to go to Jerusalem” or “Now is not the right time for me to publicly reveal myself as the Messiah”

See: Assumed Knowledge and Implicit Information

John 7:10 (#1)

"his brothers"

See how you translated this phrase in verse [3](#). Alternate translation: “his younger brothers” or “his half-brothers”

John 7:10 (#2)

"he also went up"

See how you translated “go up” in verse [8](#).

See: Assumed Knowledge and Implicit Information

John 7:10 (#3)

"not publicly, but as in secret"

These two phrases mean the same thing. The repetition is used to emphasize that Jesus did not want to attract public attention in Jerusalem. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “very secretly”

See: Doublet

John 7:11 (#1)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 7:11 (#2)

"Where is that one"

Here, John records the Jewish leaders saying **that one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: “Where is that so-and-so”

See: Assumed Knowledge and Implicit Information

John 7:12 (#1)

"murmuring"

Although the word translated **murmuring** usually refers to grumbling or complaining, here it refers to speaking quietly, without a negative meaning. Some people in **the crowd** were discussing who

Jesus was and didn't want the religious leaders to hear them. If your word for **murmuring** only has a negative connotation in your language, use a different neutral expression. Alternate translation: "quiet discussion" or "whispering"

See: Assumed Knowledge and Implicit Information

John 7:12 (#2)

"the crowds" - "the crowd"

Here, **crowds** refers to several different groups of people, while **crowd** refers to a group of people in general. See how you translated **crowd** in [5:13](#). Alternate translation: "the groups of people ... the group of people"

See: Collective Nouns

John 7:12 (#3)

"he leads the crowd astray"

Here the people use **leads astray** to refer to persuading someone to believe something that is not true. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he misleads the crowd"

See: Metaphor

John 7:13 (#1)

"because of the fear of the Jews"

John is using **of** to describe the **fear** that the people had for the Jewish leaders. If this use of the possessive form would be confusing in your language, you could use a different expression. Alternate translation: "because of their fear that the Jews would harm them"

See: Possession

John 7:13 (#2)

"of the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 7:14 (#1)

"the festival"

Here, **the festival** refers to the Jewish Festival of Shelters mentioned in verse [1](#). See how you translated the word **festival** there. Alternate translation: "the Shelters festival"

John 7:14 (#2)

"into the temple"

Since only priests could enter **the temple** building, this refers to **the temple** courtyard. John is using the word for the entire building to refer to one part of it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "into the temple courtyard"

See: Synecdoche

John 7:15 (#1)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 7:15 (#2)

"marveled"

The word translated **marveled** refers to being amazed or in wonder of something in either a negative or positive way. Since the Jewish leaders despised Jesus, their amazement was unfavorable toward him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "showed their surprise"

See: Assumed Knowledge and Implicit Information

John 7:15 (#3)

"How does this one know letters, not being educated"

The Jewish leaders are using the form of a question to emphasize that they were surprised and annoyed by how much knowledge Jesus had about Scripture. If it would be helpful in your language,

you could translate their words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "He certainly cannot know so much about the scriptures, not being educated!"

See: Rhetorical Question

John 7:15 (#4)

"this one"

Here, John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 7:15 (#5)

"not being educated"

Here, the Jewish leaders use **educated** to refer to receiving a Jewish religious education, which would include studying the Hebrew scriptures and Jewish religious traditions. This does not mean that they thought Jesus didn't know how to read or write. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "not being trained in our scriptures and doctrines"

See: Assumed Knowledge and Implicit Information

John 7:15 (#6)

"the Jews marveled, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "the Jews marveled, and they said"

See: Quotations and Quote Margins

John 7:16 (#1)

"of the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 7:17 (#1)

"it is from God," - "from myself"

Here, **from** is used to indicate the source of Jesus' teaching. A teaching could only have authority if God was its source. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "it is with God's authority ... only with my own authority"

See: Assumed Knowledge and Implicit Information

John 7:18 (#1)

"from himself"

Here, **from** is used to indicate the source of what the person is speaking. A teaching could only have authority if God was its source. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "by his own authority"

See: Assumed Knowledge and Implicit Information

John 7:18 (#2)

"seeks his own glory, but the one seeking the glory of the one having sent him"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "seeks to make himself glorious, but the one seeking to make the one who sent him glorious"

See: Abstract Nouns

John 7:18 (#3)

"there is no unrighteousness in him"

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "he is not wicked"

See: Abstract Nouns

John 7:19 (#1)

"Did not Moses give you the law? Yet none of you does the law"

Jesus is using the form of a question to add emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "It was Moses who gave you the law, but none of you obeys the law!"

See: Rhetorical Question

John 7:19 (#2)

"the law?" - "does the law"

See how you translated **the law** in [1:17](#).

See: Collective Nouns

John 7:19 (#3)

"does the law"

Here, **does the law** means to keep, follow, or obey **the law**. If this use of **does** would be confusing in your language, you could express the meaning plainly. Alternate translation: "obeys the law"

John 7:19 (#4)

"Why do you seek to kill me"

Jesus is using the form of a question to emphasize that the Jewish leaders who want to **kill** him for breaking the law of Moses are themselves breaking that law. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You break the law yourselves and yet you want to kill me!"

See: Rhetorical Question

John 7:20 (#1)

"The crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:20 (#2)

"You have a demon"

Alternate translation: "A demon is inside of you!" or "You must be under the control of a demon!"

John 7:20 (#3)

"Who seeks to kill you"

The crowd is using the form of a question to add emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one wants to kill you!"

See: Rhetorical Question

John 7:21 (#1)

"one work"

Here, **work** refers to the time when Jesus miraculously healed a paralyzed man on the Jewish day of rest called the Sabbath, as recorded in [5:5–9](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "one miracle on the Sabbath"

See: Assumed Knowledge and Implicit Information

John 7:21 (#2)

"you all marvel"

The word translated **marvel** refers to being amazed or in wonder of something in either a negative or positive way. Since some people in this crowd despised Jesus, their amazement was unfavorable toward him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you are all surprised"

See: Assumed Knowledge and Implicit Information

John 7:22 (#1)

"Because of this"

Here, **this** refers to someone doing something on the Sabbath to help someone else. More specifically, Jesus is referring to the time he offended the Jews by healing a paralyzed man on the Sabbath. This event was indirectly mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "On account of activities like healing taking place on the Sabbath"

See: Assumed Knowledge and Implicit Information

John 7:22 (#2)

"not that it is from Moses, but from the fathers"

Here Jesus provides additional information about where the Jewish practice of circumcision came from. Use the natural form in your language for expressing background information.

See: Background Information

John 7:22 (#3)

"the fathers"

Here, **fathers** refers specifically to the first ancestors of the Jewish people, who are often called "the Patriarchs." Those people are Abraham, Isaac, and Jacob. It does not refer to the ancestors of the Jewish people in general. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Patriarchs" or "the men who founded the Jewish people"

See: Assumed Knowledge and Implicit Information

John 7:22 (#4)

"on the Sabbath you circumcise a man"

Jesus implies that to **circumcise** a child was a kind of work. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "you circumcise a male baby on the Sabbath. That is working too"

See: Assumed Knowledge and Implicit Information

John 7:22 (#5)

"a man"

Jesus is speaking of any Jewish **man** in general, not of one particular **man**. If this use of **man** would be misunderstood in your language, you could use a more natural expression. Alternate translation: "men"

See: Generic Noun Phrases

John 7:23 (#1)

"If a man receives circumcision on the Sabbath"

John records Jesus speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since a man receives circumcision on the Sabbath"

See: Connect — Factual Conditions

John 7:23 (#2)

"a man receives"

See how you translated **man** in the previous verse. Alternate translation: "men receive"

See: Generic Noun Phrases

John 7:23 (#3)

"the law"

See how you translated **the law** in [1:17](#).

See: Collective Nouns

John 7:23 (#4)

"the law of Moses might not be broken"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you might not break the law of Moses"

See: Active or Passive

John 7:23 (#5)**"the law of Moses might not be broken"**

Here, Jesus uses **broken** to refer to disobeying the regulations that God gave in **the law of Moses**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the regulations of the law of Moses might not be disobeyed"

See: Idiom

John 7:23 (#6)**"why are you angry with me because I made a man completely healthy on the Sabbath"**

Jesus is using the question form for emphasis. If your language does not use this type of question, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you should not be angry with me because I made a man completely well on the Sabbath!"

See: Rhetorical Question

John 7:24 (#1)**"Do not judge according to appearance, but judge righteous judgment"**

Jesus implies that the people should not decide what is right based only on what they can see. A person does something for a reason and that reason cannot be seen. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Do not judge people according to appearance! Instead, decide what is right according to what God says is right"

See: Assumed Knowledge and Implicit Information

John 7:24 (#2)**"according to appearance"**

If your language does not use an abstract noun for the idea of **appearance**, you could express the same idea in another way. Alternate translation: "according to what you see"

See: Abstract Nouns

John 7:24 (#3)**"judge righteous judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "judge righteously"

See: Abstract Nouns

John 7:25 (#1)**"Is not this the one they seek to kill"**

Here, **the Jerusalemites** are using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This is the one they are seeking to kill!"

See: Rhetorical Question

John 7:26 (#1)**"they say nothing to him"**

The Jerusalemites use this phrase in order to imply that the Jewish leaders are not opposing Jesus. Alternate translation: "they say nothing to oppose him"

See: Assumed Knowledge and Implicit Information

John 7:26 (#2)**"The rulers do not truly know that this is the Christ, do they"**

Here, the Jerusalemites ask this question in a way that expects a negative response, but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: "Could it be possible that the rulers really know this is the Christ?"

See: Assumed Knowledge and Implicit Information

John 7:26 (#3)**"The rulers"**

This phrase refers to the Jewish religious leadership, specifically the Jewish council called the Sanhedrin, which made decisions about Jewish law. (See: Council) If it would be helpful in your language, you could state this explicitly. Alternate translation: "The members of the Jewish ruling council"

See: Assumed Knowledge and Implicit Information

John 7:27 (#1)

"this one"

Here, John records the Jerusalemites saying **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 7:28 (#1)

"Then Jesus cried out in the temple, teaching and saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "Then Jesus cried out in the temple. While he was teaching, he said"

See: Quotations and Quote Margins

John 7:28 (#2)

"cried out"

Alternate translation: "spoke in a loud voice"

John 7:28 (#3)

"in the temple"

Jesus and the people were actually in the courtyard of the **temple**. See how you translated **temple** in [7:14](#). Alternate translation: "in the temple courtyard"

See: Synecdoche

John 7:28 (#4)

"from myself"

See how you translated **from myself** in verse [17](#).

See: Assumed Knowledge and Implicit Information

John 7:28 (#5)

"the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in verse [16](#).

See: Assumed Knowledge and Implicit Information

John 7:28 (#6)

"the one having sent me is true"

Here, **true** could mean: (1) real, in contrast to a false god. In this case, Jesus would be saying that the Father is the only real God. Alternate translation: "the one who sent me is the real God" (2) truthful, in contrast to a liar. In this case, Jesus would be saying that Father who sent him always tells the truth. Alternate translation: "the one who sent me can be trusted"

See: Assumed Knowledge and Implicit Information

John 7:30 (#1)

"Therefore"

Therefore indicates that this verse states the result of what had happened in the previous verses. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "As a result of Jesus saying these things"

See: Connect — Reason-and-Result Relationship

John 7:30 (#2)

"they were seeking"

Here, **they** could refer to: (1) the Jewish leaders. Alternate translation: "the Jewish authorities were seeking" (2) the Jerusalemites. Alternate translation: "the people dwelling in Jerusalem were seeking"

See: Pronouns — When to Use Them

John 7:30 (#3)

"no one laid a hand on him"

To lay **a hand on** someone is an idiom which means to grab someone or hold onto someone. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "no one grabbed him"

See: Idiom

John 7:30 (#4)

"his hour had not yet come"

Here, the word **hour** is used to refer to the time God had planned for Jesus to be arrested and killed. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the right time to arrest him had not yet come"

See: Metonymy

John 7:31 (#1)

"from among the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:31 (#2)

"When the Christ may come, he will not do more signs than what this one has done, will he"

The **crowd** uses the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "When the Christ may come, surely he will not do more signs than this one has done!"

See: Rhetorical Question

John 7:31 (#3)

"signs"

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

John 7:32 (#1)

"the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:32 (#2)

"murmuring"

Although the word translated **murmuring** usually refers to grumbling or complaining, here it refers to speaking quietly, without a negative meaning. Some people in **the crowd** were discussing whether or not Jesus was the Messiah and didn't want the religious leaders to hear them. See how you translated this word in verse [12](#).

John 7:33 (#1)

"I am still with you for a short time"

Alternate translation: "I will remain with you for only a short period of time"

John 7:33 (#2)

"I go away"

Here Jesus uses **go away** to refer to his death and return to heaven. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 7:33 (#3)

"the one having sent me"

This phrase refers to God. See how you translated this phrase in verse [16](#).

See: Assumed Knowledge and Implicit Information

John 7:34 (#1)

"where I am, you will not be able to come"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "you will not be able to come to the place where I am"

See: Information Structure

John 7:35 (#1)

"The Jews therefore said among themselves"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 7:35 (#2)

"this one"

Here, John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. See how you translated this phrase in verse [15](#). Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 7:35 (#3)

"He is not about to go to the dispersion of the Greeks and to teach the Greeks, is he"

The Jewish leaders are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely he is not about to go to the dispersion of the Greeks and to teach the Greeks!"

See: Rhetorical Question

John 7:35 (#4)

"the dispersion"

Here, **dispersion** refers to the Jewish people who were spread across the Greek-speaking world that was outside of the land of Israel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Jews who are dispersed" or "the Jews who are scattered"

See: Assumed Knowledge and Implicit Information

John 7:35 (#5)

"the dispersion of the Greeks"

The Jews used the phrase **of the Greeks** to describe the location where the Jews were dispersed. If this use of the possessive form would be confusing in your language, you could use a different expression. Alternate translation: "the Jews who are dispersed among the Greeks"

See: Possession

John 7:36 (#1)

"What is this word that he said"

Here, **word** is used to refer to the meaning of the message that Jesus had shared. The Jewish leaders had failed to understand that message. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "What was he talking about when he said"

See: Metonymy

John 7:36 (#2)

"he said, 'You will seek me, but will not find {me}, and where I am, you will not be able to come'"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, as in the UST.

See: Quotes within Quotes

John 7:36 (#3)

"You will seek me, but will not find {me}, and where I am, you will not be able to come"

See how you translated this in verse [34](#).

John 7:37 (#1)

""

General Information:\n\nAbout three or four days has passed since the events described in verses [14-36](#). It is now the last day of the Festival of Shelters, and Jesus speaks to the crowd.

John 7:37 (#2)

"cried out, saying"

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

See: Quotations and Quote Margins

John 7:37 (#3)

"cried out"

See how you translated this phrase in verse [28](#).

John 7:37 (#4)

"If anyone thirsts"

Here Jesus uses **thirst** to refer to a person's need for God, just as someone would **thirst** for water. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "If anyone who recognizes their need for God is like a thirsty person who desires water"

See: Metaphor

John 7:37 (#5)

"let him come to me and drink"

Here Jesus uses **come** and **drink** to refer together to believing in Jesus. If this might confuse your readers, you could express the meaning plainly or

use similes. Alternate translation: "let him believe in me"

See: Metaphor

John 7:38 (#1)

"The one believing in me, just as the scripture says"

If it would be natural in your language, you could change the order of these phrases. You will also need to adjust some words to fit the new order. Alternate translation: "As the scripture says about anyone who believes in me"

See: Information Structure

John 7:38 (#2)

"just as the scripture says, 'Rivers of living water will flow from his stomach'

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "rivers of living water will flow from the stomach of the one believing in me, just as the scripture says"

See: Quotes within Quotes

John 7:38 (#3)

"the scripture says"

Here Jesus uses **scripture** as if it were a person who could speak. If this might confuse your readers, you could express this meaning plainly. Alternate translation: "the prophets spoke in the scriptures"

See: Personification

John 7:38 (#4)

"Rivers of living water will flow"

Here Jesus uses **rivers** to refer to a constant and abundant flow of **living water**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "An abundance of living water will flow"

See: Metaphor

John 7:38 (#5)**"of living water"**

Jesus uses **living water** here to refer to the Holy Spirit who works in a person to save and transform them. However, since John explains this meaning in the next verse, you do not need to explain it further here. See how you translated **living water** in [4:10](#).

See: When to Keep Information Implicit

John 7:38 (#6)**"of living water"**

Here, **living** is used to mean "giving eternal life" or "causing people to live forever." If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of water that gives eternal life"

See: Assumed Knowledge and Implicit Information

John 7:38 (#7)**"his"**

The pronoun **his** could refer to: (1) the person who believes in Jesus. This meaning is used in most Bible translations and assumes that a new sentence begins at the beginning of this verse. Alternate translation, as in the ULT: "his" (2) Jesus. This meaning is used in some ancient church writings and assumes that the sentence at the end of the previous verse continues into through **the one believing in me** in this verse. Alternate translation: "my"

See: Pronouns — When to Use Them

John 7:38 (#8)**"from his stomach"**

Here the **stomach** is used to refer to the non-physical part of a person. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "from inside of him" or "from his heart"

See: Metonymy

John 7:39 (#1)

""

General Information:\n\nIn this verse John gives information to clarify what Jesus was talking about in the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 7:39 (#2)**"the Spirit was not yet"**

John implies here that **the Spirit** would later come to dwell in those who trusted in Jesus. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "the Spirit had not yet come to dwell in the believers"

See: Assumed Knowledge and Implicit Information

John 7:39 (#3)**"had not yet been glorified"**

Here the word **glorified** could refer to: (1) the time when Jesus would die on the cross and rise from the dead (See: John [12:23](#)). Alternate translation: "had not yet been crucified and resurrected" (2) the time when Jesus would ascend to his Father in heaven. [Acts 1-2](#) records the Holy Spirit coming after Jesus went up to heaven. Alternate translation: "had not yet returned to God in glory" (3) both the crucifixion, resurrection, and ascension of Jesus. Alternate translation: "had not yet been glorified by his death, resurrection, and return to heaven" See the discussion of double meaning in Part 3 of the Introduction to the Gospel of John.

See: Assumed Knowledge and Implicit Information

John 7:40 (#1)**"Then"**

Then here indicates that what follows is the continuation of the narrative from [7:38](#), which John had interrupted with background information in [7:39](#). If it would be helpful in your language, you could show reference to earlier events by translating this relationship by using a fuller

phrase. Alternate translation: "After Jesus had said this about the Holy Spirit,"

See: Connect — Sequential Time Relationship

John 7:40 (#2)

"some from the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:40 (#3)

"these words"

John uses the term **words** to describe the content of what Jesus had said by referring to something associated with it, the **words** he used to communicate it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "these things he was saying"

See: Metonymy

John 7:40 (#4)

"the Prophet"

See how you translated **the Prophet** in [1:21](#). Alternate translation: "the Prophet whom God promised to send to us"

See: Assumed Knowledge and Implicit Information

John 7:41 (#1)

"Indeed, the Christ does not come from Galilee, does he"

These people are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Indeed, the Christ surely does not come from Galilee!"

See: Rhetorical Question

John 7:42 (#1)

"Has the Scripture not said that the Christ will come from the seed of David and from Bethlehem, the village where David was"

The people are using the form of a question to add emphasis. This group of people does not believe Jesus is the Messiah, because they do not think he came from Bethlehem. If it would be helpful in your language, you could express this type of question by translating the words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "The scriptures surely say that the Christ will come from the seed of David and from Bethlehem, the village where David was!"

See: Rhetorical Question

John 7:42 (#2)

"Has the Scripture not said"

Scripture here is referred to as though it were a person who could speak. If this use of **said** might be confusing for your readers, you could express this meaning plainly. Alternate translation: "Have the prophets not said in the scriptures"

See: Personification

John 7:43 (#1)

"a division happened in the crowd"

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: "the crowd was divided"

See: Abstract Nouns

John 7:43 (#2)

"in the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:44 (#1)

"some of them"

Here, **them** refers to the people in the crowd with whom Jesus had just spoken, particularly those who were opposed to him. If it would be more natural in your language, you could state this explicitly. Alternate translation: "some of his opponents in the crowd"

See: Pronouns — When to Use Them

John 7:44 (#2)

"no one laid hands on him"

See how you translated this phrase in [7:30](#).

See: Idiom

John 7:47 (#1)

"You have not also been deceived, have you"

The **Pharisees** ask this question in a way that expects a negative response but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: "Could it be possible that you have also been deceived?"

See: Assumed Knowledge and Implicit Information

John 7:47 (#2)

"You have not also been deceived, have you"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "He has not also deceived you, has he?"

See: Active or Passive

John 7:48 (#1)

"None from the rulers have believed in him, or from the Pharisees, have they"

Here, **the Pharisees** are using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely none

from the rulers have believed in him, or from the Pharisees!"

See: Rhetorical Question

John 7:48 (#2)

"the rulers"

Here, **rulers** refers to the Jewish religious leadership, specifically the Jewish council called the Sanhedrin, which made decisions about Jewish law. (See: Council) See how you translated **rulers** in [3:1](#). Alternate translation: "a member of the Jewish ruling council"

See: Assumed Knowledge and Implicit Information

John 7:49 (#1)

"crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 7:49 (#2)

"the law"

See how you translated **the law** in [1:17](#).

See: Collective Nouns

John 7:49 (#3)

"they are accursed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God has cursed them"

See: Active or Passive

John 7:50 (#1)

"the one having come to him earlier, being one from them"

John provides this information to remind us of who Nicodemus is and the conversation he had with Jesus that is recorded in chapter [3:1](#). Use the

natural form in your language for expressing background information. Alternate translation: "this man was a Pharisee who had spoken with Jesus at an earlier time"

See: Background Information

John 7:50 (#2)

"being one from them"

Alternate translation: "although he was one of them" or "despite being one of them"

John 7:50 (#3)

"says"

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

See: Predictive Past

John 7:51 (#1)

"Our law does not judge a man unless it first hears from him and knows what he does, does it"

Nicodemus is using the form of a question to add emphasis. If it would be helpful in your language, you could express this type of question by translating his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Our law certainly does not judge a man unless it might first hear from him and might know what he does!"

See: Rhetorical Question

John 7:51 (#2)

"Our law does not judge a man unless it first hears from him and knows what he does, does it"

Nicodemus speaks of the **law** as if it were a person. If this use of **law** is not natural in your language, you could express this meaning plainly. Alternate translation: "It is not written in our law that we may judge a man unless we might first hear from him and might know what he does, is it"

See: Personification

John 7:51 (#3)

"a man"

Here, **a man** does not refer to a specific man. It refers to any man in general. Alternate translation: "any man"

See: Generic Noun Phrases

John 7:52 (#1)

"You are not also from Galilee, are you"

The Jewish leaders know that Nicodemus is not **from Galilee**. They ask this question as a way of scoffing at him. If your language does not use questions in this way, use another way to express the emphasis. Alternate translation: "You must also be one of those people from Galilee!"

See: Rhetorical Question

John 7:52 (#2)

"Search, and see"

Here, John records the Jewish leaders leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the missing words from the context. Alternate translation: "Look carefully and read what is written in the Scriptures to learn"

See: Ellipsis

John 7:52 (#3)

"no prophet rises up from Galilee"

The Jewish leaders believed that Jesus came **from Galilee** and that no **prophet** in the scriptures came **from Galilee**. Therefore, based on their reasoning, Jesus could not be a **prophet**. However, what they believed was incorrect. Jesus did not originally come from Galilee, but Bethlehem in Judea. Also, the prophet Jonah came **from Galilee** ([2 Kings 14:25](#)) and [Isaiah 9:1-7](#) said that the Messiah would be a great light rising from Galilee. If your readers might not understand what the Jewish

leaders are implying, you could state it explicitly. Alternate translation: "no prophet rises up from Galilee, so this man cannot be a true prophet"

See: Assumed Knowledge and Implicit Information

John 7:52 (#4)

"rises up"

Here, **rises up** means to appear. Alternate translation: "appears"

John 7:53 (#1)

""

General Information:\n\nThe best early texts do not have [7:53-8:11](#). The ULT has set them apart in square brackets ([]) to show that John probably did not include them in his original text. See the discussion of this textual issue in the General Notes to this chapter.

See: Textual Variants

John 8:1 (#1)

""

General Information:\n\nThe best early texts do not have [7:53-8:11](#). The ULT has set them apart in square brackets ([]) to show that John probably did not include them in his original text. See the discussion of this textual issue in the General Notes to this chapter.

See: Textual Variants

John 8:12 (#1)

""

In this verse Jesus begins speaking to a crowd near the treasury in the temple some time after the events of [John 7:1-52](#). John does not mark the beginning of this new event.

See: Introduction of a New Event

John 8:12 (#2)

"again spoke to them, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "spoke to the people again, and he said"

See: Quotations and Quote Margins

John 8:12 (#3)

"I am the light of the world;" - "but will have the light of life"

Here Jesus uses **light** to refer to God's truth and goodness that are revealed to the world by Jesus. He is the embodiment of God's truth and goodness. See the discussion of **light** and **darkness** in the General Notes to this chapter. If it would be helpful in your language, you could use a simile. Alternate translation: "I am the one who reveals God's truth and goodness, that is like a light, to the world ... but will have that truth and goodness of life"

See: Metaphor

John 8:12 (#4)

"of the world"

Here, **world** refers to all the people in the world. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "of the people of the world"

See: Metonymy

John 8:12 (#5)

"the one following me"

Here, **following** means to become Jesus' disciple and obey his teachings. See how you translated a similar phrase in [1:43](#). Alternate translation: "the one who becomes my disciple" or "the one who obeys me"

See: Idiom

John 8:12 (#6)

"may certainly not walk in the darkness"

Here Jesus uses the phrase **walk in the darkness** to refer to living a sinful life. If this might confuse your readers, you could use a simile. Alternate translation: "may certainly not live as if he were living in the darkness of sin"

See: Metaphor

decisions. If your audience is not familiar with the law of Moses in the Old Testament, then you can state this explicitly. Alternate translation: "your testimony about yourself cannot be true because the law of Moses requires at least two witnesses"

See: Assumed Knowledge and Implicit Information

John 8:12 (#7)

"light of life"

Here, John records Jesus using the **of** to describe **light** that gives **life**. If this use of the possessive form is not clear in your language, you could use a different expression. Alternate translation: "light that brings life"

See: Possession

John 8:12 (#8)

"of life"

Here, **life** refers to eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "eternal life"

See: Assumed Knowledge and Implicit Information

John 8:13 (#1)

"You testify about yourself"

The Pharisees assumed that their listeners understood that they were referring to Jesus testifying about himself without there being any other witnesses to confirm his **testimony**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "You are testifying about yourself without any other witnesses"

See: Assumed Knowledge and Implicit Information

John 8:13 (#2)

"your testimony is not true"

The Pharisees are implying that the **testimony** of only one person is **not true** because of a rule in the law of Moses. According to [Deuteronomy 19:15](#), a statement had to be confirmed by at least two witnesses in order to be considered true in legal

John 8:14 (#1)

"but you do not know"

In [8:14-20](#) Jesus uses the plural form of **you** to indicate that he is speaking to the Pharisees. He is not speaking directly to those who believe in him. If this would confuse your readers, you could state this explicitly. Alternate translation: "but you Pharisees do not know"

See: Forms of You

John 8:15 (#1)

"the flesh"

Here Jesus uses **the flesh** to refer to human standards. Such standards are superficial and based on the limitations of sinful human nature. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "standards limited by human nature" or "superficial human standards"

See: Metaphor

John 8:15 (#2)

"I do not judge anyone"

This could mean: (1) Jesus does not judge anyone in the same manner as the Pharisees, that is, **according to the flesh**. Alternate translation: "I do not judge anyone according to the flesh" (2) Jesus is not judging anyone at that time. Alternate translation: "I do not judge anyone at this time"

See: Ellipsis

John 8:16 (#1)

"my judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same

idea in another way. Alternate translation: "what I judge"

See: Abstract Nouns

John 8:16 (#2)

"my judgment is true"

Here, Jesus is contrasting the nature of the Pharisees' **judgment** with the nature of his own **judgment**. Alternate translation: "my judgment is right" or "my judgment is according to what is true"

John 8:16 (#3)

"I am not alone"

Here, Jesus implies that he is **not alone** when he judges people. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "I am not alone in how I judge" or "I do not judge alone"

See: Assumed Knowledge and Implicit Information

John 8:16 (#4)

"the Father having sent me"

Here, this phrase refers to God. See how you translated this phrase in [5:23](#).

See: Assumed Knowledge and Implicit Information

John 8:16 (#5)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 8:17 (#1)

"it is written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "Moses" did it. Alternate translation: "Moses wrote"

See: Active or Passive

John 8:17 (#2)

"the testimony of two men is true"

Here, Jesus is referring to a rule in the law of Moses. According to [19:15](#), a statement had to be confirmed by at least two witnesses in order to be considered true in legal decisions. If it would be helpful to your readers, then you can state this explicitly. Alternate translation: "if the testimony of two men agrees, then it is valid" or "if two men say something that agrees, then it should be considered to be true"

See: Assumed Knowledge and Implicit Information

John 8:18 (#1)

"the Father having sent me testifies about me"

In addition to Jesus himself, God **the Father** also **testifies about** Jesus. Jesus thus implies that his testimony is true, because there are two witnesses. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "my Father, who sent me, also brings evidence about me. So you should believe that what we tell you is true" or "my Father, who sent me, also testifies about me. Therefore, my testimony is true"

See: Assumed Knowledge and Implicit Information

John 8:18 (#2)

"the Father having sent me"

Here, this phrase refers to God. See how you translated this phrase in verse [16](#).

See: Assumed Knowledge and Implicit Information

John 8:18 (#3)

""

Father is an important title for God.

See: Translating Son and Father

John 8:19 (#1)

""

In this verse, **know** refers to knowing who Jesus and God actually are, not just knowing information about them. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "You know neither who I am nor who my Father is; if you had known who I am, you would have known who my Father is also"

See: Assumed Knowledge and Implicit Information

John 8:19 (#2)**"Father"**

Father is an important title for God.

See: Translating Son and Father

John 8:19 (#3)**"if you had known me, you would have known my Father also"**

Here, Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the Pharisees do not know who he really is and do not really know God. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "you do not know me, because if you did, you would also know my Father"

See: Connect — Contrary to Fact Conditions

John 8:20 (#1)

""

In this verse John finishes telling about the events in the story by giving background information about where these events happened. Use the natural form in your language for expressing background information. Some languages may require the information about the setting to be placed at the beginning of this part of the story in [8:12](#).

See: Background Information

John 8:20 (#2)**"these words"**

Here, **these words** refers to what Jesus had just spoken in verses [12-19](#). If this might confuse your readers, you could express the meaning plainly. Alternate translation: "these things about himself" or "these things to the Pharisees"

See: Metonymy

John 8:20 (#3)**"the treasury"**

A **treasury** is the place where treasures are stored. In Jesus' time, the temple **treasury** referred to a place in the courtyard that had containers for receiving money offerings. If your readers would not be familiar with this use of **treasury**, you could give a fuller description. Alternate translation: "the place where people gave money"

See: Translate Unknowns

John 8:20 (#4)**"his hour had not yet come"**

Here, the word **hour** is used to refer to the time God had planned for Jesus to be arrested and killed. See how you translated this phrase in [7:30](#). Alternate translation: "the right time to arrest him had not yet come"

See: Metonymy

John 8:21 (#1)**"Then again he said to them"**

Then again here introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "At another time he again said to them"

See: Introduction of a New Event

John 8:21 (#2)**"I go away," - "Where I go away"**

Two times in this verse Jesus uses **go away** to refer to his death and return to God in heaven. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 8:21 (#3)**"in your sin"**

Here, **sin** is singular. This could refer to one: (1) the specific sin of rejecting Jesus as the Messiah. Alternate translation: "in your sin of unbelief" (2) sinfulness in general. Alternate translation: "in your state of sinfulness"

See: Generic Noun Phrases

John 8:21 (#4)**"Where I go away, you are not able to come"**

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "You are not able to come to where I go"

See: Information Structure

John 8:22 (#1)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 8:22 (#2)**"He will not kill himself, will he"**

John records the Jewish leaders using the form of a question in a way that expects a negative response but also expresses uncertainty about that response. If your language has a question form that assumes a negative response with uncertainty, you should use it here. Alternate translation: "Could it be possible that he will kill himself?"

See: Assumed Knowledge and Implicit Information

John 8:22 (#3)**"Is that why he says, 'Where I go, you are not able to come'"**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "Is that why he says that where he goes, we will not be able to come"

See: Quotes within Quotes

John 8:22 (#4)**"Where I go, you are not able to come"**

See how you translated this clause in the previous verse.

John 8:23 (#1)**"You are from the things below"**

In [8:23–30](#) Jesus uses the plural form of **you** to indicate that he is speaking to the Jewish leaders. He is not speaking directly to those who believe in him. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "You Jewish authorities are from below"

See: Forms of You

John 8:23 (#2)**"You are from the things below"**

The phrase **from below** could refer to: (1) the origin of the subject. Alternate translation: "You came from the things below" (2) the place where the subject belongs. Alternate translation: "You belong to the things below"

See: Assumed Knowledge and Implicit Information

John 8:23 (#3)**"the things below"**

Here, John records Jesus using **the things below** to refer to **this world**. It does not refer to hell. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "You are from this lower world"

See: Assumed Knowledge and Implicit Information

John 8:23 (#4)

"I am from the things above"

The phrase **from the things above** could refer to: (1) the origin of the subject. Alternate translation: "I came from the things above" (2) the place where the subject belongs, which is heaven. Alternate translation: "I belong to the things above"

See: Assumed Knowledge and Implicit Information

John 8:23 (#5)

"I am from the things above"

Here, John records Jesus using **the things above** to refer to heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "I am from heaven"

See: Assumed Knowledge and Implicit Information

John 8:23 (#6)

"You are from this world; I am not from this world"

The phrase **from this world** could refer to: (1) the origin of the subject. Alternate translation: "You come from this world; I do not come from this world" (2) the place where the subject belongs. Alternate translation: "You belong to this world; I do not belong to this world"

See: Assumed Knowledge and Implicit Information

John 8:23 (#7)

"this world;" - "this world"

Here, **this world** refers to everything in the universe that has been corrupted by sin and is hostile to God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "this sinful world ... this sinful world"

or "this world that opposes God ... this world that opposes God"

See: Metonymy

John 8:24 (#1)

"you will die in your sins." - "I am, you will die in your sins"

This phrase **you will die in your sins** is different from the similar statement in verse [21](#) because **sins** is plural in this verse but singular in that verse. Therefore, make sure that you translate **sins** differently than how you translated "sin" in verse [21](#).

John 8:24 (#2)

"that I am"

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM" in [3:14](#). Alternate translation: "that I am the I AM" (2) Jesus expects the people to understand that he is referring to what he already has already said about himself in the previous verse: "that I am from above" See the discussion of this phrase in the General Notes for this chapter.

See: Assumed Knowledge and Implicit Information

John 8:25 (#1)

"they said"

Here, **they** refers to the Jewish leaders. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the Jewish authorities said"

See: Pronouns — When to Use Them

John 8:25 (#2)

"What have I even been saying to you from the beginning"

Jesus is using a rhetorical question here to emphasize that he has already told the Jewish leaders who he is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an

exclamation and communicate the emphasis in another way. Alternate translation: "I am who I have been telling you I am since the beginning!"

See: Rhetorical Question

John 8:26 (#1)

"But the one having sent me is true; and the things that I heard from him, these things I say to the world"

If it would be more natural in your language, you could change the order of these phrases and make a new sentence. Alternate translation: "But I will say to the world the things that I heard from him who sent me. He is true"

See: Information Structure

John 8:26 (#2)

"the one having sent me" - "from him"

These phrases refer to God. However, since the Jewish leaders did not understand what Jesus meant when he used these phrases, you do not need to explain their meaning further here.

See: When to Keep Information Implicit

John 8:26 (#3)

"the one having sent me is true"

Here, **true** means to be truthful or to speak only the truth. If this use of **true** would be confusing in your language, you could express the meaning plainly. Alternate translation: "the one who sent me is truthful" or "the one who sent me tells the truth"

John 8:26 (#4)

"and the things that I heard from him, these things"

Jesus says that **the one who sent him is true** in order to imply that **these things** he **heard** and **spoke** are **true**. If it would be more natural in your language, you could state this explicitly. Alternate translation: "and the true things that I heard from him, these true things"

See: Assumed Knowledge and Implicit Information

John 8:26 (#5)

"these things I say to the world"

Here, John records Jesus using **the world** to refer to the people who live in **the world**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "these things I say to everyone"

See: Metonymy

John 8:27 (#1)

""

General Information:\n\nIn this verse John gives information about the Jewish leaders to explain their reaction to Jesus' teaching. Use the natural form in your language for expressing background information.

See: Background Information

John 8:27 (#2)

"about the Father"

Father is an important title for God.

See: Translating Son and Father

John 8:28 (#1)

"When you have lifted up"

Here, John records Jesus referring to when he would be **lifted up** on the cross to be killed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "When you have lifted me up on a cross to kill me"

See: Assumed Knowledge and Implicit Information

John 8:28 (#2)

"When you have lifted up the Son of Man"

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

See: First, Second or Third Person

John 8:28 (#3)

"the Son of Man"

See how you translated **the Son of Man** in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 8:28 (#4)

"I am"

See how you translated this phrase in verse [24](#) and also see the discussion of this phrase in the General Notes for this chapter.

See: Assumed Knowledge and Implicit Information

John 8:28 (#5)

"from myself"

See how you translated this phrase, **from myself**, in [5:30](#). Alternate translation: "on my own authority"

See: Assumed Knowledge and Implicit Information

John 8:28 (#6)

"just as the Father taught me, I speak these things"

Father is an important title for God.

See: Translating Son and Father

John 8:29 (#1)

"the one having sent me"

Here, this phrase refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 8:29 (#2)

"with me"

Here Jesus uses **with me** to refer to God's help. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "helping me"

See: Metaphor

John 8:30 (#1)

"As} he is speaking these things"

Here, John is describing something that happened at the same time as the other clause in the sentence. If this might confuse your readers, you could make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "At the time Jesus was saying these things"

See: Connect — Simultaneous Time Relationship

John 8:31 (#1)

"the Jews"

In [8:31-59](#) **those Jews** could refer to: (1) some Jewish people from Judea who were in the temple courtyard with Jesus. Alternate translation: "those Judeans" (2) some of the Jewish leaders. Alternate translation: "those Jewish authorities"

See: Synecdoche

John 8:31 (#2)

"you"

In [8:31-59](#) Jesus uses the plural form of **you** to indicate that he could be speaking to: (1) some Jewish people from Judea who were in the temple courtyard with Jesus. Alternate translation: "you Judeans" (2) some of the Jewish leaders. Alternate translation: "you Jewish authorities"

See: Forms of You

John 8:31 (#3)

"remain in my word"

The phrase **remain in my word** means to obey what **Jesus** said. If this might confuse your readers, you can express the meaning plainly. Alternate translation: "obey what I have said"

See: Idiom

John 8:32 (#1)

"the truth will free you"

Jesus speaks of **truth** as though it were a person who could **free** someone. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: "knowing the truth will cause you to be free" or "if you obey the truth, God will set you free"

See: Personification

John 8:32 (#2)

"the truth," - "the truth"

Here, **the truth** refers to what Jesus reveals about God, which would include his plan for forgiving sinful people through Jesus' death on the cross. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "what is true about God ... those true things"

See: Abstract Nouns

John 8:33 (#1)

"how can you say, 'You will be free'"

The Jews are using the question form here to emphasize their shock at what Jesus has said. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We do not need to be set free!"

See: Rhetorical Question

John 8:33 (#2)

"how can you say, 'You will be free'"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "how can you say that we will be free"

See: Quotes within Quotes

John 8:34 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 8:34 (#2)

"is a slave of sin"

Here Jesus uses the word **slave** to refer to someone who cannot stop sinning. This implies that **sin** is like a master for the person who sins. If this might confuse your readers, you could use a simile instead. Alternate translation: "is like a slave to sin"

See: Metaphor

John 8:35 (#1)

"the slave does not remain" - "the son remains"

Jesus is speaking of slaves and sons in general, not of one particular **slave** and **son**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "slaves do not remain ... sons remain"

See: Generic Noun Phrases

John 8:35 (#2)

"in the house"

Here, Jesus uses **house** to refer to the family that lives inside the **house**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "as a permanent member of a family"

See: Metonymy

John 8:35 (#3)

"the son remains into eternity"

This clause is in contrast to the previous clause. Although slaves do not remain permanent members of the family who owns them, sons are permanent family members. Use a natural way in your language for introducing a contrast. Alternate translation: "but the son remains into eternity"

See: Connect — Contrast Relationship

John 8:35 (#4)

"the son remains into eternity"

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "the son remains in the house into eternity"

See: Ellipsis

John 8:36 (#1)

"if the Son frees you, you will be truly free"

It is implied that Jesus is talking about freedom from sin. Alternate translation: "if the Son sets you free from sin, you will truly be free"

See: Assumed Knowledge and Implicit Information

John 8:36 (#2)

"if the Son frees you"

Unlike the generic use of **son** in the previous verse, here Jesus uses **the Son** to refer to himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "if I, the Son, free you"

See: First, Second or Third Person

John 8:36 (#3)

"if the Son frees you"

Here Jesus uses **frees** to refer to stopping people from being controlled by their sinful desires. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: "if the Son frees you from being controlled by sin"

See: Metaphor

John 8:36 (#4)

"the Son"

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

See: Translating Son and Father

John 8:36 (#5)

"you will be truly free"

Here Jesus uses **free** to refer to people no longer being controlled by their sinful desires and thus able to avoid sinning. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: "you will truly no longer be controlled by sin" or "you will truly be able to refrain from sin"

See: Metaphor

John 8:37 (#1)

"my word has no place in you"

This phrase **has no place in you** is an idiom that means to truly accept or believe something. If this might confuse your readers, you could use a similar idiom in your language or express the meaning plainly. Alternate translation: "you do not receive my words in your hearts" or "you reject my words"

See: Idiom

John 8:37 (#2)

"my word"

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my message"

See: Metonymy

John 8:38 (#1)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 8:38 (#2)

"and" - "what you heard from the father, you do"

In this clause, Jesus uses the phrase **the father** to refer to the devil. Despite using the same words as in the previous clause, here Jesus is not referring to God. However, since Jesus did not yet reveal what he meant when he used this phrase, but was speaking ambiguously, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 8:39 (#1)

"father"

Here the people use **father** to refer to their ancestor. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Our forefather"

See: Metaphor

John 8:39 (#2)

"says"

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

See: Predictive Past

John 8:39 (#3)

"children of Abraham"

Here Jesus uses **children** to mean "descendants." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "descendants of Abraham"

See: Metaphor

John 8:39 (#4)

"the works of Abraham"

Jesus is using **of** to describe **works** that were done by **Abraham**. If this is not clear in your language, you could use a different expression. Alternate translation: "the works done by Abraham"

See: Possession

John 8:40 (#1)

"Abraham did not do this"

Here, **this** refers to what Jesus said earlier in the verse about what the Jews were trying to do to him. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Abraham did not seek to kill someone who told him the truth from God"

See: Assumed Knowledge and Implicit Information

John 8:41 (#1)

"You do the works of your father"

Jesus uses the phrase **your father** to refer to the devil. However, since the Jews did not understand what Jesus meant when he used this phrase, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 8:41 (#2)

"We have not been born from sexual immorality"

Here, the Jews imply that Jesus does not know who his real father is and that his birth is the result of an immoral sexual relationship. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"

See: Assumed Knowledge and Implicit Information

John 8:42 (#1)

"If God were your Father, you would have loved me"

Jesus is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. Jesus knows that the Jews

speaking to him here do not love him and are not true followers of God. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "God is surely not your father, because if he were, you would love me"

See: Connect — Contrary to Fact Conditions

John 8:42 (#2)

"have I come from myself"

Here, **from** is used to indicate Jesus' origin. He could only have authority if he came from God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "have I come on my own authority"

See: Assumed Knowledge and Implicit Information

John 8:42 (#3)

"that one"

Here, **that one** refers to God the Father. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God"

See: Pronouns — When to Use Them

John 8:43 (#1)

"Because of what do you not understand my speech"

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I will tell you why you do not understand what I say!"

See: Rhetorical Question

John 8:43 (#2)

"you are not able to hear my words"

Here, **hear** means to listen to something with the intent to heed it and respond appropriately. It does not mean simply to hear what someone says. If this

might confuse your readers, you could express the meaning plainly. Alternate translation: "you are not able to heed my words"

See: Metaphor

John 8:43 (#3)

"my words"

Here, Jesus uses **words** to refer to his teachings. See how you translated this phrase in [5:47](#). Alternate translation: "my teachings."

See: Metonymy

John 8:44 (#1)

"You are from your father, the devil"

The phrase **from your father** could refer to: (1) the person to whom the subject belongs, as in the UST. (2) the origin of the subject. Alternate translation: "You came from your father, the devil"

See: Assumed Knowledge and Implicit Information

John 8:44 (#2)

"That one"

Here, **That one** refers to **the devil**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The devil"

See: Pronouns — When to Use Them

John 8:44 (#3)

"was a murderer from the beginning"

Here, **the beginning** refers to the time when the first humans, Adam and Eve, sinned. It does not refer to the very beginning of time. The devil tempted Eve to sin and Adam sinned as well. Because they sinned, all living things die as part of the punishment for sin. Therefore, Jesus calls **the devil a murderer** for starting the process that brought death to the world. You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: "was a murderer from the time when he tempted the first people to sin"

See: Assumed Knowledge and Implicit Information

John 8:44 (#4)

"does not stand in the truth"

The phrase **does not stand in the truth** is an idiom that means to not accept or approve of what is true. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: "does not approve of the truth"

See: Idiom

John 8:44 (#5)

"there is no truth in him"

Here Jesus speaks of **truth** as if it were an object that could exist inside someone. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he never speaks the truth"

See: Metaphor

John 8:44 (#6)

"he speaks from his own {nature}"

Alternate translation: "he speaks according to his character" or "he speaks what is most natural for him to speak"

John 8:44 (#7)

"the father of it"

Here Jesus uses **father** to refer to the one who originated the act of lying. Since **the devil** is the first being to tell a lie, he is called the **father** of lying. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the first one to lie"

See: Metaphor

John 8:44 (#8)

"the father of it"

Here, **it** refers to the act of lying. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the father of lying"

See: Assumed Knowledge and Implicit Information

John 8:46 (#1)

"Which one of you convicts me concerning sin"

Jesus is using a rhetorical question here to emphasize that he has never sinned. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "None of you can convict me concerning sin!"

See: Rhetorical Question

John 8:46 (#2)

"If I speak the truth"

John records Jesus speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what John is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since I speak the truth"

See: Connect — Factual Conditions

John 8:46 (#3)

"why do you not believe me"

Jesus is using a rhetorical question here to scold the Jews for their unbelief. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you have no reason for not believing me!"

See: Rhetorical Question

John 8:47 (#1)

"He who is from God" - "you are not from God"

The phrase **from God** could refer to: (1) the person to whom the subject belongs, as in the UST. (2) the origin of the subject. Alternate translation: "He who came from God ... you did not come from God"

See: Assumed Knowledge and Implicit Information

John 8:47 (#2)

"He who is from God"

Although **He** is masculine, Jesus is using the word here in a generic sense that includes both men and women. Alternate translation: "A person who is from God"

See: When Masculine Words Include Women

John 8:47 (#3)

"hears" - "you do not hear"

Here, **hears** and **hear** mean to listen to something with the intent to heed it and respond appropriately. See how you translated **hear** in verse [43](#). Alternate translation: "heeds ... you do not heed"

See: Metaphor

John 8:47 (#4)

"the words of God"

Here, Jesus uses **words** to refer to what God has said. See how you translated **words** in [5:47](#). Alternate translation: "the things that God has said"

See: Metonymy

John 8:48 (#1)

"The Jews"

Here, **The Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 8:48 (#2)

"Do we not rightly say that you are a Samaritan and have a demon"

The Jews are using a rhetorical question here to accuse Jesus and to dishonor him. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We certainly say rightly that you are a Samaritan and have a demon!"

See: Rhetorical Question

John 8:48 (#3)

"you are a Samaritan"

Most Jewish people in Jesus' time hated and despised Samaritans, so his Jewish opponents here called Jesus a **Samaritan** in order to insult him. Use the natural form in your language to indicate that this is an insult. Alternate translation: "you are one of those accursed Samaritans" or "you are an enemy Samaritan"

See: Assumed Knowledge and Implicit Information

John 8:48 (#4)

"have a demon"

See how you translated this phrase in [7:20](#). Alternate translation: "a demon is inside of you!" or "you must be under the control of a demon!"

John 8:49 (#1)

"I do not have a demon"

See how you translated the similar phrase in the previous verse. Alternate translation: "a demon is not inside of me" or "I am not under the control of a demon"

John 8:50 (#1)

"do not seek my glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "I do not seek to glorify myself"

See: Abstract Nouns

John 8:50 (#2)**"there is one seeking and judging"**

Here, **one** refers to God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "God is the one seeking and judging"

See: Assumed Knowledge and Implicit Information

John 8:50 (#3)**"one seeking"**

Here, Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "one seeking my glory"

See: Ellipsis

John 8:50 (#4)**"judging"**

Jesus is leaving out some of the words that a clause would need in many languages to be complete. Here, **judging** could refer to: (1) God **judging** between what Jesus said about himself and what his Jewish opponents were saying about him. Alternate translation: "judging between your testimony and mine" (2) God condemning those who dishonor Jesus. Alternate translation: "judging those who dishonor me"

See: Ellipsis

John 8:51 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 8:51 (#2)**"my word"**

Here, **word** refers to the message or teachings of Jesus. See how you translated this phrase in [5:24](#). Alternate translation: "my message" or "what I say"

See: Metonymy

John 8:51 (#3)**"he will certainly not see death"**

Here Jesus uses **see** to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he will certainly not experience death"

See: Metaphor

John 8:51 (#4)**"he will certainly not see death into eternity"**

Jesus uses **death** to refer to spiritual **death**, which is eternal punishment in hell that occurs after physical **death**. However, the Jews did not understand this. Therefore, you do not need to explain its meaning further here. Alternate translation: "he will certainly not die"

See: When to Keep Information Implicit

John 8:52 (#1)**"The Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 8:52 (#2)**"you have a demon"**

Alternate translation: "a demon is inside of you" or "you must be under the control of a demon"

John 8:52 (#3)**"you say, 'If anyone keeps my word'"**

If the direct quotation inside a direct quotation would be confusing in your language, you could

translate the second direct quotation as an indirect quotation. Alternate translation: "you say that if anyone keeps your word"

See: Quotes within Quotes

John 8:52 (#4)

"If anyone keeps my word"

See how you translated this in the previous verse.

John 8:52 (#5)

"he will certainly not taste death into eternity"

The Jews say here that Jesus used **taste** to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he will certainly not ever experience death"

See: Metaphor

John 8:52 (#6)

"death"

See how you translated **death** in the previous verse.

See: Metaphor

John 8:53 (#1)

"You are not greater than our father Abraham who died, are you"

The Jews are using this question to emphasize that they do not think that Jesus is **greater than Abraham**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly not greater than our father Abraham who died!"

See: Rhetorical Question

John 8:53 (#2)

"our father"

See how you translated this phrase in verse [39](#).

See: Metaphor

John 8:53 (#3)

"Who do you make yourself out to be"

The Jews are using this question to rebuke Jesus for thinking that he is more important than Abraham. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not think that you are so important!"

See: Rhetorical Question

John 8:54 (#1)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 8:54 (#2)

"about whom you say, 'He is our God'"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "about whom you say that he is your God"

See: Quotes within Quotes

John 8:55 (#1)

"his word"

Here Jesus uses **word** to refer what God has said. If this would be confusing in your language, you could express the meaning plainly. Alternate translation: "what God says"

See: Metonymy

John 8:56 (#1)**"Your father"**See how you translated this phrase in verse [39](#).

See: Metaphor

John 8:56 (#2)**"he might see" - "he saw"**

Here Jesus uses **see** to refer to experiencing or participating in something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he might experience ... he experienced it"

See: Metaphor

John 8:56 (#3)**"my day"**

Here Jesus uses **my day** to refer to the time when Jesus came to earth. If this would be confusing in your language, you could express the meaning plainly. Alternate translation: "my coming" or "the time when I would come to earth"

See: Metonymy

John 8:56 (#4)**"he saw and was glad"**

This phrase could mean: (1) Abraham literally **saw** a prophetic vision of Jesus coming to earth. Alternate translation: "he foresaw my coming through revelation from God and was glad" (2) when his son Isaac was born, Abraham metaphorically **saw** that God was beginning to fulfill the covenant that would culminate in Jesus coming to earth. Alternate translation: "he perceived my coming when God gave him a son, and he was glad"

See: Metaphor

John 8:57 (#1)**"the Jews"**

See how you translated **the Jews** in [8:31](#). Alternate translation: "the Judeans" or "the Jewish leaders"

See: Synecdoche

John 8:57 (#2)**"You do not yet have 50 years, and you have seen Abraham"**

Here, **the Jews** opposing Jesus are using this question to express their shock that Jesus claims to have seen Abraham. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are less than fifty years old! You could not possibly have seen Abraham!"

See: Rhetorical Question

John 8:58 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 8:58 (#2)**"I am"**

See how you translated **I am** verse [24](#) and also see the discussion of this phrase in the General Notes for this chapter.

See: Assumed Knowledge and Implicit Information

John 8:59 (#1)**"they picked up stones in order to throw at him"**

The **Jews** opposing **Jesus** are outraged at what **Jesus** said in the previous verse. Here, John implies that they **picked up stones** in order to kill him by stoning because he had made himself equal to God (See: Stone). If it would be helpful to your readers, you could state this explicitly. Alternate

translation: "they picked up stones in order to kill him, because he claimed to be equal with God"

See: Assumed Knowledge and Implicit Information

John 8:59 (#2)

"the temple"

Jesus and his Jewish opponents were in the courtyard of **the temple**. See how you translated **temple** in [2:14](#).

See: Synecdoche

John 9:1 (#1)

"And"

And here shows that John intended for the events in this chapter to be directly connected to what Jesus said in the previous chapter. In [chapter 8](#), Jesus said that he is the Light of the World. In this chapter, Jesus demonstrates that he is the Light of the World by giving physical sight and spiritual light to a blind man.

See: Connecting Words and Phrases

John 9:2 (#1)

"asked him, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "asked him, and they said"

See: Quotations and Quote Margins

John 9:2 (#2)

"who sinned, this one or his parents, so that he might be born blind"

This question reflects the ancient Jewish belief that sin caused illnesses and other deformities. See the discussion of this in the General Notes for this chapter. Alternate translation: "Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? did this man himself sin, or was it his parents who sinned?"

See: Assumed Knowledge and Implicit Information

John 9:2 (#3)

"so that he might be born blind"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that he might be blind when his mother bore him"

See: Active or Passive

John 9:3 (#1)

"so that the works of God might be revealed in him"

Here, John records Jesus leaving out some information that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "he was born blind so that the works of God might be revealed in him"

See: Ellipsis

John 9:3 (#2)

"the works of God"

Jesus is using **of** to describe **works** that are performed by **God**. If this is not clear in your language, you could use a different expression. Alternate translation: "the works done by God"

See: Possession

John 9:3 (#3)

"the works of God might be revealed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I might reveal the works of God"

See: Active or Passive

John 9:3 (#4)

"in him"

Here, **him** could refer to: (1) the man's body, especially his blind eyes. Alternate translation: "in his body" (2) the man's body and spirit. Alternate translation: "in his body and spirit"

See: Pronouns — When to Use Them

John 9:4 (#1)

"us"

When Jesus says **us** here, he is including himself and the disciples who are with him. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 9:4 (#2)

"the works of the one having sent me"

Here, Jesus is using **of** to describe **works** that God wants Jesus and his disciples to do. If this is not clear in your language, you could use a different expression. Alternate translation: "the works that the one who sent me demands"

See: Possession

John 9:4 (#3)

"of the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 9:4 (#4)

"while it is day. Night is coming"

Here, **day** and **night** could mean: (1) the time when Jesus was on the earth with his disciples and the time when he was no longer on earth, respectively. Alternate translation: "while I am still with you. The time when I will leave you is coming" (2) a person's lifetime and the time that person dies, respectively. Alternate translation: "while we are still alive. The time when we will die is coming"

See: Assumed Knowledge and Implicit Information

John 9:4 (#5)

"while it is day"

Here Jesus uses **day**. He compares the time when he and his disciples can do God's work to the daytime, which is the time when people normally work. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "while it is the time like the daylight hours when people usually work"

See: Metaphor

John 9:4 (#6)

"Night is coming"

Here Jesus uses **Night**. He compares the time when he and his disciples cannot do God's work to the nighttime, which is the time when people normally cannot work because it is too dark to see. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "The time like the night hours is coming when people cannot work"

See: Metaphor

John 9:5 (#1)

"in the world"

Here Jesus uses **world** to refer to the earth on which people live. It does not refer only to the people in the world or to the entire universe. Alternate translation: "on the earth"

See: Metonymy

John 9:5 (#2)

"I am the light of the world"

See how you translated this clause in [8:12](#). Alternate translation: "I am the one who is like a light and who reveals God's truth and goodness to the world"

See: Metaphor

John 9:6 (#1)

"made mud from the saliva"

Jesus used his fingers to mix the dirt and **saliva** into **mud**. If it would be more natural in your language, you could state this explicitly. Alternate translation: "used his fingers to mix the dirt and saliva to make mud"

See: Assumed Knowledge and Implicit Information

John 9:7 (#1)

"wash" - "washed"

Here, Jesus wanted the blind man to **wash** the mud off of his eyes in the pool and that is what the man did. Jesus did not want him to bathe or **wash** his whole body. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and wash your eyes ... washed his eyes"

See: Assumed Knowledge and Implicit Information

John 9:7 (#2)

"the pool of Siloam"

Jesus is using **of** to describe a **pool** that is called **Siloam**. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the pool named Siloam"

See: Possession

John 9:7 (#3)

"which is translated "Sent"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which means 'Sent'"

See: Active or Passive

John 9:7 (#4)

"which is translated "Sent"

In this clause John provides a brief break in the storyline in order to explain to his readers what **Siloam** means. Use the natural form in your language for expressing background information. Alternate translation: "which means 'Sent'"

See: Background Information

John 9:7 (#5)

"which is translated "Sent"

John assumes that his readers will know that he is saying what the name **Siloam** means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "which is the Aramaic word for 'Sent'"

See: Assumed Knowledge and Implicit Information

John 9:7 (#6)

"came back"

As the next verse suggests, the man **came back** to his home, not to Jesus. Your language may state "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "went back"

See: Go and Come

John 9:7 (#7)

"seeing"

Here, **seeing** means that the man became able to see before coming back. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "after becoming able to see"

See: Assumed Knowledge and Implicit Information

John 9:8 (#1)

"that he was a beggar"

This clause is missing some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "those who had seen that he was a beggar"

See: Ellipsis

John 9:8 (#2)**"Is not this the one sitting and begging"**

The people here are using a rhetorical question to express their surprise at seeing the blind man who has been healed. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This man is the one who used to sit and beg!"

See: Rhetorical Question

John 9:10 (#1)**"How were your eyes opened"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "How did your eyes become opened?"

See: Active or Passive

John 9:10 (#2)**"How were your eyes opened"**

Here, **eyes opened** describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "How are you able to see?"

See: Metonymy

John 9:11 (#1)**"called Jesus"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom we call Jesus"

See: Active or Passive

John 9:11 (#2)**"made mud"**

See how you translated a similar phrase in [9:6](#).
Alternate translation: "used his fingers to mix the dirt with saliva to make mud"

See: Assumed Knowledge and Implicit Information

John 9:11 (#3)**"wash." - "and having washed"**

See how you translated **wash** in [9:7](#). Alternate translation: "wash your eyes ... and having washed my eyes"

See: Assumed Knowledge and Implicit Information

John 9:11 (#4)**"I received my sight"**

If your language does not use an abstract noun for the idea of **sight**, you could express the same idea in another way. Alternate translation: "I could see"

See: Abstract Nouns

John 9:13 (#1)**"They bring"**

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

See: Predictive Past

John 9:14 (#1)

""

General Information:\n\nIn this verse John briefly stops telling about the events in the story in order to give background information about when Jesus healed the man. Use the natural form in your language for expressing background information.

See: Background Information

John 9:14 (#2)**"Jesus made the mud and opened his eyes"**

The negative reaction of the Pharisees described in the following verses is based on their belief that, according to their religious law, Jesus' actions were considered to be work. Therefore, they believed that he was disobeying God's command to rest and not work on the Sabbath. (See: Law of Moses and works and Sabbath). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus made the mud and opened his eyes. These were two deeds the Pharisees considered to be work."

See: Assumed Knowledge and Implicit Information

John 9:14 (#3)

"opened his eyes"

Here, **opened eyes** describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "caused him to see"

See: Metonymy

John 9:15 (#1)

"Then again the Pharisees also began asking him"

Here, **again** means that this is the second time people questioned the blind man whom Jesus had healed. It does not mean that this is the second time the **Pharisees** questioned him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Then, in addition to his neighbors questioning him, the Pharisees also began asking him"

See: Assumed Knowledge and Implicit Information

John 9:15 (#2)

"he received his sight"

See how you translated a similar phrase in [9:11](#). Alternate translation: "he could see"

See: Abstract Nouns

John 9:15 (#3)

"I washed"

See how you translated **washed** in [9:11](#). Alternate translation: "I washed my eyes"

See: Assumed Knowledge and Implicit Information

John 9:16 (#1)

"he does not keep the Sabbath"

The phrase **he does not keep the Sabbath** means he disobeys the regulations for the Sabbath that God gave in the law of Moses. The Pharisees added many regulations which they considered to be equal with those that God had given. It was these additional regulations that Jesus was disobeying, thereby making the Pharisees very angry with him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he does not obeying our Sabbath regulations"

See: Assumed Knowledge and Implicit Information

John 9:16 (#2)

"This man is not from God"

Here, **from** is used to indicate Jesus' origin. He could only have authority if he came **from God**. Since Jesus was not obeying the Pharisees' rules, they refused to believe that God had given him authority. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "This man does not have God's authority"

See: Assumed Knowledge and Implicit Information

John 9:16 (#3)

"How is a man, a sinner, able to do such signs?"

Some people are using a rhetorical question here to emphasize that Jesus' signs prove he is not a sinner. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "A sinner cannot possibly do such signs!"

See: Rhetorical Question

John 9:16 (#4)**"signs"**

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

John 9:16 (#5)**"there was a division among them"**

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: "they divided themselves against each other"

See: Abstract Nouns

John 9:17 (#1)**"they ask"**

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

See: Predictive Past

John 9:17 (#2)**"since he opened your eyes"**

Because the next verse indicates that the Pharisees did not believe that the man used to be blind, here, **since** does not mean that they thought the man had really been healed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "since you claim that he opened your eyes"

See: Assumed Knowledge and Implicit Information

John 9:17 (#3)**"he opened your eyes"**

Here, **he opened your eyes** describes the newly gained ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. See how you translated a

similar phrase in [9:14](#). Alternate translation: "he caused you to see"

See: Metonymy

John 9:18 (#1)**"Therefore"**

Therefore here indicates that what follows is the result of what the man said about Jesus in the previous verse. Because the formerly blind man believed Jesus was a prophet, **the Jews** who opposed Jesus refused to believe that the man had really been blind. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Since the man said that Jesus was a prophet"

See: Connect — Reason-and-Result Relationship

John 9:18 (#2)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders, which in this chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#).

See: Synecdoche

John 9:19 (#1)**"they asked them, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "they asked him, and they said"

See: Quotations and Quote Margins

John 9:19 (#2)**"was born blind"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he was blind when you bore him"

See: Active or Passive

John 9:20 (#1)**"he was born blind"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he was blind when his mother bore him"

See: Active or Passive

John 9:21 (#1)**"has full maturity"**

The phrase **full maturity** describes a person who is an adult and is legally responsible for himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "is an adult" or "is a full-grown man"

See: Assumed Knowledge and Implicit Information

John 9:22 (#1)

""

General Information:\n\nIn this verse John briefly stops telling about the events in the story in order to give background information about the man's parents being afraid of the Jewish leaders. Use the natural form in your language for expressing background information.

See: Background Information

John 9:22 (#2)**"of the Jews." - "the Jews"**

Here, **the Jews** refers to the Jewish leaders, which in this chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#).

See: Synecdoche

John 9:22 (#3)**"he would be put out of the synagogue"**

Here John uses **put out of the synagogue** to refer to no longer being allowed to go into the synagogue

and no longer belonging to the group of people who attend services at the synagogue. When people were **put out of the synagogue**, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he would not be allowed to enter the synagogue" or "he would no longer belong to the synagogue community"

See: Metaphor

John 9:23 (#1)**"He has full maturity"**

See how you translated this phrase in [9:21](#).

See: Assumed Knowledge and Implicit Information

John 9:24 (#1)**"they called the man"**

Here, **they** refers to the Jewish leaders introduced in [\(9:18\)](#)

John 9:24 (#2)**"Give glory to God"**

This is an idiom that Jewish people used when commanding someone to take an oath. It first appears in [Joshua 7:19](#) when Joshua orders Achan to confess his sin. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: "Speak the truth before God"

See: Idiom

John 9:24 (#3)**"this man"**

Here, John records the Jewish leaders saying **this man** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 9:25 (#1)**"that one"**

Here, **that one** refers to the man who had been blind. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the man who had been blind"

See: Pronouns — When to Use Them

John 9:26 (#1)**"How did he open your eyes"**

Here, **open eyes** describes the ability to see by referring to something associated with vision coming into action, specifically, the **eyes**. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "How did he cause you to see?"

See: Metonymy

John 9:27 (#1)**"Why do you want to listen again"**

The man is using a rhetorical question here to emphasize his amazement that the Jewish leaders have asked him to tell them again what happened. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I am surprised that you want to listen again to what happened to me!"

See: Rhetorical Question

John 9:27 (#2)**"You do not want to become his disciples also, do you"**

Here the formerly blind man actually means to communicate the opposite of the literal meaning of his words. He knows that the Jewish leaders do not want to follow Jesus, but asks this question to ridicule them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "It sounds like you also want to become his disciples!"

See: Irony

John 9:28 (#1)**"of that one"**

Here John records the Jewish leaders saying **that one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "of that so-and-so"

See: Assumed Knowledge and Implicit Information

John 9:28 (#2)**"but we are disciples of Moses"**

Here, the pronoun **we** is exclusive. The Jewish leaders are speaking only of themselves. Your language may require you to mark this form. Alternate translation: "but we true Jews are disciples of Moses"

See: Exclusive and Inclusive 'We'

John 9:29 (#1)**"this one"**

Here John records the Jewish leaders saying **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 9:29 (#2)**"where this one is from"**

Here, the Jewish leaders use **from** to indicate Jesus' origin. He could only have authority if he came **from** God, but they say that they do not know where he came **from**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "where this one gets his authority"

See: Assumed Knowledge and Implicit Information

John 9:30 (#1)

"Now this is a remarkable thing, that you do not know"

If the plain statement form for this seems unnatural, you could translate this as an exclamation and you may need to make a new sentence. Alternate translation: "This is amazing! You do not know" or "How remarkable! You do not know"

See: Exclamations

John 9:30 (#2)

"where he is from"

See how you translated **from** in the previous verse. Alternate translation: "where he gets his authority"

See: Assumed Knowledge and Implicit Information

John 9:30 (#3)

"he opened my eyes"

See how you translated a similar phrase in [9:14](#). Alternate translation: "he caused me to see"

See: Metonymy

John 9:31 (#1)

"does not hear sinners," - "he hears this one"

Here, **hear** and **hears** mean paying attention to or listening to something with the intent to heed it and respond appropriately. It does not mean simply to **hear** what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "does not heed sinners ... he heeds this one"

See: Metaphor

John 9:32 (#1)

"it has never been heard"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no one has ever heard"

See: Active or Passive

John 9:32 (#2)

"opened the eyes of one having been born blind"

See how you translated a similar phrase in [9:14](#). Alternate translation: "caused one having been born blind to see"

See: Metonymy

John 9:32 (#3)

"of one having been born blind"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "of one who was blind when his mother bore him"

See: Active or Passive

John 9:33 (#1)

"If this one were not from God, he would not be able to do anything"

Here, the formerly blind man uses a double negative sentence pattern to emphasize the positive fact that Jesus must be **from God**. If this double-negative pattern would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "Only a man from God would be able to do anything like that!"

See: Double Negatives

John 9:33 (#2)

"If this one were not from God"

The formerly blind man is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that Jesus must have come **from God** because he healed him. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If this one were not from God, but he is"

See: Connect — Contrary to Fact Conditions

John 9:33 (#3)**"were not from God"**

See how you translated **from God** in [9:16](#).
 Alternate translation: "did not have God's authority"

See: Assumed Knowledge and Implicit Information

John 9:33 (#4)**"anything"**

Here, **anything** does not mean "anything at all." It means **anything** like the miraculous signs that Jesus was performing, particularly his healing of this man who was born blind. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "anything like healing a man blind from birth"

See: Assumed Knowledge and Implicit Information

John 9:34 (#1)**"You were completely born in sins, and you are teaching us"**

The Jewish leaders are using a question to emphasize their belief that this man was not qualified to question their opinion. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You were completely born in sins, and you are not qualified to teach us!"

See: Rhetorical Question

John 9:34 (#2)**"You were completely born in sins"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Your mother bore you completely in sins"

See: Active or Passive

John 9:34 (#3)**"You were completely born in sins"**

The Jewish leaders mention the formerly blind man being **born in sins** to imply that the **sins** of his parents had caused his blindness. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "You were born blind completely because of your parents' sins"

See: Assumed Knowledge and Implicit Information

John 9:34 (#4)**"they put him out"**

Here John uses **threw him out** to refer to him no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. When people were thrown out of the synagogue, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he was forbidden to enter the synagogue" or "he was forbidden to belong to the synagogue community"

See: Metaphor

John 9:35 (#1)

""

General Information:\n\nJesus finds the man whom he healed in [\(9:1-7\)](#) and begins to speak to him and the crowd.

John 9:35 (#2)**"they had put him out"**

See how you translated a similar phrase in the previous verse. Alternate translation: "they had forbidden him from entering the synagogue" or "they had forbidden him from belonging to the synagogue community"

See: Metaphor

John 9:35 (#3)**"having found him"**

Here, **found** implies that **Jesus** had first searched for the man. It does not mean that Jesus unintentionally or accidentally met the man at another time. If it would be more natural in your language, you could state this explicitly. Alternate translation: "having looked for him and found him"

See: Assumed Knowledge and Implicit Information

John 9:35 (#4)

"the Son of Man"

Here Jesus refers to himself as the "Son of Man". However, the formerly blind man did not realize that Jesus was speaking of himself, and Jesus does not explain the metaphor to him until verse [37](#). Therefore, you do not need to explain that Jesus is speaking about himself here.

See: When to Keep Information Implicit

John 9:35 (#5)

"the Son of Man"

See how you translated this phrase in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 9:36 (#1)

"sir"

The formerly blind man calls Jesus **sir** in order to show respect or politeness. He does not yet know that Jesus is the Lord. (See: Lord)

John 9:37 (#1)

"and that one is the one speaking with you"

Here, Jesus is referring to himself in third person. If this is confusing in your language, you can use the first person form. Alternate translation: "and I, the one who is speaking with you, am that one"

See: First, Second or Third Person

John 9:38 (#1)

"Lord"

Now that the formerly blind man knows that Jesus is the **Lord**, he calls Jesus **Lord**. (See: Lord)

John 9:38 (#2)

"I believe"

Here, the formerly blind man is leaving out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from [9:36](#). Alternate translation: "I believe that you are the Son of Man"

See: Ellipsis

John 9:39 (#1)

"For judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "In order to judge"

See: Abstract Nouns

John 9:39 (#2)

"so that those not seeing might see and those seeing might become blind"

Here, **not seeing**, **see**, **seeing**, and **become blind** are metaphors. See the discussion of these metaphors in the General Notes for this chapter. If these uses of these words would confuse your readers, you could use similes or express the meaning plainly. Alternate translation: "so that those who know they are spiritually blind might receive spiritual sight, and those who falsely think they have spiritual sight might remain spiritually blind" or "so that those who recognize that they don't know God might know him, and those who falsely think they know God might continue not knowing him"

See: Metaphor

John 9:39 (#3)

"so that those not seeing might see and those seeing might become blind"

Here, **so that** could indicate that: (1) the rest of the verse is the result of Jesus' **judgment**, which may require starting a new sentence. Alternate translation: "The result of my judgment will be that those not seeing might see and those seeing might become blind" (2) the rest of the verse is an explanation of the **judgment** Jesus mentioned at the beginning of the verse, which may also require starting a new sentence. Alternate translation: "That judgment is that those not seeing might see and those seeing might become blind"

See: Connect — Reason-and-Result Relationship

John 9:40 (#1)

"We are not also blind, are we"

Several **Pharisees** are using a rhetorical question here to emphasize that they do not think that they are spiritually blind. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We surely are not also blind!"

See: Rhetorical Question

John 9:40 (#2)

"We are not also blind, are we"

Here the Pharisees use **blind** to refer to not knowing God's truth. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "We are not also ignorant of God's truth, are we?"

See: Metaphor

John 9:41 (#1)

"If you were blind, you would have no sin"

See how you translated **blind** in [9:39–40](#). Alternate translation: "If you did not know God's truth, you would have no sin"

See: Metaphor

John 9:41 (#2)

"you would have no sin," - "Your sin remains"

In these two phrases, Jesus speaks of **sin** as if it were an object that a person could possess or that could remain with a person. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you would not be sinful ... You are still sinful"

See: Metaphor

John 9:41 (#3)

"you say, 'We see.' Your sin remains"

See how you translated **see** in [9:39](#). Alternate translation: "you say, 'We know God's truth.' Your sin remains"

See: Metaphor

John 9:41 (#4)

"you say, 'We see.' Your sin remains"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "you say that you see, so your sin remains"

See: Quotes within Quotes

John 10:1 (#1)

""

Connecting Statement:\n\nIn [10:1–21](#), Jesus continues to speak to the Pharisees whom he was speaking with at the end of the last chapter. This section continues the story which began in [9:35](#).

John 10:1 (#2)

"Truly, truly, I say to you"

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

See: Doublet

John 10:1 (#3)**"sheep pen"**

A **sheep pen** is an enclosed or fenced area where a shepherd keeps his sheep. See the discussion of this term in the General Notes for this chapter. If your readers would not be familiar with this way of protecting livestock, you could use a general expression for a roofless space surrounded by walls or a fence. Alternate translation: "walled area for protecting the sheep" or "place where sheep are kept"

See: Translate Unknowns

John 10:1 (#4)**"a thief and a robber"**

The words translated **thief** and **robber** describe two different kinds of criminals. A **thief** is a person who steals by stealth, but a **robber** is a person who steals by force or violence. For this reason, you may want to use "or" instead of **and** between these two terms. Alternate translation: "a thief or a robber"

See: Assumed Knowledge and Implicit Information

John 10:1-5 (#1)

""

General Information:\n\nIn [10:1-5](#), Jesus speaks a parable, which he then uses for teaching purposes in [10:7-18](#). Here, the "shepherd" is a metaphor for Jesus and "sheep" is a metaphor for people. "His own sheep" are the people who follow Jesus, and the **thief**, **robber**, and "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people. Since Jesus does not explain the meaning of this parable here, you should not explain the metaphors within the parable itself.

See: Parables

John 10:2 (#1)**"the shepherd of the sheep"**

Jesus is using **of** to describe a **shepherd** who takes care of **the sheep**. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: "the shepherd who cares for the sheep" or "the shepherd in charge of the sheep"

See: Possession

John 10:3 (#1)**"The gatekeeper"**

A **gatekeeper** is a person who guards the sheep pen and opens the gate for the shepherd. If your readers would not be familiar with this way of protecting livestock, you could use a general expression for a person who guards an entrance. Alternate translation: "The gate guard" or "The person guarding the gate"

See: Translate Unknowns

John 10:3 (#2)**"The gatekeeper opens"**

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "The gatekeeper opens the gate"

See: Ellipsis

John 10:3 (#3)**"for this one," - "his voice," - "he calls his own sheep"**

In this verse, **this one**, **his**, and **he** refer to the shepherd mentioned in the previous verse. If it would be more natural in your language, you could state this explicitly. Alternate translation: "for this shepherd ... the shepherd's voice ... the shepherd calls his own sheep"

See: Pronouns — When to Use Them

John 10:3 (#4)**"the sheep hear his voice"**

Here, **hear** could mean: (1) all the sheep in the pen **hear** the shepherd's **voice**, but not all of them respond to it, as in the ULT. This meaning implies that there are multiple flocks in the sheep pen. (2) the sheep that belong to the shepherd heed or obey his **voice**. This implies that **the sheep** are identical

with **his own sheep**. Alternate translation: “the sheep heed his voice”

See: Metaphor

John 10:3 (#5)

“he calls his own sheep by name”

Here, **his own sheep** are designated as a separate group among **the sheep** of the previous clause. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “he calls his own sheep by name out from among all the sheep”

See: Assumed Knowledge and Implicit Information

John 10:4 (#1)

“he goes ahead of them”

Shepherds in Jesus’ culture led their sheep by walking in front of them. If people who take care of livestock in your culture do not do this, you might need to state this explicitly. Alternate translation: “he leads them to pasture by walking in front of them”

See: Assumed Knowledge and Implicit Information

John 10:5 (#1)

“the voice of strangers”

Here, the word **voice** is singular in form, but it refers to all of the strangers’ voices as a group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “the voices of strangers”

See: Collective Nouns

John 10:6 (#1)

“this parable”

This **parable** is an illustration from the work of shepherds that uses metaphors. See the discussion of parables in the General Notes for this chapter. Alternate translation: “this analogy”

See: Parables

John 10:6 (#2)

“to them”

In this verse, **them**, **those ones**, and **they** refer to the Pharisees, whom Jesus was speaking with in [9:40-41](#). If it would be more natural in your language, you could state this explicitly, as the UST does.

See: Pronouns — When to Use Them

John 10:7 (#1)

””

Connecting Statement: \n\nIn [10:7-18](#), Jesus uses ideas from the parable he told in [10:1-5](#) in order to teach about himself, those who believe in him, and those who deceive the people.

John 10:7 (#2)

“Truly, truly, I say to you”

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

See: Doublet

John 10:7 (#3)

“I am the gate”

Here Jesus uses the word **gate** differently than he did in [10:1-2](#). Here, Jesus uses **gate** to say that he provides access into heaven, where God dwells. If this might confuse your readers, you could use a simile. Alternate translation: “I am like the gate”

See: Metaphor

John 10:7 (#4)

“I am the gate of the sheep”

Jesus is using **of** to describe himself as a **gate** that is for **the sheep** to use. If this is not clear in your language, you could use a different expression. Alternate translation: “I am the gate for the sheep”

See: Possession

John 10:7 (#5)**"of the sheep"**

Here, Jesus uses **sheep** to refer to people who believe in him. If this might confuse your readers, you could use a simile. Alternate translation: "of those who follow me like sheep"

See: Metaphor

John 10:8 (#1)**"Everyone who came before me"**

Everyone here is an exaggeration that refers to the majority of Israel's leaders, including the Pharisees and other Jewish leaders. Not every leader of Israel throughout history was wicked, but most were. If this might confuse your readers, you could use an equivalent expression. Alternate translation: "Most leaders who came before me"

See: Hyperbole

John 10:8 (#2)**"a thief and a robber"**

Here Jesus uses **thief** and **robber** to refer to the Jewish leaders who were deceiving the people. If this might confuse your readers, you could use a simile. Alternate translation: "like a thief and a robber"

See: Metaphor

John 10:8 (#3)**"a thief and a robber"**

The words translated **thief** and **robber** describe two different kinds of criminals. See how you translated this expression in [10:1](#). Alternate translation: "a thief or a robber"

See: Assumed Knowledge and Implicit Information

John 10:8 (#4)**"the sheep"**

In this verse, Jesus uses **sheep** to refer specifically to the Jewish people who believed in him. If this

might confuse your readers, you could express the meaning plainly. Alternate translation: "the sheep who follow me" or "the sheep, my disciples"

See: Metaphor

John 10:8 (#5)**"did not hear them"**

Here, **hear** means listening to something with the intent to heed it and respond appropriately. It does not mean simply to **hear** what someone says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "did not heed them"

See: Metaphor

John 10:9 (#1)**"I am the gate"**

Here Jesus uses the word **gate** to say that he provides access into heaven, where God dwells. See how you translated this phrase in [10:7](#). Alternate translation: "I am like the gate"

See: Metaphor

John 10:9 (#2)**"If anyone enters through me"**

Here Jesus uses **enters through me** to refer to trusting in him for salvation. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "If anyone believes in me for salvation"

See: Metaphor

John 10:9 (#3)**"he will be saved"**

Here, **saved** refers to being **saved** from the eternal punishment in hell that all people deserve because of their sins. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he will be saved from hell"

See: Metaphor

John 10:9 (#4)**"he will be saved"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will save him" or "I will save him"

See: Active or Passive

John 10:9 (#5)**"he will go in and go out"**

The phrase **go in and go out** is a common Old Testament idiom meaning to travel and move around freely in a safe environment. If this might confuse your readers, you could use an equivalent idiom or use plain language. Alternate translation: "he will move about freely" or "he will go around in a safe environment"

See: Idiom

John 10:9 (#6)**"will find pasture"**

Jesus uses the phrase ** find pasture** to refer to having one's needs provided for. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "will find sustenance" or "will receive everything that he needs"

See: Metaphor

John 10:10 (#1)**"The thief"**

Jesus is speaking of thieves in general, not of one particular **thief**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "A thief"

See: Generic Noun Phrases

John 10:10 (#2)**"The thief"**

Jesus uses **thief** to refer to the Jewish leaders who were deceiving the people. See how you translated the similar use of this word in [10:8](#). Alternate translation: "Every leader is like a thief who"

See: Metaphor

John 10:10 (#3)**"does not come except in order that he might steal"**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "comes only in order that he might steal"

See: Double Negatives

John 10:10 (#4)**"he might steal and kill and destroy"**

Here, Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "he might steal and kill and destroy the sheep"

See: Ellipsis

John 10:10 (#5)**"they might have"**

Here, **they** refers to the sheep, which is a metaphor for God's people. If it would be clearer in your language, you could express the meaning explicitly. Alternate translation: "the sheep might have"

See: Pronouns — When to Use Them

John 10:10 (#6)**"so that they might have life"**

Here, **life** refers to eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "so that they might have eternal life"

See: Assumed Knowledge and Implicit Information

John 10:10 (#7)**"and might have it abundantly"**

Here, **abundantly** implies that the eternal **life** Jesus' followers will receive has more blessings than anyone could expect. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and might have it with abundant blessings"

See: Assumed Knowledge and Implicit Information

John 10:11 (#1)

...

Connecting Statement:\n\nIn [10:11-18](#), Jesus uses ideas from the parable he told in [10:1-5](#) to proclaim that he is the good shepherd who leads his sheep to heaven and takes care of them.

John 10:11 (#2)**"I am the good shepherd"**

Jesus uses the phrase **good shepherd** to refer to himself. Just as a **good shepherd** takes care of his **sheep**, Jesus takes care of his followers. If this might confuse your readers, you could use a simile. Alternate translation: "I am like a good shepherd"

See: Metaphor

John 10:11 (#3)**"lays down his life"**

Here Jesus uses **lays down his life** to refer to voluntarily dying. This is a polite way of referring to something unpleasant. If this might confuse your readers, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: "voluntarily dies"

See: Euphemism

John 10:11 (#4)**"the sheep"**

See how you translated **sheep** in the [10:8](#).

See: Metaphor

John 10:12 (#1)**"the hired man"**

Jesus uses the phrase **hired servant** to refer to the Jewish leaders and teachers. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "each of your leaders is like a hired servant"

See: Metaphor

John 10:12 (#2)**"the hired man"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the man whom someone hired"

See: Active or Passive

John 10:12 (#3)**"the wolf" - "the wolf"**

A **wolf** is a fierce wild dog that is known for attacking and devouring livestock. If your readers would not be familiar with this animal, you could use the name of a fierce predator or wild dog in your area that commonly eats farmers' livestock, or you could use a general expression. Alternate translation: "the fierce predator ... that predator"

See: Translate Unknowns

John 10:12 (#4)**"the sheep" - "the sheep"**

See how you translated **sheep** in the [10:8](#).

See: Metaphor

John 10:12 (#5)**"the wolf seizes and scatters them"**

This clause describes two events. The first event causes the second event. When **the wolf** attacks

and **seizes** a sheep, the other sheep scatter. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: "the wolf seizes a sheep, and the rest of the sheep scatter"

See: Connect — Sequential Time Relationship

John 10:13 (#1)

"a hired man"

See how you translated a similar phrase in the previous verse.

See: Active or Passive

John 10:13 (#2)

"it is not a concern to him about the sheep"

Jesus compares a **hired man** who abandons **the sheep** to the Jewish leaders and teachers who do not care for God's people. See how you translated **sheep** in the [10:8](#). Alternate translation: "he is not concerned about the sheep, just like your leaders are not concerned about God's people"

See: Metaphor

John 10:14 (#1)

"I am the good shepherd"

See how you translated this phrase in [10:11](#).
Alternate translation: "I am like a good shepherd"

See: Metaphor

John 10:15 (#1)

"the Father" - "the Father"

Father is an important title for God.

See: Translating Son and Father

John 10:15 (#2)

"I lay down my life"

See how you translated the similar phrase in [10:11](#).
Alternate translation: "I voluntarily die"

See: Euphemism

John 10:15 (#3)

"the sheep"

See how you translated this phrase in the [10:8](#).

See: Metaphor

John 10:16 (#1)

"I have other sheep that are not from this sheep pen"

Jesus uses **other sheep** to refer to his followers who are not Jews. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "I have disciples who are not from the Jews"

See: Metaphor

John 10:16 (#2)

"this sheep pen"

Jesus uses **sheep pen** to refer to the people of Israel. See the discussion of this in the General Notes for this chapter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the Jewish people"

See: Metaphor

John 10:16 (#3)

"to bring them also"

Jesus is leaving out some of the words that this phrase would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. This could mean: (1) Jesus will bring them to himself, as in the UST. (2) Jesus will bring them to God. Alternate translation: "to bring them also to God"

See: Ellipsis

John 10:16 (#4)

"they will hear my voice"

Here, **hear** refers to listening to something with the intent to heed it and respond appropriately. See how you translated this word in [10:8](#). Alternate translation: "they will heed my voice"

See: Metaphor

John 10:16 (#5)

"one flock"

Jesus uses **flock** to refer to all of his followers, including Jews and non-Jews, as if they are one group, like a **flock of sheep**. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "one group"

See: Metaphor

John 10:16 (#6)

"one shepherd"

Jesus uses **shepherd** to refer to himself. See the discussion of this in the General Notes for the chapter. See also how you translated **shepherd** in [10:11](#).

See: Metaphor

John 10:17 (#1)

""

Connecting Statement:\n\nJesus finishes speaking to the crowd.

John 10:17 (#2)

"Because of this the Father loves me, because I lay down my life so that I might take it up again"

Here, **this** refers to all the information in the second clause. If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "Because I lay down my life so that I might take it up again, the Father loves me"

See: Information Structure

John 10:17 (#3)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 10:17 (#4)

"I lay down my life"

See how you translated the similar phrase in [10:11](#).

Alternate translation: "I voluntarily die"

See: Euphemism

John 10:17 (#5)

"so that I might take it up again"

Jesus refers to becoming alive again as if life were an object that he could **take up**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "so that I might cause myself to be alive again"

See: Metaphor

John 10:18 (#1)

"No one takes it away from me"

Here Jesus refers to his life as if it were an object that someone could take away. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "No one is causing me to die"

See: Metaphor

John 10:18 (#2)

"I lay it down" - "to lay it down"

See how you translated the similar phrase in the previous verse. Alternate translation: "I voluntarily die ... to voluntarily die"

See: Euphemism

John 10:18 (#3)**"I lay it down from myself"**

The reflexive pronoun **myself** is used here to emphasize that Jesus voluntarily lays down his own life. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I myself lay it down"

See: Reflexive Pronouns

John 10:18 (#4)**"to take it up again"**

See how you translated this phrase in the previous verse. Alternate translation: "to cause myself to be alive again"

See: Metaphor

John 10:18 (#5)**"my Father"**

Father is an important title for God.

See: Translating Son and Father

John 10:19 (#1)**"A division again occurred among the Jews"**

If your language does not use an abstract noun for the idea of **division**, you could express the same idea in another way. Alternate translation: "The Jews divided themselves against each other again"

See: Abstract Nouns

John 10:19 (#2)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders, which in this chapter and the previous chapter may have been a group of leaders among the Pharisees. See how you translated this term in [1:19](#).

See: Synecdoche

John 10:19 (#3)**"because of these words"**

Here, **these words** refers to what Jesus has just said to **the Jews** in the previous verses. It wasn't the words themselves that caused division, but the meaning of what Jesus said. If this would be misunderstood in your language, you could express the meaning plainly. Alternate translation: "because of the things he said"

See: Metonymy

John 10:20 (#1)**"He has a demon"**

See how you translated a similar phrase in [7:20](#). Alternate translation: "A demon is inside of him!" or "He must be under the control of a demon!"

John 10:20 (#2)**"Why do you listen to him"**

Jesus' opponents are using the form of a question to emphasize that the people should not listen to Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should certainly not listen to him!"

See: Rhetorical Question

John 10:21 (#1)**"These are not the words of a demon-possessed man"**

Here, **words** refers to what a **demon-possessed man** would say. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "These things are not what a demon-possessed man would say"

See: Metonymy

John 10:21 (#2)**"A demon is not able to open the eyes of the blind, is he"**

The people are using the form of a question to emphasize that they do not believe that a **demon** could heal a **blind** person. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

See: Rhetorical Question

John 10:21 (#3)

"to open the eyes of the blind"

Here, **open the eyes** describes the ability to see by referring to something associated with vision coming into action, specifically, **the eyes**. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "to cause the blind to see"

See: Metonymy

John 10:22 (#1)

""

General Information:\n\nSome Jews begin to question Jesus during the **Festival of Dedication**. This verse gives background information about the time when the events of [10:24-39](#) took place. The next verse gives background information about the place where those events took place. Use the natural form in your language for expressing background information.

See: Background Information

John 10:22 (#2)

"the Festival of Dedication"

The **Festival of Dedication** is an eight-day holiday that Jews celebrate in the **winter** to remember when they dedicated the Jewish temple to God after it had been defiled by the Syrians. If your readers would not be familiar with this holiday, you could use a general expression to explain it. Alternate translation: "the Jewish temple dedication festival" or "the Jewish festival for remembering the dedication of their temple"

See: Translate Unknowns

John 10:23 (#1)

"Jesus was walking in the temple"

Jesus was walking in the courtyard of **the temple**. See how you translated** temple** in [8:14](#). Alternate translation: "Jesus was walking in the temple courtyard"

See: Synecdoche

John 10:23 (#2)

"the porch of Solomon"

Here, the possessive form describes **the porch** that was associated with King **Solomon** in some way. It may have been the only remaining part of the temple built during the time of **Solomon**. If this is not clear in your language, you could use a different expression. Alternate translation: "the porch associated with Solomon"

See: Possession

John 10:23 (#3)

"porch"

A **porch** was a structure with a roof; it had at least one wall missing and was attached to the side of a building. See how you translated this word in [5:2](#).

See: Translate Unknowns

John 10:24 (#1)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 10:24 (#2)

"are you taking away our life"

Here, **taking away our life** is an idiom that means to keep people in suspense by not telling them something. If this might confuse your readers, you

could use an equivalent idiom or use plain language. Alternate translation: "will you keep us from knowing for sure?"

See: Idiom

John 10:25 (#1)

"The works"

Here, **works** could refer to: (1) the miracles that Jesus did. Alternate translation: "The miracles" (2) Jesus' miracles and teaching. Alternate translation: "The miracles and teaching" See how you translated **works** in [5:36](#).

See: Assumed Knowledge and Implicit Information

John 10:25 (#2)

"in the name of my Father"

Here, **name** could mean: (1) Jesus performed miracles by means of God's authority. Alternate translation: "through my Father's authority" (2) Jesus performed miracles as God's representative. Alternate translation: "as my Father's representative"

See: Metonymy

John 10:25 (#3)

"of my Father"

Father is an important title for God.

See: Translating Son and Father

John 10:25 (#4)

"these testify concerning me"

Jesus speaks of his **works** as though they were a person who could testify and offer proof in a court of law. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: "these offer proof concerning me"

See: Personification

John 10:26 (#1)

"not from my sheep"

Jesus uses **sheep** to refer to people who believe in him. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "not my followers" or "not my disciples"

See: Metaphor

John 10:27 (#1)

"My sheep"

See how you translated **My sheep** in the previous verse. Alternate translation: "My followers" or "My disciples"

See: Metaphor

John 10:27 (#2)

"hear my voice"

Here, **hear** means listening to something with the intent to heed it and respond appropriately. See how you translated this word in [10:16](#). Alternate translation: "heed my voice"

See: Metaphor

John 10:27 (#3)

"they follow me"

See how you translated a similar phrase in [8:12](#).

See: Idiom

John 10:28 (#1)

"no one will snatch any of them from my hand"

Here, Jesus uses the word **hand** to refer to his protective care and **snatch** to refer to removing someone from that care. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "no one will steal any of them away from me" or "they all will remain secure forever in my care"

See: Metonymy

John 10:29 (#1)

"My Father, who has given them to me"

Father is an important title for God.

See: Translating Son and Father

John 10:29 (#2)

"no one is able to snatch them from the hand of the Father"

Here, Jesus uses the word **hand** to refer to God's protective care and **snatch** to refer to removing someone from that care. See how you translated **hand** and **snatch** in the previous verse. Alternate translation: "no one will steal any of them away from my Father" or "they all will remain secure forever in my Father's care"

See: Metonymy

John 10:30 (#1)

"are one"

Here, the word translated **one** means to be one entity. Although this expression implies that Jesus is God, he is not identical to God **the Father**. Therefore, **one** cannot be translated as "one person." If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "are one entity"

See: Assumed Knowledge and Implicit Information

John 10:30 (#2)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 10:31 (#1)

"The Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 10:31 (#2)

"so that they might stone him"

The Jews opposing Jesus are outraged at what Jesus said in the previous verse. Here, John implies that they wanted to kill him with stones because he had made himself equal to God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "so that they might stone him because he claimed to be equal with God"

See: Assumed Knowledge and Implicit Information

John 10:32 (#1)

"many good works" - "of those works"

See how you translated **works** in [10:25](#). Alternate translation: "many good miracles ... of those miracles"

See: Assumed Knowledge and Implicit Information

John 10:32 (#2)

"from the Father"

This phrase could refer to: (1) the source of the **good works**. Alternate translation: "originating from the Father" (2) the one who enabled the **good works**. Alternate translation: "given to me by the Father"

John 10:32 (#3)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 10:32 (#4)

"For which of those works are you stoning me"

Here Jesus is using irony. Jesus knows the Jewish leaders do not want to stone him because he has done **good works**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your certainly are not stoning me because of those works!"

See: Irony

John 10:33 (#1)

"The Jews answered him"

See how you translated this phrase in [10:31](#).
Alternate translation: "The Jewish authorities answered him"

See: Synecdoche

John 10:33 (#2)

"for blasphemy"

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: "because you are blaspheming"

See: Abstract Nouns

John 10:33 (#3)

"blasphemy"

Here, the **Jews** use the word **blasphemy** with its technical sense, which refers to a human being claiming to be God. This is what the Jewish leaders felt Jesus was doing in [10:30](#). Here, **blasphemy** does not have a general sense of "insult." See the discussion of this term in the General Notes for this chapter. Alternate translation: "committing the crime of blasphemy"

See: Assumed Knowledge and Implicit Information

John 10:33 (#4)

"making yourself God"

This phrase means to claim to be God. It does not mean to try to make oneself into God or become God. Alternate translation: "saying that you are God"

John 10:34 (#1)

"Is it not written in your law, 'I said, 'You are gods'"

Here Jesus uses the form of a question to add emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "It is certainly written in your law, 'I said, 'You are gods'."

See: Rhetorical Question

John 10:34 (#2)

"Is it not written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Did not a prophet write"

See: Active or Passive

John 10:34 (#3)

"Is it not written in your law"

Here Jesus uses **written in your law** to introduce a quotation from ([Psalm 82:6](#)). Psalms is considered to be part of the Old Testament "wisdom literature." However, the Jews sometimes used **law** broadly to refer to the entire Old Testament. If it would be helpful in your language, you could state explicitly that Jesus was quoting from Psalms. Alternate translation: "Has it not been written in the Psalms"

See: Quotations and Quote Margins

John 10:34 (#4)

"in your law"

Jesus is using the name of the first part of the Hebrew Scriptures, the **law**, to represent the entire Hebrew Scriptures in general. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "in your Scriptures"

See: Synecdoche

John 10:34 (#5)

"I said, 'You are gods'"

Jesus quotes [82:6](#) where God calls some humans **gods**. Jesus does this in order to show that God also used the word “god” to refer to people other than himself. In the verse that Jesus quotes, the first person **I** refers to God. If this might be misunderstood by your readers, you could state it explicitly. Alternate translation: “I, God, said, ‘You are gods’”

See: First, Second or Third Person

John 10:34 (#6)

“I said, ‘You are gods’”

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “I said that you are gods”

See: Quotes within Quotes

John 10:35 (#1)

””

Verses 35 and 36 are one sentence. In this sentence, Jesus argues by moving from a weaker reason to a stronger reason (an argument from the lesser to the greater). Based on the scripture he quoted in verse 34, Jesus argues that, since God calls humans **gods** in that verse, it is even more appropriate to call him God because he is the Son of God. You may need to change the order of the clauses in order for this idea to be clearer in your language.

John 10:35 (#2)

“If he called them gods”

If indicates a conditional sentence that extends until the end of the next verse. Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what John is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: “Since he called them gods”

See: Connect — Factual Conditions

John 10:35 (#3)

“the word of God came”

Here, Jesus used the term **word** to describe the message that God said by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: “God’s message came”

See: Metonymy

John 10:35 (#4)

“the word of God came”

Jesus speaks of **the word of God** as though it were a person who moved toward those who heard it. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: “God spoke his word”

See: Personification

John 10:35 (#5)

“the Scripture is not able to be broken”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “no one can break the Scripture”

See: Active or Passive

John 10:35 (#6)

“the Scripture is not able to be broken”

This phrase could mean: (1) no one can prove that the Scriptures are false or contain errors. Alternate translation: “the Scriptures are not able to be proven false” (2) the authority of Scripture cannot be ignored. Alternate translation: “the Scriptures are not able to be ignored”

See: Metaphor

John 10:36 (#1)

“do you say to the one the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’”

Here Jesus uses the form of a question to rebuke his opponents for accusing him of blasphemy. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you should not say to the one the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God!'"

See: Rhetorical Question

John 10:36 (#2)

"do you say" - "You are blaspheming,' because I said, 'I am the Son of God"

If the direct quotations inside a direct quotation would be confusing in your language, you could translate the two instances of second direct quotations as indirect quotations. Alternate translation: "do you say ... that he is blaspheming because I said that I am the Son of God"

See: Quotes within Quotes

John 10:36 (#3)

"to the one the Father sanctified and sent into the world"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "to me whom the Father sanctified and sent into the world"

See: First, Second or Third Person

John 10:36 (#4)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 10:36 (#5)

"You are blaspheming"

Jesus is leaving a word that a sentence would need in many languages to be complete. If it would be

helpful in your language, you could supply this word from the context. See how you translated "blasphemy" in [10:33](#) and also see the discussion of this term in the General Notes for this chapter. Alternate translation: "You have committed the crime of blaspheming God" or "You are guilty of blaspheming God"

See: Ellipsis

John 10:36 (#6)

"the Son of God"

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

See: Translating Son and Father

John 10:37 (#1)

"the works of my Father"

Here Jesus is using **of** to describe **works** that God wants him to do. If this is not clear in your language, you could use a different expression. See how you translated a similar phrase in [9:4](#). Alternate translation: "the works that my Father demands"

See: Possession

John 10:37 (#2)

"of" - "Father"

Father is an important title for God.

See: Translating Son and Father

John 10:38 (#1)

"But if I am doing them"

Here, Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "But since I am doing them"

See: Connect — Factual Conditions

John 10:38 (#2)**"believe in the works"**

Here, **believe in** means to acknowledge that the **works** Jesus does are done with the authority of the Father and prove that he is God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "believe that the works I do are from God" or "believe that the works I do are done with God's power"

See: Assumed Knowledge and Implicit Information

John 10:38 (#3)**"the Father {is} in me, and I in the Father"**

Here Jesus uses the word **in** to express the close personal relationship between himself and God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "my Father has a close relationship with me, and I have a close relationship with my Father"

See: Idiom

John 10:38 (#4)**"the Father {is} in me, and I in the Father"**

These two phrases mean basically the same thing. The repetition is used to emphasize that the truth of what Jesus is saying. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "my Father and I are completely joined together as one"

See: Doublet

John 10:39 (#1)**"he went away out of their hand"**

Here, John used the word **hand** to refer to the custody or possession of the Jewish leaders. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he escaped from them"

See: Metonymy

John 10:40 (#1)**"beyond the Jordan"**

Here, ** beyond the Jordan** refers to the region of Judea that is on the east side of the **Jordan** River, which is the side opposite from Jerusalem. See how you translated this expression in [1:28](#). Alternate translation: "on the side of the Jordan River opposite from Jerusalem"

See: Assumed Knowledge and Implicit Information

John 10:40 (#2)**"John"**

Here, **John** refers to Jesus' cousin, often referred to as "John the Baptist." (See: John the Baptist) It does not refer to the apostle John, who wrote this Gospel. See how you translated **John** in [1:26](#). Alternate translation: "John the Baptist" or "John the Immerser"

See: Assumed Knowledge and Implicit Information

John 10:40 (#3)**"John first was baptizing"**

Here, **first** refers to the beginning of John's ministry. It does not mean that **John** was the **first** person to baptize people in that location. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "John was baptizing during the first days of his ministry"

See: Assumed Knowledge and Implicit Information

John 10:40 (#4)**"he stayed there"**

Jesus remained on the east side of **Jordan** for a short period of time. If your language requires a length of time for **stay**, you can use a general expression. Alternate translation: "Jesus stayed there for several days"

See: Assumed Knowledge and Implicit Information

John 10:41 (#1)**"sign"**

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

John 10:41 (#2)

"this one"

Here, **this one** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this man, Jesus"

See: Pronouns — When to Use Them

John 11:1 (#1)

""

General Information:
[11:1-2](#) provide background information about **Lazarus** and his sisters. Use the natural form in your language for expressing background information.

See: Background Information

John 11:1 (#2)

"Now a certain man was sick, Lazarus from Bethany"

This verse introduces **Lazarus** as a new character in the story. Use the natural form in your language for introducing a new character. Alternate translation: "There was a man named Lazarus, who was from Bethany and was sick"

See: Introduction of New and Old Participants

John 11:1 (#3)

"her sister Martha"

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [11:5](#) suggests that **Martha** was the oldest and **Lazarus** was the youngest of the three siblings. If your language uses different words for **sister** depending on birth order, use the word for an older **sister** here. Alternate translation: "her older sister Martha"

See: Kinship

John 11:2 (#1)

"Now Mary was the one having anointed the Lord with myrrh and having wiped his feet with her hair"

Here, John refers to an event that would happen at a time following the events recorded in this chapter ([12:1-8](#)). If this might confuse your readers, you could translate this as a future event. Alternate translation: "Now it was Mary who would later anoint the Lord with myrrh and wipe his feet with her hair"

See: Order of Events

John 11:2 (#2)

"brother Lazarus"

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [11:5](#) suggests that Martha was the oldest and **Lazarus** was the youngest of the three siblings. If your language uses different words for **brother** depending on birth order, use the word for a younger **brother** here. Alternate translation: "younger brother Lazarus"

See: Kinship

John 11:3 (#1)

"the sisters sent to him, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "the sisters sent to him, and they said"

See: Quotations and Quote Margins

John 11:3 (#2)

"sent to him"

Here, John is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "sent messengers to him" or "sent a message to him"

See: Ellipsis

John 11:3 (#3)**"Sir, behold, he whom you love is sick"**

Here, the **sisters** are using a present statement to make a request indirectly. They tell Jesus that Lazarus is **sick**, because they want Jesus to come and heal him. If this use of a statement is confusing in your language, you can use a more natural form for instruction. Alternate translation: "Sir, behold, he whom you love is sick and needs your help"

See: Statements — Other Uses

John 11:3 (#4)**"behold"**

Here, **behold** means to take notice of something or pay attention to something. It is used here to emphasize the urgency of the words that follow. If it would be more natural in your language, you could express the meaning plainly. Alternate translation: "take notice"

See: Metaphor

John 11:4 (#1)**"is not to death"**

Here, **not to** indicates that what follows is not the result of the **sickness**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "This sickness will not result in death"

See: Connect — Reason-and-Result Relationship

John 11:4 (#2)**"but for the glory of God"**

Jesus is stating the purpose for Lazarus's **sickness**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "but for the purpose of glorifying God"

See: Connect — Goal (Purpose) Relationship

John 11:4 (#3)**"for the glory of God"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "in order to glorify God"

See: Abstract Nouns

John 11:4 (#4)**"so that the Son of God may be glorified by it"**

Jesus is stating the second purpose for Lazarus's **sickness**. Use a natural way in your language for introducing a second purpose clause. Alternate translation: "and for the purpose of glorifying the Son of God"

See: Connect — Goal (Purpose) Relationship

John 11:4 (#5)**"the Son of God"**

Jesus is referring to himself in third person. If this is confusing in your language, you can use the first person form, as in the UST.

See: First, Second or Third Person

John 11:4 (#6)**"Son of God"**

Son of God is an important title for Jesus.

See: Translating Son and Father

John 11:5 (#1)

""

In this verse John briefly stops telling about the events in the story in order to give background information about Jesus' relationship with **Lazarus** and his sisters. Use the natural form in your language for expressing background information.

See: Background Information

John 11:5 (#2)**"sister"**

Because those who wrote scripture usually listed the names of siblings in order from oldest to youngest, the list in [11:5](#) suggests that Martha was the oldest and Lazarus was the youngest of the three siblings. If your language uses different words for **sister** depending on birth order, use the word for a younger **sister** here. Alternate translation: "younger sister"

See: Kinship

John 11:6 (#1)

"Therefore"

Therefore connects this verse to the previous verse in order to indicate that Jesus delayed going to Lazarus because he loved him and his sisters. Jesus' delay is not in contrast to his love for them. Although Lazarus's family would suffer for a short time, they would experience a great blessing when Jesus brought Lazarus back to life. Alternate translation: "Because Jesus loved them"

See: Connect — Reason-and-Result Relationship

John 11:7 (#1)

"he says"

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

See: Predictive Past

John 11:8 (#1)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#) and the discussion of this term in the General Notes for this chapter.

See: Synecdoche

John 11:8 (#2)

"you are going back there again"

Here the disciples use the form of a question to emphasize that they do not want Jesus to go to Jerusalem. If you would not use a rhetorical

question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you surely should not go back there again!"

See: Rhetorical Question

John 11:9 (#1)

"Are there not 12 hours in the day"

Jesus is using the form of a question for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There are surely 12 hours in the day."

See: Rhetorical Question

John 11:9 (#2)

"If someone walks in the daytime, he does not stumble, because he sees by the light of this world"

Here Jesus speaks about **someone** walking in the **daytime** in order to comfort his disciples who were worried about going to Judea. In this metaphor Jesus uses **the light of this world** to refer to himself, who has previously called himself "the Light of the World" in [8:12](#) and [9:5](#). This whole metaphor could mean: (1) if Jesus and his disciples did God's work during the limited time God had given him to work with them (**the daytime**), they would not fail (**stumble**) because Jesus was with them. This interpretation has a similar meaning to Jesus' statement in [9:4](#). Alternate translation: "If you do God's work during the time I am here, you will succeed, because you are with me, the light of this world." (2) someone who acts according to God's will (**walks in the daytime**) does not fail (**stumble**) because Jesus guides that person. Alternate translation: "If someone acts according to God's will, he will succeed, because I, the light of this world, will guide him"

See: Metaphor

John 11:10 (#1)

"But if someone walks at night, he stumbles because the light is not in him"

In this verse Jesus expands the metaphor from the previous verse about a person walking outside. In this metaphor Jesus uses **the light** to refer to himself, who has previously called himself "the Light of the World" in [8:12](#) and [9:5](#). This whole metaphor could mean: (1) if his disciples tried to do God's work after the limited time God had given him to be with them (the **night** which comes after "the daytime"), they would fail (**stumble**) because Jesus would not be with them. This interpretation has a similar meaning to Jesus' statement in [9:4](#). Alternate translation: "If you try to do this work after I have left, you will fail because I, the light, am not with you." (2) someone who does not act according to God's will (**walks at night**) is an unbeliever who fails completely (**stumble**) because that person does not know Jesus. Alternate translation: "If someone does not act according to God's will, he will fail because he does not know me, the light"

See: Biblical Imagery — Extended Metaphors

John 11:11 (#1)

"he says"

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

See: Predictive Past

John 11:11 (#2)

"Our friend Lazarus has fallen asleep"

Jesus uses **fallen asleep** to refer to being dead. This is a polite way of referring to something unpleasant. Since Jesus explains the meaning in [11:14](#), you do not need to explain it here. However, If you have an idiom for this idea in your language, you may use it here.

See: Euphemism

John 11:11 (#3)

"but I am going so that I may wake him out of sleep"

Here, **wake him out of sleep** refers to Jesus' plan to cause Lazarus to become alive again. If you have an idiom for this idea in your language, you may use it here. Since the disciples do not understand what Jesus is saying here, do not translate this plainly.

See: Idiom

John 11:12 (#1)

"if he has fallen asleep"

See how you translated **fallen asleep** in the previous verse.

See: Euphemism

John 11:13 (#1)

""

In this verse John briefly stops telling the events in the story in order to give background information about Jesus' conversation with his disciples. Use the natural form in your language for expressing background information.

See: Background Information

John 11:13 (#2)

"those ones"

Here, **those ones** refers to Jesus' disciples. If it would be more natural in your language, you could state this explicitly, as in the UST.

See: Pronouns — When to Use Them

John 11:13 (#3)

"he is speaking"

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

See: Predictive Past

John 11:13 (#4)**"the sleep of slumber"**

John is using **of** to describe **sleep** that is **slumber**. If this is not clear in your language, you could use a different expression. Alternate translation: "sleep that is actually sleep" or "natural sleep"

See: Possession

John 11:14 (#1)**"Jesus then said to them plainly"**

Here, **plainly** means to say something clearly without using any metaphors or other figures of speech. Because the disciples did not understand the metaphor Jesus told them in [11:11](#), he told them the meaning plainly. Alternate translation: "Jesus then said to them in words that they could understand"

John 11:15 (#1)**"for your sakes"**

Alternate translation: "for your benefit" or "for your good"

John 11:15 (#2)**"so that you may believe"**

Here, Jesus is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. You may also need to start a new sentence. Alternate translation: "for I allowed this to happen so that you may believe in me" or "for I let Lazarus die so that you may believe that I am the Messiah"

See: Ellipsis

John 11:16 (#1)**"Didymus"**

Didymus is the name of a man. It is a Greek word that means "twin" and is Thomas' other name.

See: How to Translate Names

John 11:17 (#1)**"Jesus found him having already been in the tomb for four days"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Jesus found him; people had put his body in the tomb four days earlier"

See: Active or Passive

John 11:18 (#1)**"Now Bethany was near Jerusalem, about 15 stadia away"**

This verse gives background information about the place where this event took place. Use the natural form in your language for expressing background information. Alternate translation: "This event took place in Bethany, which was near Jerusalem and was about 15 stadia away"

See: Background Information

John 11:18 (#2)**"15 stadia away"**

The word **stadia** is the plural of "stadium," which is a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: "about two miles away"

See: Biblical Distance

John 11:19 (#1)

""

This verse gives background information about the people who were present when this event took place. Use the natural form in your language for expressing background information.

See: Background Information

John 11:19 (#2)**"the Jews"**

Here, **the Jews** refers to people living in Judea, particularly the Jewish friends of Lazarus' family. It does not refer to the Jewish leaders or those Jews who opposed Jesus. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

John 11:19 (#3)**"their brother"**

See how you translated **brother** in [11:2](#).

See: Kinship

John 11:20 (#1)**"she heard, "Jesus is coming"**

If it would be more natural in your language, you could express this statement as an indirect quotation. Alternate translation: "she heard that Jesus was coming"

See: Direct and Indirect Quotations

John 11:21 (#1)**"if you were here, my brother would not have died"**

Martha is making a conditional statement that sounds hypothetical, but she knows that the condition is not true. **Jesus** had not been there and her **brother** had **died**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if you had been here, but you were not, my brother would not have died, but he did"

See: Connect — Contrary to Fact Conditions

John 11:21 (#2)**"brother"**

See how you translated **brother** in [11:2](#).

See: Kinship

John 11:23 (#1)**"says"**

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

See: Predictive Past

John 11:23 (#2)**"Your brother will rise again"**

Here, **rise again** is an idiom that refers to a died person becoming **alive again**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Your brother will become alive again"

See: Idiom

John 11:23 (#3)**"brother"**

See how you translated **brother** in [11:2](#).

See: Kinship

John 11:24 (#1)**"says"**

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

See: Predictive Past

John 11:24 (#2)**"he will rise again"**

See how you translated **rise again** in the previous verse.

See: Idiom

John 11:24 (#3)**"in the resurrection"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "when God resurcts people" or "when God brings people back from the dead"

See: Abstract Nouns

John 11:24 (#4)**"on the last day"**

Here, **the last day** refers to "the day of the Lord," which is the time when God judges everyone, Jesus returns to earth, and the bodies of those who are dead are raised from their graves. (See: Day of the Lord). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "on the day when God judges everyone"

See: Assumed Knowledge and Implicit Information

John 11:25 (#1)**"the resurrection"**

Here, **Jesus** calls himself **the resurrection** in order to say that he is the one who causes dead people to come back to life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one who resurcts dead people" or "the one who brings dead people back to life"

See: Assumed Knowledge and Implicit Information

John 11:25 (#2)**"the life"**

Here, **Jesus** calls himself **the life** in order to say that he is the one who gives people eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the one who makes people live forever" or "the one who causes people to live forever"

See: Assumed Knowledge and Implicit Information

John 11:25 (#3)**"even if he dies"**

Here, **dies** refers to physical death. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "even if his body dies"

See: Assumed Knowledge and Implicit Information

John 11:25 (#4)**"will live"**

Here, **live** refers to having eternal life. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "will have eternal life"

See: Assumed Knowledge and Implicit Information

John 11:26 (#1)**"everyone living"**

Here, **living** refers to having eternal life, as "live" does in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "everyone who has eternal life"

See: Assumed Knowledge and Implicit Information

John 11:26 (#2)**"may certainly not die into eternity"**

Here, **die** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could express the idea behind this use of **die** explicitly. See how you translated a similar phrase in [6:50](#). Alternate translation: "may certainly not die spiritually into eternity" or "may certainly not experience spiritual death into eternity"

See: Assumed Knowledge and Implicit Information

John 11:26 (#3)**"may certainly not die into eternity"**

Jesus is using a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "may certainly live into eternity"

See: Litotes

John 11:27 (#1)

"She says"

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

See: Predictive Past

John 11:27 (#2)

"Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 11:27 (#3)

"coming into the world"

This phrase refers to a prophet the Jews were waiting for, based on God's promise to send **into the world** a prophet like Moses, which is recorded in [18:15](#). If your readers will not be familiar with this Old Testament reference, you could state this explicitly. Alternate translation: "whom God said he would send into the world"

See: Assumed Knowledge and Implicit Information

John 11:28 (#1)

"sister"

See how you translated **sister** in [11:5](#).

See: Kinship

John 11:28 (#2)

"Teacher"

Here, **Teacher** refers to Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Teacher, Jesus,"

See: Assumed Knowledge and Implicit Information

John 11:30 (#1)

"Now Jesus had not yet come into the village"

Here John provides a brief break in the story to give background information regarding the location of Jesus. Use the natural form in your language for expressing background information. Alternate translation: "At that time Jesus had not yet come into the village"

See: Background Information

John 11:31 (#1)

"the Jews"

See how you translated **the Jews** in [11:19](#).

John 11:31 (#2)

"being with her in the house and comforting her"

This phrase is making a distinction between **the Jews** who were **comforting Mary** in her **house** and those who were not doing so. It is not giving us further information about **the Jews**. If this might confuse your readers, you could make the relationship between these phrases more clear. Alternate translation: "the Jews, that is, those Jews who were with her in the house and comforting her"

See: Distinguishing Versus Informing or Reminding

John 11:32 (#1)

"she fell down at his feet"

Here, **fell down** means that Mary voluntarily threw herself down on the ground in front of Jesus to show the respect that she had for him. The phrase does not mean that **Mary** involuntarily **fell down**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "she prostrated herself at his feet"

See: Assumed Knowledge and Implicit Information

John 11:32 (#2)

"she fell down at his feet, saying to him"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "she fell down at his feet and said to him"

See: Quotations and Quote Margins

John 11:32 (#3)

"Lord, if you were here, my brother would not have died"

See how you translated this sentence in [11:21](#).

John 11:33 (#1)

"the Jews"

See how you translated **the Jews** in [11:19](#).

John 11:33 (#2)

"he was deeply disturbed in the spirit and he troubled himself"

These two phrases mean basically the same thing. John combines these phrases to express the intense emotional distress that Jesus was feeling. Alternate translation: "he was very upset"

See: Doublet

John 11:33 (#3)

"he was deeply disturbed"

The word translated **deeply disturbed** could mean: (1) Jesus was experiencing very intense negative emotions, in which case the meaning would be similar to **troubled**. Alternate translation: "he was deeply moved" (2) Jesus was angry or indignant, which is what the word means in other books in the Bible. Alternate translation: "he was outraged"

See: Assumed Knowledge and Implicit Information

John 11:33 (#4)

"he was deeply disturbed in the spirit"

Here, **spirit** refers to Jesus' **spirit**. It does not refer to the Holy Spirit. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he was deeply disturbed within himself" or "he was deeply disturbed inside" See: Assumed Knowledge and Implicit Information

John 11:34 (#1)

"Where have you laid him"

Jesus is referring to putting Lazarus' dead body in a tomb as laying him down. This is a polite way of referring to something unpleasant and accurately describes the Jewish burial practice of laying a dead body on a table inside the tomb. If this might confuse your readers, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: "Where have you entombed him?"

See: Euphemism

John 11:35 (#1)

"Jesus wept"

The word translated **wept** is different from the word used to describe the weeping of Mary and the Jews with her in [11:31-33](#). The word here just means to shed tears. If it would be helpful for your readers, you could state this explicitly. Alternate translation: "Jesus cried" or "Jesus shed tears"

See: Assumed Knowledge and Implicit Information

John 11:36 (#1)

"the Jews"

See how you translated **the Jews** in [11:19](#).

John 11:37 (#1)

"Was this one, having opened the eyes of the blind man, not able to act so that this one also would not die"

Some of the Jews use the form of a question to express their surprise that Jesus did not heal Lazarus. This could mean: (1) they believed that Jesus loved Lazarus, but doubted his ability to heal him. "He opened the eyes of the blind man, but he was not able to keep this man from dying." (2) they thought that Jesus did not really love Lazarus because he healed the blind man but not him. Alternate translation: "He could open the eyes of the blind man. So if he really loved this man, he surely would have healed him!"

See: Rhetorical Question

John 11:37 (#2)

"having opened the eyes of the blind man"

See how you translated a similar phrase in [9:14](#).
Alternate translation: "who caused the blind man to see"

See: Metonymy

John 11:38 (#1)

"being deeply disturbed in himself"

See how you translated the similar phrase in [11:33](#).

John 11:38 (#2)

"Now it was a cave, and a stone lay against it"

John provides a brief break in the story to describe the tomb where the people had entombed Lazarus. Use the natural form in your language for expressing background information. Alternate translation: "The place Lazarus was entombed was a cave that had a stone laying against it."

See: Background Information

John 11:39 (#1)

"says, "" - "says"

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

See: Predictive Past

John 11:39 (#2)

"the sister"

Martha was Lazarus' oldest **sister**. If your language uses different words for **sister** depending on birth order, use the word for a older or oldest **sister** here. Alternate translation: "the oldest sister"

See: Kinship

John 11:39 (#3)

"for it is four days"

This means that it has been **four days** since Lazarus **died**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "for he has been dead for four days" or "for it has been four days since he died"

See: Assumed Knowledge and Implicit Information

John 11:40 (#1)

"says"

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

See: Predictive Past

John 11:40 (#2)

"Did I not say to you that, if you believe, you will see the glory of God?"

Jesus is using the form of a question to emphasize that God is about to do something wonderful. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I certainly said to you that, if you believe, you would see the glory of God!"

See: Rhetorical Question

John 11:40 (#3)

"if you believe"

Here, Jesus is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "if you believe in me" or "if you believe that I am the Messiah"

See: Ellipsis

John 11:40 (#4)

"the glory of God"

This could mean: (1) God receives the glory. Alternate translation: "the glorification of God" (2) glory that comes from God. Alternate translation: "the glory from God"

See: Possession

John 11:40 (#5)

"the glory of God"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "God glorified" or "how glorious God is"

See: Abstract Nouns

John 11:41 (#1)

"Jesus lifted up his eyes"

Here, "lifted up his eyes" is an idiom that means to look upward. See how you translated a similar phrase in [4:35](#).

See: Idiom

John 11:41 (#2)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 11:42 (#1)

"the crowd that is standing around"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 11:44 (#1)

"his feet and hands having been bound with cloths, and his face having been bound with a cloth"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone having bound his feet and hands with cloths, and someone having bound his face with a cloth"

See: Active or Passive

John 11:44 (#2)

"his feet and hands having been bound with cloths, and his face having been bound with a cloth"

Wrapping a dead body in strips of **cloth** was the burial custom in this culture. See the discussion of this in the General Notes for this chapter. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "his feet and hands having been bound with burial cloths, and his face having been wrapped with a burial cloth" or "his feet, hands, and face having been wrapped in clothes for burial"

See: Translate Unknowns

John 11:44 (#3)

"says"

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

See: Predictive Past

John 11:45 (#1)

""

General Information:\n\n[11:45–54] explain what happened after Jesus raised Lazarus from the dead.

John 11:45 (#2)

"the Jews"

See how you translated this phrase in [11:19](#).

John 11:47 (#1)

"the Sanhedrin"

The **Sanhedrin** is the name of the highest ruling council of the Jews. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "the Sanhedrin, their ruling council"

See: Assumed Knowledge and Implicit Information

John 11:47 (#2)

"the Sanhedrin"

Sanhedrin is the name of a governing body.

See: How to Translate Names

John 11:47 (#3)

"What will we do"

It is implied here that the council members are talking about Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "What are we going to do about Jesus"

See: Assumed Knowledge and Implicit Information

John 11:47 (#4)

"this man"

Here, the Jewish leaders say **this man** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 11:47 (#5)

"signs"

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

John 11:48 (#1)

"all will believe in him"

The Jewish leaders were afraid that the people would try to make Jesus their king and rebel against the Roman government. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "everyone will believe in him, make him king, and revolt against the Roman government"

See: Assumed Knowledge and Implicit Information

John 11:48 (#2)

"the Romans will come"

The Jewish leaders use **the Romans** to refer to the Roman army. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Roman soldiers will come"

See: Synecdoche

John 11:48 (#3)

"and will take away both our place"

Here, **place** could mean: (1) the Jewish temple, as in the UST. (2) the city of Jerusalem. Alternate translation: "and will take away both our city, Jerusalem"

See: Assumed Knowledge and Implicit Information

John 11:48 (#4)

"nation"

Here, **nation** refers to all of the Jewish people. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Jewish nation" or "the people of our nation"

See: Assumed Knowledge and Implicit Information

John 11:49 (#1)

"one certain man among them, Caiaphas"

This phrase introduces **Caiaphas** as a new character in the story. Use the natural form in your language for introducing a new character. Alternate translation: "there was a man among them named Caiaphas"

See: Introduction of New and Old Participants

John 11:49 (#2)

"You do not know anything"

Here, **Caiaphas** uses an exaggeration in order to insult his hearers. If this would confuse your readers, you could use an equivalent expression from your language that shows contempt. Alternate translation: "You do not understand what is happening" or "You speak as though you know nothing"

See: Hyperbole

John 11:50 (#1)

"and the whole nation would not perish"

Caiaphas implies that the Roman army would kill all of the people of the Jewish **nation** if Jesus is allowed to live and cause a rebellion. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "and the Romans would not kill all the people of our nation"

See: Assumed Knowledge and Implicit Information

John 11:50 (#2)

"and the whole nation would not perish"

Here, **nation** refers to all of the Jewish people. See how you translated this word in the previous verse. Alternate translation: "and all the people of our nation would not perish"

See: Synecdoche

John 11:51 (#1)

"from himself"

Here, **from himself** could mean: (1) Caiaphas was speaking something he had thought of himself. Alternate translation: "on his own initiative" (2) Caiaphas was speaking from his own authority, which is how the phrase is used in [5:19](#). Alternate translation: "on his own authority"

See: Assumed Knowledge and Implicit Information

John 11:51 (#2)

"but being high priest that year"

This clause indicates the reason why Caiaphas **prophesied** a true prophecy from God. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "because he was high priest that year"

See: Connect — Reason-and-Result Relationship

John 11:51 (#3)

"to die for the nation"

See how you translated **nation** in the previous verse.

See: Synecdoche

John 11:51-52 (#1)

""

General Information:\n\nIn [11:51-52](#) John interrupts the story to explain that Caiaphas was prophesying even though he did not realize it at the time. Use the natural form in your language for expressing background information.

See: Background Information

John 11:52 (#1)

"the nation"

See how you translated **nation** in the previous verse.

See: Synecdoche

John 11:52 (#2)**"the children of God"**

Here John uses the word **children** to express the relationship between God and those who trust Jesus for salvation. That relationship is like the relationship between **children** and their father. See the discussion of this phrase in the General Notes to chapter 1. Since this is an important metaphor in the Bible, you should keep it in your translation. However, you can use a simile if it might confuse your readers. Alternate translation: "those who are like God's children"

See: Metaphor

John 11:52 (#3)**"so that also the children of God having been scattered would be gathered together into one"**

If your language does not use the passive voice, you could express the ideas of these two passive phrases in active forms or in another way that is natural in your language. You may need to change the sentence structure in order to do this. Alternate translation: "so that also Jesus would gather together into one the children of God whom God had scattered"

See: Active or Passive

John 11:52 (#4)**"would be gathered together into one"**

Here, John is leaving out a word that some languages would need in order for the sentence to be complete. The word **people** is implied by the context. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "would be gathered into one people"

See: Ellipsis

John 11:53 (#1)**"Therefore"**

John is telling his readers what the Jewish leaders did as a result of what Caiaphas said in [11:49–50](#). If

it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "Consequently"

See: Connect — Reason-and-Result Relationship

John 11:53 (#2)**"they plotted"**

The word translated **plotted** could mean: (1) the Jewish leaders made plans together for how to kill Jesus. Alternate translation: "they schemed" (2) the Jewish leaders were determined to kill Jesus. Alternate translation: "they resolved"

John 11:54 (#1)**"walked openly among the Jews"**

Here, the **Jews** does not refer to the Jewish people in general. It could refer to: (1) the Jewish leaders. Alternate translation: "among the Jewish authorities" (2) the people living in Judea. Alternate translation: "among the Judeans"

See: Synecdoche

John 11:54 (#2)**"walked openly among the Jews"**

Here John uses **walked openly** to mean "walked around where everyone could see him." If this might confuse your readers, you could express the meaning plainly. Alternate translation: "walked around where all the Jews could see him"

See: Metaphor

John 11:54 (#3)**"the country"**

Here, **country** could refer to: (1) an area of land. Alternate translation: "the area" or "the district" (2) the rural area outside cities where fewer people live. Alternate translation: "the countryside" or "the rural area"

John 11:54 (#4)

"There he stayed with the disciples"

Jesus and his disciples **stayed** in Ephraim for a short period of time. If your language requires a length of time for **stayed**, you can use a general expression. Alternate translation: "There he stayed with the disciples for a time"

See: Assumed Knowledge and Implicit Information

John 11:55 (#1)

"went up to Jerusalem"

The phrase **went up** is used here because Jerusalem is at a higher elevation than the surrounding areas. See how you translated **went up** in [7:10](#).

John 11:55 (#2)

"the country"

Here, **country** could refer to: (1) an area of land. Alternate translation: "the area" or "the district" (2) the rural area outside cities where fewer people live. Alternate translation: "the countryside" or "the rural area"

John 11:56 (#1)

"they were looking for Jesus"

Here, **they** refers to the Jewish people who had traveled to Jerusalem before the Passover celebration, as described in the previous verse. If this use of **they** might be confusing in your language, you could express the meaning explicitly. Alternate translation: "the Jewish people who came to Jerusalem before the Passover celebration were looking for Jesus"

See: Pronouns — When to Use Them

John 11:56 (#2)

"in the temple"

The people were standing in the courtyard of **the temple**. See how you translated **temple** in [8:14](#).

See: Synecdoche

John 11:56 (#3)

"What does it seem to you"

This is an idiom used to ask for someone's opinion. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "What is your opinion"

See: Idiom

John 11:56 (#4)

"That he may certainly not come to the festival"

The people are using a rhetorical question here to emphasize that they do not think Jesus will **come** to the **Passover** festival. The speakers here were wondering if Jesus would come to the festival since the Jewish leaders wanted to kill him. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "He will certainly not come to the festival!"

See: Rhetorical Question

John 11:56 (#5)

"That he may certainly not come to the festival"

The people are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "Does it seem to you that he will come to the festival?"

See: Ellipsis

John 11:56–57 (#1)

""

General Information:\n\nThe event in [11:57](#) occurs before the event in this verse. If this order might confuse your readers, you can combine these verses and put the text of [11:57](#) before the text of this verse.

See: Order of Events

John 11:57 (#1)**"Now the chief priests"**

This event occurs before that of the previous verse. If this order might confuse your readers, you can combine these verses and put the text of this verse before the text of [11:56](#). Another option would be to clearly state that this verse refers to an earlier event. Alternate translation: "Earlier, the chief priests"

See: Order of Events

John 12:1 (#1)**"Then, six days before the Passover"**

John uses this phrase to mark the beginning of a new event. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later, six days before the Passover"

See: Introduction of a New Event

John 12:1 (#2)**"had raised from the dead"**

Here, **raised** is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "had caused to live again"

See: Idiom

John 12:2 (#1)**"the ones reclining to eat"**

At a relaxed meal such as this one, it was the custom in this culture for host and guests to eat while lying down comfortably around a table that was close to the ground. You could translate this by using the expression in your language for the customary posture at a meal. Alternate translation: "those sitting down at the table to eat"

See: Translate Unknowns

John 12:3 (#1)**"a litra of perfumed oil"**

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **litra** is about one third of a kilogram or three quarters of a pound. If your language does not measure liquids by weight, you may refer to its volume equivalent, which would be about half a liter. You might also refer to the container that could hold that amount. Alternate translation: "about half a liter of perfume" or "a one-half liter bottle of perfume"

See: Biblical Weight

John 12:3 (#2)**"of perfumed oil"**

Here, **perfumed oil** refers to a liquid made from the oils of pleasant-smelling plants and flowers. This **oil** was put on a person's skin or hair in order for that person to smell pleasant. If your readers would not be familiar with this **oil**, you could use a general expression. Alternate translation: "of scented liquid"

See: Translate Unknowns

John 12:3 (#3)**"of perfumed oil of very precious pure nard"**

John is using **of** to describe **perfumed oil** that is made from **very precious pure nard**. If this use of the possessive **of** would be confusing in your language, you could use a different expression. Alternate translation: "of perfumed oil made from very precious pure nard"

See: Possession

John 12:3 (#4)**"of very precious pure nard"**

The **perfumed oil** was made from the **oil** of a **nard** plant, which is sometimes called "spikenard." The **oil** is extracted from the roots of this plant. If your readers would not be familiar with **nard** plants, you could use a general expression. Alternate translation: "of very precious scented plants"

See: Translate Unknowns

John 12:3 (#5)

"Now the house was filled with the fragrance of the perfumed oil"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Now the fragrance of the perfumed oil filled the house"

See: Active or Passive

John 12:4 (#1)

"says"

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

See: Predictive Past

John 12:5 (#1)

"For what reason was this perfumed oil not sold for 300 denarii and given to the poor"

Judas is using a rhetorical question here to emphasize that he thought the **perfumed oil** should not be poured on Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: "This perfume could have been sold for 300 denarii and given to the poor!"

See: Rhetorical Question

John 12:5 (#2)

"for 300 denarii"

The word **denarii** is the plural form of "denarius." It was a denomination of money in the Roman Empire that was equivalent to one day's wages. Alternate translation: "for 300 days' wages"

See: Biblical Money

John 12:5 (#3)

"to the poor"

Judas is using the adjective **poor** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

John 12:6 (#1)

""

In this verse John interrupts the story to explain why Judas made the statement in the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 12:6 (#2)

"he said this, not because it was a concern to him about the poor, but because he was a thief"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "he said this because he was a thief, not because it was a concern to him about the poor"

See: Information Structure

John 12:6 (#3)

"the poor"

See how you translated **the poor** in the previous verse.

See: Nominal Adjectives

John 12:6 (#4)

"but because he was a thief"

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but he said this because he was a thief"

See: Ellipsis

John 12:6 (#5)

"the things being put in it"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "what people gave him to put in it"

See: Active or Passive

John 12:7 (#1)

"Leave her alone so that she might have kept it for the day of my burial"

This could mean: (1) Jesus is stating the purpose for which Mary did not sell the perfume. In this case he would be leaving out some of the words that a sentence would need in many languages to be complete. This translation would require supplying those words from Judas' objection in [12:5](#) and making a new sentence. Alternate translation: "Leave her alone. She did not sell this perfumed oil so that she might keep it for the day of my burial" (2) Jesus is giving the purpose for his command in the previous clause. In this case he would be implying that there was some leftover perfumed oil which Mary could later put on his dead body. Alternate translation: "Leave her alone so that she might keep it for the day of my burial"

See: Ellipsis

John 12:7 (#2)

"Leave her alone so that she might have kept it for the day of my burial"

If Jesus is stating the reason why Mary had the perfume, then Jesus is implying that Mary's actions can be understood as anticipating his death and **burial**. If it would be helpful to your readers, you could state this explicitly. You may need to add a new sentence. Alternate translation: "Leave her alone. She did not sell this perfumed oil so that she might keep it to prepare my body for burial, as she had just done"

See: Assumed Knowledge and Implicit Information

John 12:8 (#1)

"For you always have the poor with you, but you do not always have me"

Jesus' statement in this verse implies that Mary acted properly by pouring the expensive perfume on him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "She acted appropriately, because you always have the poor with you, but you do not always have me"

See: Assumed Knowledge and Implicit Information

John 12:8 (#2)

"you always have the poor with you"

Jesus implies that there will always be opportunities to help **the poor**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "you always have the poor with you that you can help"

See: Assumed Knowledge and Implicit Information

John 12:8 (#3)

"the poor"

See how you translated **the poor** in the [12:6](#).

See: Nominal Adjectives

John 12:8 (#4)

"you" - "have" - "with you," - "you do" - "have"

In this verse every occurrence of **you** is plural and refers to the disciples and those who were with Jesus at the dinner.

See: Forms of You

John 12:8 (#5)

"but you do not always have me"

Jesus implies that he will not always be with them, because he will die. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "but I will not always be here with you"

See: Assumed Knowledge and Implicit Information

John 12:9 (#1)

"Then"

Then is used here to mark a break in the main storyline. This break continues until the end of [12:11](#). In this verse John gives background information about a new group of people that has come to Bethany. Use the natural form in your language for expressing background information.

See: Background Information

John 12:9 (#2)

"a large crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 12:9 (#3)

"the Jews"

Here, **the Jews** refers to people from Judea. See the General Notes for this chapter. Alternate translation: "the Judeans"

See: Synecdoche

John 12:9 (#4)

"he is"

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

See: Predictive Past

John 12:9 (#5)

"he had raised from the dead"

See how you translated this phrase in [12:1](#).

See: Idiom

John 12:10 (#1)

"plotted"

See how you translated **plotted** in [11:53](#).

John 12:10 (#2)

"they might also put Lazarus to death"

Here, **also** implies that **the chief priests** want to kill **Lazarus** in addition to Jesus, whom they have already plotted to kill in [11:53](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: "they might put Lazarus to death in addition to Jesus"

See: Assumed Knowledge and Implicit Information

John 12:11 (#1)

"because of him"

This phrase implies that the fact that Lazarus was alive after he had been dead caused many **Jews** to believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because Lazarus was alive after having died"

See: Assumed Knowledge and Implicit Information

John 12:11 (#2)

"of the Jews"

See how you translated this phrase in [12:9](#).

John 12:11 (#3)

"went away"

Here, John uses **went away** to refer to the fact that **many of the Jews** stopped believing the teachings of the Jewish religious authorities and starting trusting Jesus instead. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "stopped listening to them"

See: Assumed Knowledge and Implicit Information

John 12:12 (#1)

""

General Information:\n\nJesus enters Jerusalem and the people honor him as a king of Israel.

John 12:12 (#2)

"On the next day"

John uses this phrase to mark the beginning of a new event. Use the natural form in your language for introducing a new event. Alternate translation: "On the day after that happened,"

See: Introduction of a New Event

John 12:12 (#3)

"the great crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 12:12 (#4)

"the festival"

Here, **festival** refers to the Jewish Passover festival. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Passover festival"

See: Assumed Knowledge and Implicit Information

John 12:13 (#1)

"the branches of the palm trees"

In that culture a **palm tree** branch was a symbol that represented the nation of Israel. Here, the people were waving these **branches** to express their belief that Jesus was the Messiah who would free Israel from Roman rule. If it would be helpful in your language, you could express this use of **the branches of the palm trees** by stating the meaning explicitly. Alternate translation: "the branches of the palm trees, which represented their hope to be freed from Roman rule"

See: Assumed Knowledge and Implicit Information

John 12:13 (#2)

"cried out"

This phrase introduces a quotation from the Old Testament book of Psalms ([Psalm 118:25–26](#)) which occurs next in the verse. The Jews recite Psalm 118 at the Passover festival to express their hope that the Messiah would come.

See: Quotations and Quote Margins

John 12:13 (#3)

"Hosanna! Blessed {is} the one coming in the name of the Lord, even the King of Israel"

This sentence is a quotation from [Psalm 118:25–26](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 12:13 (#4)

"Hosanna"

Hosanna is the Greek pronunciation of an expression in the Hebrew language that means "Please save!" It is a quotation from part of [118:25](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Save us now!"

See: Assumed Knowledge and Implicit Information

John 12:13 (#5)

"in the name of the Lord"

Here, **name** refers to a person's power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "with the Lord's authority" or "as God's representative"

See: Metonymy

John 12:14 (#1)

""

In [12:14-16](#) John interrupts the story to give background information about how Jesus fulfilled an Old Testament prophecy about the Messiah riding on a **donkey**. Use the natural form in your language for expressing background information.

See: Background Information

John 12:14 (#2)

"Jesus, having found a young donkey, sat on it"

John implies that Jesus will ride the **donkey** into Jerusalem. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Jesus, having found a young donkey, sat on it, riding it into the city"

See: Assumed Knowledge and Implicit Information

John 12:14 (#3)

"just as it is written"

This phrase introduces a combination of parts of various quotations from the Old Testament which occur in the next verse. If it would be helpful in your language, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "just as the prophets wrote in the Old Testament" or "as it had been written in the scriptures"

See: Quotations and Quote Margins

John 12:14 (#4)

"just as it is written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "as prophets wrote in the Scripture"

See: Active or Passive

John 12:15 (#1)

This verse is a combination of parts of various quotations from the Old Testament. It may be helpful to your readers to indicate this by setting

off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 12:15 (#2)

"daughter of Zion"

Here, **daughter of Zion** is used to refer to the people who lived in Jerusalem. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you people of Jerusalem"

See: Metonymy

John 12:15 (#3)

"a colt of a donkey"

A **colt** is a young male **donkey**.

John 12:16 (#1)

"these things" - "these things" - "these things"

In this verse, **these things** refers to the words of the Old Testament prophecies that were quoted in the previous verse, which were fulfilled in the events described in [12:13-14](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: "these words from the scriptures"

See: Assumed Knowledge and Implicit Information

John 12:16 (#2)

"when Jesus was glorified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, John implies that God did it. Alternate translation: "when God glorified Jesus"

See: Active or Passive

John 12:16 (#3)

"was glorified"

Here, **glorified** could refer to: (1) when Jesus became alive again after he was killed. Alternate translation: "when Jesus came back to life" (2) when Jesus returned to heaven. Alternate translation: "when Jesus went back to heaven" (3) both Jesus' resurrection and return to heaven. Alternate translation: "when Jesus came back to life and went back to heaven"

See: Assumed Knowledge and Implicit Information

John 12:16 (#4)

"these things had been written about him"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the prophets have written these things about him"

See: Active or Passive

John 12:17 (#1)

"the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 12:17 (#2)

"testified the crowd being with him"

Here, **the crowd** refers to the group of Jews who had seen Jesus raise Lazarus from the dead at Bethany in Chapter 11. This is a different **crowd** than the crowd mentioned in the next verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "one crowd testified that they had been with him"

See: Assumed Knowledge and Implicit Information

John 12:17 (#3)

"raised him up from the dead"

See how you translated this phrase in [12:1](#).

John 12:18 (#1)

"the crowd"

Here, **the crowd** refers to a group of people who were coming out of Jerusalem to see Jesus as he came. This is a different **crowd** than the crowd mentioned in the previous verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "a second crowd"

See: Assumed Knowledge and Implicit Information

John 12:18 (#2)

""

This phrase refers to Jesus raising Lazarus from the dead, an event that was mentioned in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "this sign, bringing a dead man back to life"

See: Assumed Knowledge and Implicit Information

John 12:18 (#3)

"sign"

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

John 12:19 (#1)

"You see that you are accomplishing nothing"

The Pharisees imply here that it might be impossible to stop Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "It seems like we can do nothing to stop him"

See: Assumed Knowledge and Implicit Information

John 12:19 (#2)

"Behold, the world has gone after him"

The Pharisees use **the world** as an exaggeration to express their shock that so many people have come out to follow Jesus. If this would confuse your readers, you could use an equivalent expression from your language that shows shock. Alternate translation: "Behold, it seems like everyone has gone after him"

See: Hyperbole

John 12:19 (#3)

"the world"

Here, **world** refers to the people who lived in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "every person in the world"

See: Metonymy

John 12:19 (#4)

"has gone after him"

Here, **gone after** means to follow Jesus and become his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "has become his disciple"

See: Assumed Knowledge and Implicit Information

John 12:20 (#1)

"Now certain Greeks"

This phrase marks the introduction of **certain Greeks** as new characters in the story. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

John 12:20 (#2)

"Greeks"

Here, the term **Greeks** refers to non-Jewish people who lived in the Roman Empire. It does not refer only to people from the country of Greece or to people who speak the Greek language. (See: Greek) If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Gentiles" or "non-Jews"

See: Assumed Knowledge and Implicit Information

John 12:20 (#3)

"the ones going up"

The phrase **going up** is used specifically for the act of going to Jerusalem, which is a city at a higher elevation than the area around it. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "those going up to Jerusalem"

See: Assumed Knowledge and Implicit Information

John 12:20 (#4)

"so that they might worship at the festival"

John is leaving out a word that some languages would need in order a clause to be complete. If your language requires an object for the verb **worship**, you can supply it from the context. Alternate translation: "to worship God at the festival"

See: Ellipsis

John 12:20 (#5)

"the festival"

This refers to the Jewish Passover **festival**. See how you translated this word in [12:12](#).

John 12:21 (#1)

"Bethsaida"

See how you translated **Bethsaida** in [1:44](#).

See: How to Translate Names

John 12:21 (#2)

"asked him, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "asked him by saying"

See: Quotations and Quote Margins

John 12:21 (#3)**"Sir"**

Speaking to **Philip**, the Greeks called him **Sir** in order to show respect or politeness. (See: Lord)

John 12:21 (#4)**"we want to see Jesus"**

The Greeks are using a statement to make a request. If this is confusing in your language, you can use a more natural form for a request. Alternate translation: "may we see Jesus?" or "could you take us to see Jesus?"

See: Statements — Other Uses

John 12:22 (#1)**"speaks to Andrew"**

Philip tells **Andrew** about the Greeks' request to see **Jesus**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "relates to Andrew what the Greeks had said"

See: Assumed Knowledge and Implicit Information

John 12:22 (#2)**"goes and speaks" - "go and speak"**

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

See: Predictive Past

John 12:22 (#3)**"speak to Jesus"**

Philip and **Andrew** tell **Jesus** about the Greeks' request to see him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "speak to Jesus about what the Greeks had said"

See: Assumed Knowledge and Implicit Information

John 12:23 (#1)**"answers them, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "answered them by saying"

See: Quotations and Quote Margins

John 12:23 (#2)**"The hour has come"**

See the discussion of this in the General Notes to Chapter 4 and see how you translated this phrase in [4:21](#).

See: Metonymy

John 12:23 (#3)**"so that the Son of Man might be glorified"**

Here, Jesus refers to his upcoming death, resurrection, and return to heaven as the time when he would be **glorified**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "so that the Son of Man might be glorified through his death, resurrection, and ascension"

See: Assumed Knowledge and Implicit Information

John 12:23 (#4)**"the Son of Man"**

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

See: First, Second or Third Person

John 12:23 (#5)**"the Son of Man"**

See how you translated **the Son of Man** in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 12:23 (#6)**"so that the Son of Man might be glorified"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: "so that God might glorify the Son of Man"

See: Active or Passive

John 12:24 (#1)**"Truly, truly, I say to you"**

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

See: Doublet

John 12:24 (#2)

"unless a grain of wheat, having fallen into the earth, dies, it remains by itself; but if it would die, it bears much fruit"

Here Jesus uses **a grain of wheat** to refer to himself. He speaks of the death of that **grain** to refer to his death, burial, and resurrection. He also uses **fruit** to refer to those people who will trust in him for salvation after his resurrection. Just as a seed is planted and grows into a plant that will bear **much fruit**, so will many people trust in Jesus after he is killed, buried, and raised back to life. If this would confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "I am like a grain of wheat. Unless that grain of wheat, having fallen into the earth, dies, it remains by itself; but if it would die, it bears much fruit"

See: Metaphor

John 12:25 (#1)**"The one loving his life loses it"**

Here, **the one loving his life** refers to someone who thinks that his own physical life is more important than anything else. If this clause would be confusing in your language, you could express the meaning explicitly. Alternate translation:

"Whoever values his own life more than anything else will still die"

See: Idiom

John 12:25 (#2)

"the one hating his life in this world will keep it for eternal life"

Here, **the one hating his life** refers to someone who values his own physical life less than he values being a disciple of Jesus. The word "hating" here does not refer to having negative feelings about one's life or despising oneself. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "whoever values being my disciple more than he values his own life will keep it for eternal life"

See: Idiom

John 12:25 (#3)**"for eternal life"**

The phrase **eternal life** states the result of what precedes it. The **one hating his life** will **keep** that life, which will result in **eternal life**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "and also gain eternal life"

See: Connect — Reason-and-Result Relationship

John 12:26 (#1)**"let him follow me"**

In this context, to **follow** someone means to become that person's disciple. See how you translated a similar phrase in [1:43](#). Alternate translation: "let him follow me as my disciple"

See: Idiom

John 12:26 (#2)**"where I am, there will my servant also be"**

Here, Jesus implies that those who serve him will be with him in heaven. If it would be helpful to your readers, you could state this explicitly. Alternate

translation: "when I am in heaven, my servant will also be there with me"

See: Assumed Knowledge and Implicit Information

John 12:26 (#3)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 12:27 (#1)

"what might I say? 'Father, save me from this hour"

Here Jesus uses a rhetorical question to emphasize what he will not do. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and let himself be killed. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I will not say, 'Father, save me from this hour!'"

See: Rhetorical Question

John 12:27 (#2)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 12:27 (#3)

"this hour?" - "this hour"

In this verse **this hour** refers to the time when Jesus would suffer and die on the cross. See how you translated **hour** in [12:23](#).

See: Metonymy

John 12:27 (#4)

"because of this"

Here, **this reason** refers to Jesus' suffering and death on the cross. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "in order to suffer and die," or

See: Assumed Knowledge and Implicit Information

John 12:28 (#1)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 12:28 (#2)

"glorify your name."" - "I have both glorified {it},"" - "I will glorify {it}"

In this verse, **name** and **it** refer to God himself. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "glorify yourself ... I have both glorified myself ... I will glorify myself"

See: Metonymy

John 12:28 (#3)

"a voice came from heaven"

Here John refers to the sound of God's **voice** as if it were an object that **came from heaven**. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "God spoke from heaven"

See: Metaphor

John 12:29 (#1)

"the crowd"

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 12:30 (#1)

"This voice did not come"

Here, Jesus refers to the sound of God's **voice** as if it were an object that came down from heaven (See: [12:28](#)). If this would confuse your readers, you could express the meaning plainly. Alternate translation: "God did not speak this"

See: Metonymy

John 12:31 (#1)

"Now is the judgment of this world"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "Now God will judge this world"

See: Abstract Nouns

John 12:31 (#2)

"of this world"

Here, **this world** is used to refer to all the people in the **world**. See how you translated **world** in [1:29](#).

See: Metonymy

John 12:31 (#3)

"Now will the ruler of this world be thrown out"

Here, **ruler of this world** refers to Satan. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Now Satan will be thrown out"

See: Assumed Knowledge and Implicit Information

John 12:31 (#4)

"Now will the ruler of this world be thrown out"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: "Now God will throw out the ruler of this world"

See: Active or Passive

John 12:32 (#1)

"I am lifted up from the earth"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people lift me up from the earth"

See: Active or Passive

John 12:32 (#2)

"if I am lifted up from the earth"

Here, **lifted up from the earth** could refer to: (1) Jesus' crucifixion only, in which case **earth** would refer to the ground. Alternate translation: "if I am lifted up from the ground on a cross" (2) Jesus' crucifixion and return to heaven, in which case **earth** refers to both the ground and the planet. See the discussion about double meaning in the Part 3 of the Introduction to the Gospel of John. Alternate translation: "if I am lifted up from the earth on a cross and then up to heaven"

See: Assumed Knowledge and Implicit Information

John 12:32 (#3)

"will draw everyone to myself"

See how you translated "draws" in [6:44](#). Alternate translation: "will pull everyone to myself"

John 12:32 (#4)

"will draw everyone to myself"

Here, **everyone** is an exaggeration that Jesus uses to refer to all people groups, both Jews and non-Jews. The context of non-Jewish people coming to see Jesus in [12:20](#) suggests this meaning. This clause does not mean that every individual person will believe in Jesus. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "will draw people from both Jews and non-Jews" or "will draw people, all people, Jews and non-Jews alike"

See: Hyperbole

John 12:33 (#1)

""

General Information:\n\nIn this verse John explains the meaning of what Jesus said in the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 12:34 (#1)**"the crowd"**

See how you translated **crowd** in [5:13](#).

See: Collective Nouns

John 12:34 (#2)**"the law"**

The crowd is using the name of the first part of the Hebrew Scriptures, the law, to represent the entire Hebrew Scriptures in general. See how you translated this use of **the law** in [10:34](#). Alternate translation: "the Scriptures"

See: Synecdoche

John 12:34 (#3)**"it is necessary for the Son of Man to be lifted up"**

Here, the phrase **lifted up** means "crucified." If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "it is necessary for the Son of Man to be crucified"

See: Assumed Knowledge and Implicit Information

John 12:34 (#4)**"the Son of Man" - "Son of Man"**

See how you translated **the Son of Man** in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 12:34 (#5)**"Who is this Son of Man"**

This could mean: (1) they are asking to know the identity of **the Son of Man**. Alternate translation: "What is the identity of this Son of Man?" (2) they are asking to know what Jesus means when he says, 'Son of Man.' Alternate translation: "What kind of Son of Man are you talking about?"

See: Assumed Knowledge and Implicit Information

John 12:35 (#1)**"The light will be with you" - "while you have the light"**

Jesus uses **light** to refer to himself. He is "the Light of the World" who reveals God's truth and goodness the way a **light** reveals a person's surroundings. See how you translated **light** in [8:12](#). Alternate translation: "The one who reveals God's truth and goodness will be with you ... while you have him"

See: Metaphor

John 12:35 (#2)**"The light will be with you" - "while you have the light"**

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate these phrases in the first person. Alternate translation: "I, the light, will be with you ... while you have me"

See: First, Second or Third Person

John 12:35 (#3)**"Walk"**

Jesus uses **Walk** to refer to how a person lives and behaves. He is telling the crowd to live and act according to the example that he has shown them while he has been with them. If this would be confusing in your language, you could express the meaning explicitly. Alternate translation: "Behave righteously"

See: Metaphor

John 12:35 (#4)**"so that darkness might not overtake you"**

Jesus uses **darkness** as though it were a person who could **overtake** someone. If this might be confusing for your readers, you could express this meaning plainly or with a simile. Alternate translation: "so that you do not act sinfully, as if the darkness of sin had taken control of you"

See: Personification

John 12:35 (#5)**"darkness"**

Here Jesus uses **darkness** to refer to what is false and evil. See how you translated this term in [1:5](#).

See: Metaphor

John 12:35 (#6)**"the one walking in the darkness"**

Jesus uses this phrase to refer to a person who lives a sinful life and behaves sinfully. If this would confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "the one who lives sinfully" or "the one who does not behave righteously"

See: Metaphor

John 12:36 (#1)**"the light," - "in the light"**

Both occurrences of **the light** here refer to Jesus. See how you translated **light** in the previous verse.

See: Metaphor

John 12:36 (#2)**"sons of light"**

Here, **sons of light** is an idiom that refers to people who live according to God's truth and goodness, which Jesus has revealed to them. Here, **sons** does not refer specifically to male children and **light** does not refer to Jesus. If this expression would be confusing in your language, you could express the

meaning plainly or use a simile. Alternate translation: "people who share in God's truth and goodness"

See: Idiom

John 12:37 (#1)**"signs"**

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

John 12:37-43 (#1)

""

General Information:\n\nIn [12:37-43](#) John interrupts the main storyline in order to explain how the Jewish people had fulfilled prophecies that had been spoken by the prophet Isaiah. Use the natural form in your language for expressing background information for these verses.

See: Background Information

John 12:38 (#1)**"so that the word of Isaiah the prophet might be fulfilled"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in order to fulfill the word of Isaiah the prophet"

See: Active or Passive

John 12:38 (#2)**"the word of Isaiah the prophet"**

Here, **word** refers to the specific prophecy written down by Isaiah that is quoted in the second half of this verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "this prophecy of Isaiah the prophet"

See: Metonymy

John 12:38 (#3)**"in which he said"**

This phrase introduces a quotation that occurs in the rest of this verse. The quotation is from the Old Testament book written by Isaiah the prophet ([Isaiah 53:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "which Isaiah said in the Old Testament"

See: Quotations and Quote Margins

John 12:38 (#4)**""Lord, who has believed our report,"**

This sentence is a quotation from [Isaiah 53:1](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 12:38 (#5)**""Lord, who has believed our report,"**

This quotation from [Isaiah 53:1](#) contains two rhetorical questions to express the prophet's dismay that the people do not believe his **report**. If you would not use rhetorical questions for this purpose in your language, you could translate his words as two statements or exclamations and communicate the emphasis in another way. Alternate translation: "Lord, no one has believed our message! It seems like the arm of the Lord has been revealed to no one!"

See: Rhetorical Question

John 12:38 (#6)**"to whom has the arm of the Lord been revealed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to whom has the Lord revealed his arm"

See: Active or Passive

John 12:38 (#7)**"the arm of the Lord"**

Here, John quotes **Isaiah** using **arm** to refer to the Lord's power. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the Lord's power"

See: Metaphor

John 12:39 (#1)**"this"**

Here, **this** refers to the reason for the Jews' unbelief. That reason is given in the quotation from **Isaiah** provided in the next verse. It does not refer back to the quotation from **Isaiah** in the previous verse.

John 12:39 (#2)**"for Isaiah had again said"**

This phrase introduces a quotation from the Old Testament book written by **Isaiah** the prophet ([Isaiah 6:10](#)) which occurs in the next verse. If it would be helpful in your language, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "for Isaiah had again said in the Old Testament" or "for according to Isaiah"

See: Quotations and Quote Margins

John 12:40 (#1)**""He has blinded their eyes, and he has hardened their heart;"**

This verse is a quotation from [Isaiah 6:10](#). It is a prophecy that God told Isaiah to speak against the Jewish people because they kept rejecting God. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 12:40 (#2)**"He has blinded their eyes"**

Here John quotes Isaiah using **blinded their eyes** to refer to causing people to not be able to understand what they see. Although the Jews saw Jesus' many miracles, most of them did not understand that those miracles proved that Jesus was sent by God. If this use of **blinded** and **eyes** would confuse your readers, you could state the meaning plainly or use a simile. Alternate translation: "He has caused them to not be able to understand" or "He has made them like those who are blind"

See: Metaphor

John 12:40 (#3)**"he has hardened their heart"**

John quotes Isaiah using the phrase **hardened their heart** to refer to causing the Jewish people to become stubborn. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he has made them stubborn"

See: Metaphor

John 12:40 (#4)**"their heart;"**

Both occurrences of the singular noun **heart** in this verse refer to all of the hearts of the people as a group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "their hearts ... with their hearts"

See: Collective Nouns

John 12:40 (#5)**"they might not see with their eyes"**

John quotes Isaiah using the phrase **see with their eyes** here to refer to people understanding something that they **see**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "they might not see and perceive"

See: Metaphor

John 12:40 (#6)**"might understand with their heart"**

John quotes Isaiah using the phrase **understand with their heart** to refer to the Jewish people truly understanding something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "might fully understand" or "might understand deep within themselves"

See: Metaphor

John 12:40 (#7)**"and might turn"**

John quotes Isaiah using **turn** to mean "repent," which means to stop sinning and start obeying the Lord. If this might confuse your readers, you could state the meaning plainly. Alternate translation: "and they would repent" or "and they would stop sinning and obey God"

See: Metaphor

John 12:40 (#8)**"and I will heal them"**

John quotes Isaiah using **heal** to refer to forgiving people of their sins. It does not refer to physical healing. If this might confuse your readers, you could state the meaning plainly. Alternate translation: "and I would forgive them"

See: Metaphor

John 12:41 (#1)**"his glory"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "how glorious he is"

See: Abstract Nouns

John 12:42 (#1)**"the rulers"**

Here, **rulers** refers to the Jewish religious leadership, specifically the Jewish council called the Sanhedrin, which made decisions about Jewish law. (See: Council) See how you translated **rulers** in [3:1](#). Alternate translation: "the members of the Jewish ruling council"

See: Assumed Knowledge and Implicit Information

John 12:42 (#2)**"so that they would not be put out of the synagogue"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that the Pharisees would not ban them from the synagogue"

See: Active or Passive

John 12:42 (#3)**"they would not be put out of the synagogue"**

John uses **put out of the synagogue** to refer to no longer being allowed to go into the synagogue and no longer belonging to the group of people who attended services at the synagogue. When people were put out of the synagogue, they were shunned by their local community. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "they would not be allowed to enter the synagogue" or "they would no longer belong to the synagogue community"

See: Metaphor

John 12:43 (#1)**"they loved the glory of men more than the glory of God"**

Here, **loved** refers to preferring one thing over something else. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "they preferred the glory of men more than the glory of God"

See: Assumed Knowledge and Implicit Information

John 12:43 (#2)**"the glory of men"**

John is using **of** to describe **glory** that is given by **men**. If this is not clear in your language, you could use a different expression. Alternate translation: "the glory that is given by men"

See: Possession

John 12:43 (#3)**"the glory of men"**

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

See: When Masculine Words Include Women

John 12:43 (#4)**"the glory of God"**

John is using **of** to describe **glory** that is given by **God**. If this is not clear in your language, you could use a different expression. Alternate translation: "the glory that is given by God"

See: Possession

John 12:44 (#1)**"Now"**

Now here introduces a new event that happened at some time after the events in [12:20–36](#). The story does not say how long after the previous events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "At another time"

See: Introduction of a New Event

John 12:44 (#2)**"Jesus cried out and said"**

John uses **cried out** to imply that Jesus was speaking loudly to a crowd of people. If it would be

helpful to your readers, you could state this explicitly. Alternate translation: "Jesus cried out and said to a crowd"

See: Assumed Knowledge and Implicit Information

John 12:44 (#3)

"the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

and also see the discussion of **light** and **darkness** in the General Notes for Chapter 1. Alternate translation: "might not remain in sin and evil"

See: Metaphor

John 12:47 (#1)

"my words"

Here, **words** refers to the message or teachings of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "my message" or "what I say"

See: Metonymy

John 12:45 (#1)

"the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

John 12:47 (#2)

"but does not keep {them}"

Here, **keep** means to obey. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "but does not obey them"

See: Assumed Knowledge and Implicit Information

John 12:46 (#1)

"I have come {as} a light to the world"

Here Jesus uses **light** to refer to himself. See how you translated **light** in [8:12](#). Alternate translation: "I have come as the one who reveals God's truth and goodness to the world"

See: Metaphor

John 12:47 (#3)

"I do not judge him;" - "so that I might judge the world"

In this verse, the word **judge** implies condemnation. Jesus did not come to condemn people to be eternally punished in hell. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "I do not condemn him ... so that I might condemn the world"

See: Assumed Knowledge and Implicit Information

John 12:46 (#2)

"to the world"

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the people living in the world"

See: Metonymy

John 12:47 (#4)

"the world," - "the world"

See how you translated **the world** in the previous verse.

See: Metonymy

John 12:46 (#3)

"might not remain in the darkness"

Here Jesus uses **darkness** to refer to what is false and evil. See how you translated **darkness** in [12:35](#)

John 12:48 (#1)**"my words"**

See how you translated **my words** in the previous verse.

John 12:48 (#2)**"one judging" - "will judge"**

See how you translated this **judge** in the previous verse.

John 12:48 (#3)**"one judging him. The word which I have spoken, this will judge him"**

Jesus refers to his **word** as though it were a person who could judge someone. He means that his teachings will be used as the criterion by which God will judge those who have rejected Jesus. If this might be confusing to your readers, you could express this meaning plainly. Alternate translation: "one by which he will be judged. The word which I have spoken, this will be the standard by which you will be judged"

See: Personification

John 12:48 (#4)**"on the last day"**

See how you translated this phrase in [6:39](#).

See: Assumed Knowledge and Implicit Information

John 12:49 (#1)**"from myself"**

Here, **from** is used to indicate the source of what Jesus spoke. See how you translated this phrase in [7:17](#). Alternate translation: "by my own authority"

See: Assumed Knowledge and Implicit Information

John 12:49 (#2)**"the Father"**

Father is an important title for God.

See: Translating Son and Father

John 12:49 (#3)**"what I should say and what I should speak"**

Here, **what I should speak** could refer to: (1) the manner in which Jesus **should speak**. Alternate translation: "what I should say and the manner in which I should say it" (2) the same meaning as **what I should say**, in which case the two phrases would be a doublet used for emphasis and could be combined into one clause. Alternate translation: "exactly what I should say"

See: Doublet

John 12:50 (#1)**"I know that his command"**

Here, **his command** refers to the teachings that God commanded Jesus to speak, as mentioned in the previous verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "I know that what he commanded me to speak"

See: Assumed Knowledge and Implicit Information

John 12:50 (#2)**"his command is eternal life"**

This phrase means that what God commanded Jesus to say gives **eternal life** to those who believe it. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "his command gives eternal life"

See: Assumed Knowledge and Implicit Information

John 13:1 (#1)**"his hour had come"**

Here, the word **hour** is used to refer to the time God had planned for Jesus to be arrested and killed. See how you translated this word in [7:30](#). Alternate translation: "the right time to arrest him had come"

See: Metonymy

John 13:1 (#2)**"Father"****Father** is an important title for God.

See: Translating Son and Father

John 13:1 (#3)**"his own in the world"**

This phrase refers to Jesus' disciples. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "his own disciples who were with him in the world"

See: Assumed Knowledge and Implicit Information

John 13:1 (#4)**"he loved them to the end"**

Here, **to the end** could mean: (1) **to the end** of Jesus' life. If you use this meaning, make sure that you do not translate this phrase in a way that could imply that Jesus did not continue to love them after his death. Alternate translation: "he loved them to the time of his death" (2) utterly or completely. Alternate translation: "he loved them to the uttermost"

See: Idiom

John 13:1-4 (#1)

""

General Information:\n\nIt is not yet **Passover**, and **Jesus** is with his disciples for the evening meal. [13:1-4](#) explain the setting of the story and give background information about Jesus and Judas. Use the natural form in your language for expressing background information.

See: Background Information

John 13:2 (#1)**"the devil having already put into the heart of Judas, {son} of Simon Iscariot, so that he might betray him"**

Here, **put into the heart** is an idiom that means to cause someone to think about something. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

See: Idiom

John 13:2 (#2)**"of Judas, {son} of Simon Iscariot"**See how you translated this phrase in [6:71](#).

See: How to Translate Names

John 13:3 (#1)**"knowing"**

Here, the word **knowing** could mean: (1) the rest of this verse is the reason why Jesus did the result that John describes in the next verse. Alternate translation: "because he knew" (2) this verse provides a contrast between who Jesus is and what he would do in the next verse. Alternate translation: "although he knew"

See: Connect — Reason-and-Result Relationship

John 13:3 (#2)**"Father"****Father** is an important title for God.

See: Translating Son and Father

John 13:3 (#3)**"into his hands"**

Here, John uses **hands** to refer to power and authority. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "into his power"

See: Metonymy

John 13:4 (#1)**"he gets up" - "takes off"**

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

See: Predictive Past

John 13:4 (#2)**"he gets up from supper"**

During Jesus' time, people would often eat meals while lying on their sides on low couches next to the table. Here, **gets up** means that Jesus went from lying on his side on a couch next to the table where he was eating **supper** to standing up. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he gets up from the table where he was eating supper"

See: Assumed Knowledge and Implicit Information

John 13:4 (#3)**"takes off his outer clothing"**

Here, **outer clothing** refers to clothing that is worn over undergarments. It does not refer to a coat that would be worn over a person's regular clothing. Use the term in your language for the regular clothing that people wear on top of their underwear.

John 13:4 (#4)**"having taken a towel"**

Here, **towel** refers to piece of cloth that is long enough to wrap around Jesus' waist and still has enough leftover cloth to wipe the disciples' feet. If it would be helpful in your language, you could state this explicitly. Alternate translation: "having taken a long towel"

See: Assumed Knowledge and Implicit Information

John 13:5 (#1)**"he pours"**

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

See: Predictive Past

John 13:5 (#2)**"that was tied around himself"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that he had tied around himself"

See: Active or Passive

John 13:6 (#1)**"he comes" - "He says"**

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

See: Predictive Past

John 13:6 (#2)**"Lord, do you wash my feet"**

Peter is using a rhetorical question here to show that he does not want Jesus to wash his feet. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Lord, it is not right for you to wash my feet!"

See: Rhetorical Question

John 13:7 (#1)**"after these things"**

Here, **these things** refers to Jesus' crucifixion and resurrection. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "after the events that are about to take place"

See: Assumed Knowledge and Implicit Information

John 13:8 (#1)**"says"**

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

See: Predictive Past

John 13:8 (#2)

"If I do not wash you, you have no share with me"

Jesus uses two negative statements to convince **Peter** to allow him to **wash his feet**. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "I must wash you so that you can have a share with me"

See: Double Negatives

John 13:8 (#3)

"If I do not wash you, you have no share with me"

Here, Jesus' use of **no share with me** could imply: (1) that Peter must let him wash his feet if he wants to receive his **share** of the inheritance that God promised to give his people. Alternate translation: "If I do not wash you, you will not share in God's promised inheritance with me" (2) that Peter must let him wash his feet if he wants to continue being his disciple. Alternate translation: "If I do not wash you, you will no longer be my disciple"

See: Assumed Knowledge and Implicit Information

John 13:9 (#1)**"says"**

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

See: Predictive Past

John 13:9 (#2)**"not only my feet"**

Peter is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "wash not only my feet"

See: Ellipsis

John 13:10 (#1)**"says"**

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

See: Predictive Past

John 13:10 (#2)

"The one that has been washed has no need, except to wash his feet"

In this verse, Jesus uses **washed** to refer to God forgiving a person for their sins. He also uses **feet** to refer to daily sins, because people in Jesus' culture had to wash their **feet** frequently due to wearing sandals while walking on dusty, dirty roads. If this might confuse your readers, you could state their meanings clearly or use similes. Alternate translation: "The one who has received God's forgiveness for their sins, only needs to be forgiven for his daily sins"

See: Metaphor

John 13:10 (#3)**"The one that has been washed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The one who someone has washed"

See: Active or Passive

John 13:10 (#4)

"but he is completely clean, and you are clean"

In this verse, Jesus uses **clean** to refer to someone who has been forgiven for their sins. If this might be confusing in your language, you could state its meaning clearly or use a simile. Alternate translation: "but he has been completely forgiven for his sins, and you have been forgiven"

See: Metaphor

John 13:10 (#5)

"you"

Here Jesus uses the word **you** to refer to all of his disciples, not only Peter. Use a plural form of **you** if your language distinguishes between singular and plural **you**.

See: Forms of 'You' — Singular

John 13:11 (#1)

""

Here John interrupts the story to give the reason why Jesus made his comment in the end of the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 13:11 (#2)

"Not all are clean"

See how you translated **clean** in the previous verse. Alternate translation: "Not all of you have received God's forgiveness"

See: Metaphor

John 13:12 (#1)

"Do you understand what I have done for you"

Jesus is using a question to emphasize the importance of what he is teaching his disciples. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and

communicate the emphasis in another way. Alternate translation: "You need to understand what I have done for you!"

See: Rhetorical Question

John 13:13 (#1)

"You call me 'The Teacher' and 'The Lord'"

Here Jesus implies that his disciples have great respect for him. If it would be helpful to your readers, you could express the meaning explicitly. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

See: Assumed Knowledge and Implicit Information

John 13:14 (#1)

"If I then, the Lord and the Teacher, have washed your feet"

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "If I then, the Lord and the Teacher, have washed your feet, and I have"

See: Connect — Factual Conditions

John 13:15 (#1)

"you also would do just as I did to you"

Jesus is using a statement to give an instruction. Jesus is telling his disciples to follow his example and serve one another. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "you also must do just as I did to you"

See: Statements — Other Uses

John 13:16 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 13:16 (#2)

"a slave is not greater than his master, nor {is} a messenger greater than the one having sent him"

Here, **greater** means to be more important or deserving of more respect than another person. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "a slave is not respected more than his master, nor is a messenger respected more than the one who sent him"

See: Assumed Knowledge and Implicit Information

John 13:16 (#3)

"a slave is not greater than his master, nor {is} a messenger greater than the one having sent him"

These two clauses mean basically the same thing. The repetition is used to emphasize that Jesus' disciples are not more important than him, so they should humbly serve each other. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "none of you are greater than me"

See: Doublet

John 13:16 (#4)

"a slave is not greater than his master"

Jesus uses the words **slave** and **master** to refer to his disciples and himself, respectively. He is telling his disciples that they should humbly serve each other because they are not more important than him, and he has humbly served them. If this might confuse your readers, you could use an equivalent metaphor from your culture. Alternatively, you could express Jesus' meaning plainly. Alternative translation, "you are not greater than me"

See: Metaphor

John 13:16 (#5)

"nor {is} a messenger greater than the one having sent him"

Jesus uses **messenger** and **the one who sent him** to refer to his disciples and himself, respectively. He is telling his disciples that they should humbly serve each other because they are not more important than him, and he has humbly served them. If this might confuse your readers, you could use an equivalent metaphor from your culture. Alternatively, you could express Jesus' meaning plainly. Alternative translation, "and you are not greater than me"

See: Metaphor

John 13:17 (#1)

"If you know these things"

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "If you know these things, which you do,"

See: Connect — Factual Conditions

John 13:17 (#2)

"you are blessed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. See the UST.

See: Active or Passive

John 13:18 (#1)

"I am not speaking about all of you"

Here Jesus is referring back to what he just said in the previous verse. He means that not all of those to whom he is speaking will be blessed for serving each other, because one of them, Judas Iscariot, will betray him. If this clause would confuse your readers, you could express the meaning explicitly.

Alternate translation: "I am not speaking this about all of you" or "I am not saying that God will bless all of you"

See: Assumed Knowledge and Implicit Information

John 13:18 (#2)

"I know whom I have chosen"

Here Jesus states that he knew the character of every person he chose to be his disciple. Therefore, he knew Judas would betray him when he chose him. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "I know exactly the kind of men I have chosen to be my disciples"

See: Assumed Knowledge and Implicit Information

John 13:18 (#3)

"but so that the scripture might be fulfilled"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "but I chose one who will betray me so that the scripture might be fulfilled"

See: Ellipsis

John 13:18 (#4)

"so that the scripture might be fulfilled"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this is in order to fulfill the scripture"

See: Active or Passive

John 13:18 (#5)

"so that the scripture might be fulfilled"

Here Jesus uses **that the scripture might be fulfilled** to introduce a quotation from an Old Testament book ([Psalm 41:9](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an

important text. Alternate translation: "so that what is written in the Psalms might be fulfilled"

See: Quotations and Quote Margins

John 13:18 (#6)

"The one eating bread with me lifted up his heel against me"

This sentence is a quotation from [Psalm 41:9](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 13:18 (#7)

"The one eating bread with me lifted up his heel against me"

The phrase, **The one eating bread with me**, here is an idiom that refers to someone who acts like a friend would act. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "The one who has acted like he is my friend"

See: Idiom

John 13:18 (#8)

"lifted up his heel against me"

Here, **lifted up his heel** is an idiom that refers to someone who has become an enemy. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "has turned against me" or "has become my enemy"

See: Idiom

John 13:19 (#1)

"From this moment I tell you"

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context, as modeled by the UST.

See: Ellipsis

John 13:19 (#2)

"I am"

See how you translated **I am** in [8:24](#), and also see the discussion of this phrase in the General Notes for Chapter 8.

See: Assumed Knowledge and Implicit Information

John 13:20 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 13:20 (#2)

"the one receiving" - "receives" - "receiving" - "receives"

In this verse, **receiving** and **receives** mean to accept or welcome a person into one's presence with friendliness. See how you translated this word in [1:12](#).

See: Doublet

John 13:20 (#3)

"the one having sent me"

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 13:21 (#1)

"was troubled in spirit"

See how you translated a similar phrase in [11:33](#).

See: Assumed Knowledge and Implicit Information

John 13:21 (#2)

"Truly, truly, I say to you"

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

See: Doublet

John 13:23 (#1)

"one of his disciples, whom Jesus loved"

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the discussion in the General Notes for this chapter. If this phrase would be confusing to your readers, you could express the meaning explicitly. Alternate translation: "I, one of his disciples, whom Jesus loved" or "John, one of his disciples, whom Jesus loved"

See: Assumed Knowledge and Implicit Information

John 13:23 (#2)

"reclining to eat"

During Jesus' time, people would often eat meals while lying on their sides on low couches next to a table. If your readers would not be familiar with this meal practice, you could use a general expression for sitting to have a meal. Alternate translation: "seated at the table"

See: Translate Unknowns

John 13:23 (#3)

"against the chest of Jesus"

In Jesus' culture, lying with one's head **against** the side of another person when having a meal was considered to be a sign that the two people had a very close friendship. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "closely beside Jesus as a close friend"

See: Assumed Knowledge and Implicit Information

John 13:24 (#1)**"to this one"**

Here, **this one** refers to John, who calls himself the disciple "whom Jesus loved" in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to the disciple whom Jesus loved" or "to me"

See: Assumed Knowledge and Implicit Information

John 13:25 (#1)**"that one says"**

Here, **that one** refers to John, who calls himself the disciple "whom Jesus loved" in [13:23](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "that disciple whom Jesus loved says" or "I say"

See: Assumed Knowledge and Implicit Information

John 13:25 (#2)**"says"**

[13:28](#) indicates that the disciples did not know why Jesus spoke to Judas in the way he did. This means that they must not have heard the conversation in this verse and the next, because John and Jesus were speaking quietly. If it would be more natural in your language, you could state this explicitly. Alternate translation: "said in a quite voice"

See: Assumed Knowledge and Implicit Information

John 13:25 (#3)**"says"**

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

See: Predictive Past

John 13:26 (#1)**"to Judas, {son} of Simon Iscariot"**

See how you translated this phrase in [6:71](#).

See: How to Translate Names

John 13:27 (#1)**"And after the bread"**

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "And after Judas took the bread"

See: Ellipsis

John 13:27 (#2)**"Satan then entered into him"**

Here, **entered into** is an idiom that means that **Satan** took control of Judas. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Satan then started to command Judas"

See: Idiom

John 13:27 (#3)**"says"**

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

See: Predictive Past

John 13:28 (#1)

""

In [13:28-29](#) John interrupts the main storyline in order to provide background information about the disciples' confusion. Use the natural form in your language for expressing background information.

See: Background Information

John 13:28 (#2)**"of the ones reclining to eat"**

See how you translated **reclining to eat** in [13:23](#).

See: Assumed Knowledge and Implicit Information

John 13:29 (#1)

"says"

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

See: Predictive Past

John 13:29 (#2)

"festival"

Here, **festival** refers to the Jewish Passover festival. See how you translated this word in [12:12](#).

See: Assumed Knowledge and Implicit Information

John 13:29 (#3)

"so that he might give something to the poor"

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: "Give something to the poor"

See: Direct and Indirect Quotations

John 13:30 (#1)

"Now it was night"

In this sentence John provides background information about the time of day when Judas **went out** to betray Jesus. Use the natural form in your language for expressing background information.

See: Background Information

John 13:31 (#1)

"says"

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

See: Predictive Past

John 13:31 (#2)

"Now the Son of Man has been glorified, and God has been glorified in him"

In this verse, Jesus twice uses the past tense **has been glorified** in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. If this is confusing in your language, you could use the future tense. Alternate translation: "Now the Son of Man will be glorified, and God will be glorified in him"

See: Predictive Past

John 13:31 (#3)

"Now the Son of Man has been glorified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "Now God will glorify the Son of Man"

See: Active or Passive

John 13:31 (#4)

"the Son of Man has been glorified"

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man, have been glorified"

See: First, Second or Third Person

John 13:31 (#5)

"the Son of Man"

See how you translated **the Son of Man** in [1:51](#).

See: Assumed Knowledge and Implicit Information

John 13:31 (#6)

"God has been glorified in him"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language.
Alternate translation: "he will glorify God"

See: Active or Passive

John 13:32 (#1)

""

In some Bibles, this verse begins with the clause, "If God has been glorified in him". However, these words are not in most of the oldest ancient manuscripts. Nevertheless, if a translation of the Bible already exists in your region, consider using whichever reading is found in that version. If a translation does not already exist, we recommend that you follow the reading in the ULT text.

See: Textual Variants

John 13:32 (#2)

"him" - "him"

Both occurrences of the pronoun **him** refer to the Son of Man, Jesus. If this use of **him** would confuse your readers, you could express the meaning explicitly. Alternate translation: "the Son of Man ... the Son"

See: Pronouns — When to Use Them

John 13:32 (#3)

"God will glorify him in himself"

The word **himself** here refers to God and is used to emphasize that God is the one who would **glorify** Jesus. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "God himself will glorify him"

See: Reflexive Pronouns

John 13:33 (#1)

"Little children"

Jesus is using the phrase **Little children** to describe the disciples to whom he is speaking. He loves them as if they were his own children. If this might confuse your readers, you could translate this plainly or use a simile. Alternate translation: "You dear disciples who are like children to me"

See: Metaphor

John 13:33 (#2)

"to the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 13:33 (#3)

"and just as I said to the Jews, 'Where I go, you are not able to come.' Now I also say this to you"

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "and just as I said to the Jews, now I also say this to you, 'Where I go, you are not able to come.'"

See: Information Structure

John 13:33 (#4)

"Where I go, you are not able to come"

See how you translated this sentence in [8:21](#).

See: Information Structure

John 13:34 (#1)

"just as I have loved you, so also you would love one another"

Jesus is using a future statement to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "just as I have loved you, so also you must love one another"

See: Statements — Other Uses

John 13:35 (#1)

"everyone"

Here, Jesus uses **everyone** as an exaggeration that refers only to those people who would see how the disciples loved each other. If this might confuse

your readers, you could use an equivalent expression.

See: Hyperbole

John 13:36 (#1)

"says"

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

See: Predictive Past

John 13:37 (#1)

"says"

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

See: Predictive Past

John 13:37 (#2)

"I will lay down my life"

See how you translated a similar phrase in [10:11](#).

See: Euphemism

John 13:38 (#1)

"Will you lay down your life for me?"

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. He knows that Peter is not really willing to **lay down** his life for Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You will certainly not lay down your life for me!"

See: Rhetorical Question

John 13:38 (#2)

"Truly, truly, I say to you"

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

See: Doublet

John 13:38 (#3)

"the rooster may certainly not crow before which you will deny me three times"

If it would be helpful in your language, you could express this negative statement as a positive statement. Alternate translation: "you will surely deny me three times before the rooster crows"

John 13:38 (#4)

"the rooster may certainly not crow before which"

Jesus is referring to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "before another morning begins"

See: Metonymy

John 13:38 (#5)

"the rooster"

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: "the bird that sings in the morning"

See: Translate Unknowns

John 13:38 (#6)

"the rooster"

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: "the roosters" or "the birds"

See: Generic Noun Phrases

See: Metaphor

John 14:1 (#1)

""

Connecting Statement:
 The part of the story from the previous chapter continues in this chapter. Jesus reclines at the table with his disciples during the evening meal and continues to speak to them.

John 14:1 (#2)

""

In [14:1-7](#) the word "you" is always plural and refers to Jesus' disciples.

See: Forms of You

John 14:1 (#3)

"Do not let your heart be troubled"

Jesus uses **heart** to represent the disciples' thoughts and emotions. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "Do not let your thoughts be troubled"

See: Metaphor

John 14:1 (#4)

"Believe in God; believe also in me"

Both of these clauses could be: (1) commands, as in the UST. (2) statements. Alternate translation: "You believe in God; you also believe in me"

See: Statements — Other Uses

John 14:2 (#1)

"In the house of my Father"

Jesus uses **house** to refer to heaven, which is the place where God dwells. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "In the place where my Father dwells" or "In heaven where my Father dwells"

John 14:2 (#2)

"of" - "Father"

Father is an important title for God.

See: Translating Son and Father

John 14:2 (#3)

"But if not, I would have told you, for I am going to prepare a place for you"

The word translated **for** could also be translated "that," in which case this sentence would be a question instead of a statement. With either interpretation the point of the sentence is the same: Jesus is emphasizing that what he has just said in the previous sentence is true. He is going to heaven **to prepare a place for** his people. Alternate translation: "But if not, would I have told you that I am going to prepare a place for you?"

John 14:3 (#1)

"if I go"

Jesus is speaking as if this were a hypothetical possibility, but he knows that it will actually take place. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "when I go"

See: Connect — Factual Conditions

John 14:4 (#1)

"the way"

Here Jesus uses **the way**. This could refer to: (1) himself as the means by which people can go to God in heaven, which is clearly the meaning for **the way** in [14:6](#). (2) a manner of life that will eventually lead someone to be with God in heaven. Since the disciples did not understand this when Jesus said it, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

John 14:5 (#1)

"says"

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

See: Predictive Past

John 14:5 (#2)

"How are we able to know the way"

Thomas is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We surely do not know the way!"

See: Rhetorical Question

John 14:6 (#1)

"says"

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

See: Predictive Past

John 14:6 (#2)

"the way"

Here Jesus uses **the way** to indicate that he is the means by which people can go to God, who is in heaven. Trusting in Jesus is the only way to have access to God. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "the one who gives people access to the Father" or "the means by which one may come to the Father"

See: Metaphor

John 14:6 (#3)

"the truth"

Jesus uses **the truth** to indicate that he is the one who reveals God's truth to people. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "the one who reveals God's truth" or "the means by which people can know God's truth"

See: Metaphor

John 14:6 (#4)

"the life"

Jesus uses **the life** to indicate that he is the means by which people can receive eternal **life**. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: "the one who makes people spiritually alive" or "the means by which one may receive eternal life"

See: Metaphor

John 14:6 (#5)

"no one comes to the Father except through me"

Here, **through me** means that a person can come to God only by trusting Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "no one comes to the Father except by believing in me"

See: Assumed Knowledge and Implicit Information

John 14:6 (#6)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 14:7 (#1)

"If you have known me"

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a

condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "If you have known me, and you have known me"

See: Connect — Factual Conditions

John 14:8 (#1)

"says"

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

See: Predictive Past

John 14:8 (#2)

"Lord, show us the Father"

Father is an important title for God.

See: Translating Son and Father

John 14:9 (#1)

"says"

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

See: Predictive Past

John 14:9 (#2)

"So long a time I am with you, and you do not know me, Philip"

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "So long a time I am with you, and you should know me, Philip!"

See: Rhetorical Question

John 14:9 (#3)

"you," - "you"

The first occurrence of **you** in this verse is plural, but the second occurrence is singular. Your language may require you to mark these forms.

See: Forms of You

John 14:9 (#4)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 14:9 (#5)

"How do you say, 'Show us the Father'"

Jesus is using a rhetorical question here to emphasize what he is saying to Philip. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You really should not say, 'Show us the Father!'"

See: Rhetorical Question

John 14:10 (#1)

"Do you not believe that I am in the Father, and the Father is in me"

Jesus is using a rhetorical question here to emphasize what he is saying to Philip. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You really should believe that I am in the Father, and the Father is in me."

See: Rhetorical Question

John 14:10 (#2)

"I am in the Father, and the Father is in me"

See how you translated this expression in [10:38](#).

See: Idiom

John 14:10 (#3)**"Father," - "the Father" - "Father"****Father** is an important title for God.

See: Translating Son and Father

John 14:10 (#4)**"The words that I say to you"**Here, **you** is plural. Jesus shifts from speaking to Philip to speaking to all of his disciples.

See: Forms of You

John 14:10 (#5)**"The words"**Here, **words** refers to the message or teachings of Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "The message" or "The teachings"

See: Metonymy

John 14:10 (#6)**"from myself"**See how you translated **from myself** in [5:30](#).
Alternate translation: "on my own authority"

See: Assumed Knowledge and Implicit Information

John 14:10 (#7)**"work"**See how you translated **work** in [7:3](#).

See: Assumed Knowledge and Implicit Information

John 14:11 (#1)**"I {am} in the Father, and the Father {is} in me"**

See how you translated this phrase in the previous verse.

See: Idiom

John 14:11 (#2)**"the works"**See how you translated **work** in the previous verse.

See: Assumed Knowledge and Implicit Information

John 14:12 (#1)**"Truly, truly, I say to you"**Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this phrase in [1:51](#).

See: Doublet

John 14:12 (#2)**"the one believing in me, the works that I do, he also will do"**

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "the one believing in me will also do the works that I do"

See: Information Structure

John 14:12 (#3)**"the works"**See how you translated **works** in the previous verse.

See: Assumed Knowledge and Implicit Information

John 14:12 (#4)**"and he will do greater than these"**

Jesus is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the previous clause. Alternate translation: "and he will do greater works than these"

See: Ellipsis

John 14:12 (#5)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 14:13 (#1)

"whatever you ask"

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "whatever you might ask God"

See: Ellipsis

John 14:13 (#2)

"whatever you ask in my name"

Here, **ask in my name** could mean: (1) to request something as the representative of Jesus or as if Jesus himself were requesting it. Alternate translation: "whatever you might ask as if I were asking" or "whatever you might ask that I would ask" (2) to request something with the authority of Jesus. Alternate translation: "whatever you ask with my authority"

See: Idiom

John 14:13 (#3)

"so that the Father may be glorified in the Son"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The one that may do the action could be: (1) Jesus, in which case **in the Son** would mean "by the Son." Alternate translation: "so that the Son may glorify the Father" (2) everyone who experiences the result of what has been asked. Alternate translation: "so that everyone may glorify the Father in the Son"

See: Active or Passive

John 14:13 (#4)

"the Father" - "Son"

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

See: Translating Son and Father

John 14:13 (#5)

"in the Son"

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this phrase in the first person. Alternate translation: "in me, the Son"

See: First, Second or Third Person

John 14:14 (#1)

"If you ask me anything in my name"

See how you translated **in my name** in the previous verse.

See: Idiom

John 14:15 (#1)

"you will keep my commandments"

Here, **keep** means to obey. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you will obey my commandments"

See: Assumed Knowledge and Implicit Information

John 14:16 (#1)

"Helper"

Helper here refers to the Holy Spirit. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "one who helps, the Holy Spirit"

See: Assumed Knowledge and Implicit Information

John 14:17 (#1)**"the Spirit of Truth"**

The **Spirit of Truth** refers to the Holy Spirit. See the discussion of this term in the General Notes for this chapter. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Holy Spirit of Truth"

See: Assumed Knowledge and Implicit Information

John 14:17 (#2)**"the Spirit of Truth"**

Jesus is using **of** to describe the **Spirit** who teaches people the **Truth** about God. If this is not clear in your language, you could use a different expression. Alternate translation: "the Spirit that teaches God's truth"

See: Possession

John 14:17 (#3)**"whom the world is not able to receive"**

Here Jesus uses **world** to refer to the people in the **world** who oppose God. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "whom the people in this world who oppose God are not able to receive" or "whom those who oppose God are not able to receive"

See: Metonymy

John 14:17 (#4)**"will be in you"**

Jesus uses the future tense **will** to indicate that the Holy **Spirit** would be inside Jesus' disciples at a future point in time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "will be in you at a future time"

See: Assumed Knowledge and Implicit Information

John 14:18 (#1)**"I will not leave you as orphans"**

Jesus uses **orphans** to refer to people who have no one to care for them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I will not leave you with no one to care for you"

See: Metaphor

John 14:18 (#2)**"I am coming"**

Here Jesus uses the present tense **I am coming** to refer to something that will happen in the near future. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "I will come"

See: Predictive Past

John 14:19 (#1)**"the world"**

See how you translated **the world** in [14:17](#).

See: Metonymy

John 14:19 (#2)**"Because I live, you will also live"**

In this verse, Jesus uses **live** to refer to living forever after one's resurrection. Because Jesus will live forever after his death and resurrection, so too will his disciples live forever after they die and are resurrected. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "Because I live forever, you will also live forever"

See: Assumed Knowledge and Implicit Information

John 14:19 (#3)**"Because I live"**

Here Jesus uses the present tense **I live** to refer to when he comes back to life after his death. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "Because I will live"

See: Predictive Past

John 14:20 (#1)**"In that day"**

On that day here refers to the time that Jesus' disciples would see him again after his resurrection. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "When you see me again"

See: Assumed Knowledge and Implicit Information

John 14:20 (#2)**"I am in my Father, and you {are} in me, and I {am} in you"**

In this verse Jesus uses **in** to indicate being united with someone. If this might confuse your readers, you could state this explicitly. Alternate translation: "I am united with my Father, and you are united with me, and I am united with you"

See: Assumed Knowledge and Implicit Information

John 14:20 (#3)**"my Father"****Father** is an important title for God.

See: Translating Son and Father

John 14:20 (#4)**"you {are} in me, and I {am} in you"**

These two phrases mean basically the same thing. The repetition is used to emphasize the unity between Jesus and his disciples. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "you and I are just like one person"

See: Doublet

John 14:21 (#1)**"The one having my commandments"**

Jesus speaks of **commandments** as if they were an object that someone could possess. If your readers

would not speak of knowing **commandments** in this way, you could express the meaning plainly. Alternative translation, "The one knowing my commandments"

See: Metaphor

John 14:21 (#2)**"keeping them"**

Here, **keeping** means obeying. See how you translated this word in [14:15](#).

See: Assumed Knowledge and Implicit Information

John 14:21 (#3)**"and the one loving me will be loved by my Father"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and my Father will love the one loving me"

See: Active or Passive

John 14:21 (#4)**"my Father"****Father** is an important title for God.

See: Translating Son and Father

John 14:21 (#5)**"I will show myself to him"**

This could mean: (1) Jesus will reveal himself to his disciples after his resurrection, as also stated in [14:19](#). Alternate translation: "I will show myself to him after I live again" (2) Jesus will reveal his character to the minds of anyone who loves and obeys him, as suggested by his statement in [14:23](#). Alternate translation: "I will reveal to him what I am like" (3) Jesus will both reveal himself to his disciples after his resurrection and reveal his character to everyone who loves and obeys him. Alternate translation: "I will reveal myself to him after I live again and will reveal what I am like"

See: Assumed Knowledge and Implicit Information

John 14:22 (#1)

"Judas (not Iscariot)"

Here, **Judas** is the name of a man who was another disciple of Jesus. He was not the other disciple named **Judas** who was from the village of Kerioth and betrayed Jesus.

See: How to Translate Names

John 14:22 (#2)

"says"

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

See: Predictive Past

John 14:22 (#3)

"what has happened that you are about to show yourself to us"

Judas uses the expression **what has happened** to express his confusion about what Jesus said in the previous verse. The Jewish people were expecting the Messiah to come and reveal himself to the whole **world**, but Jesus said he would only show himself to his disciples. Therefore, **Judas** thinks something has caused Jesus to act differently than he had expected. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "what is causing you to only show yourself to us"

See: Assumed Knowledge and Implicit Information

John 14:22 (#4)

"to us"

When **Judas** says **us**, he is speaking of himself and Jesus' other disciples, so **us** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 14:22 (#5)

"to the world"

Here, **world** refers to the people who live in it. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the people living in the world"

See: Metonymy

John 14:23 (#1)

"he will keep my word"

See how you translated a similar phrase in [8:51](#).

See: Metonymy

John 14:23 (#2)

"my Father"

Father is an important title for God.

See: Translating Son and Father

John 14:23 (#3)

"we will come to him, and we will make a dwelling place with him"

When **Jesus** says **we** in this verse, he is speaking of himself and God the Father, so **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 14:23 (#4)

"and we will make a dwelling place with him"

This clause refers to God and **Jesus** dwelling within the person who **loves** and obeys **Jesus**. After Jesus' resurrection and return to heaven, he and God live inside every believer through the Holy Spirit. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and we will live within him"

See: Assumed Knowledge and Implicit Information

John 14:24 (#1)**"does not keep my words"**See how you translated a similar phrase in [8:51](#).

See: Metonymy

John 14:24 (#2)**"the word"**

Here, **word** refers to what Jesus has just said in the preceding verses. If this would confuse your readers, you could express that meaning plainly. Alternate translation: "these things I have just said" or "this statement"

See: Metonymy

John 14:24 (#3)**"is not mine"**

Here, **mine** refers to the source of what Jesus has said. What Jesus has said did not come from himself, but from God. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "does not come from me"

See: Assumed Knowledge and Implicit Information

John 14:24 (#4)**"of the Father having sent me"**

Jesus is using **of** to describe the source of **the word**. If this is not clear in your language, you could state this explicitly. Alternate translation: "has come from the Father who sent me"

See: Possession

John 14:24 (#5)**"of the Father having sent me"**

Here this phrase refers to God. See how you translated this phrase in [5:23](#).

See: Assumed Knowledge and Implicit Information

John 14:24 (#6)**"of the Father"****Father** is an important title for God.

See: Translating Son and Father

John 14:26 (#1)

"Now the Helper—the Holy Spirit whom the Father will send in my name—he will teach you everything, and he will remind you of everything that I said to you"

If it would be more natural in your language, you could change the order of the phrases in this verse. Alternate translation: "Now the Helper will teach you everything, and he will remind you of everything that I said to you. He is the Holy Spirit, whom the Father will send in my name."

See: Information Structure

John 14:26 (#2)**"the Helper"**See how you translated **the Helper** in [14:16](#).**John 14:26 (#3)****"Father"****Father** is an important title for God.

See: Translating Son and Father

John 14:26 (#4)**"in my name"**

Here, **in my name** could mean: (1) as the representative of Jesus or in place of Jesus. Alternate translation: "as my representative" or "in place of me" (2) with the authority of Jesus. Alternate translation: "with my authority"

See: Idiom

John 14:26 (#5)**"everything"**

Here, **everything** is an exaggeration that Jesus uses for emphasis. He means that the **Holy Spirit** would teach the disciples all that they needed to know about what he had taught them. If this would confuse your readers, you could express the plain meaning. Alternate translation: "everything that you need to know about what I have said"

See: Hyperbole

John 14:27 (#1)

"I leave you peace; I give you my peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "I leave you a peaceful feeling; I give you my peaceful feeling"

See: Abstract Nouns

John 14:27 (#2)

"I leave you peace"

Jesus speaks of **peace** as if it were an object that he could **leave** with someone. If this would confuse your readers, you could use a different expression. Alternate translation: "You will feel peace after I leave"

See: Metaphor

John 14:27 (#3)

"I do not give to you as the world gives"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "I do not give to you peace as the world gives peace"

See: Ellipsis

John 14:27 (#4)

"I do not give to you as the world gives"

Here, **as the world gives** could mean: (1) the manner in which **the world gives peace**. Alternate translation: "I do not give to you in the manner that the world gives" (2) the type of **peace** that **the**

world gives. Alternate translation: "I do not give to you the kind of peace that the world gives"

See: Assumed Knowledge and Implicit Information

John 14:27 (#5)

"world"

See how you translated the **world** in [14:17](#).

See: Metonymy

John 14:27 (#6)

"Do not let your heart be troubled"

See how you translated this clause in [14:1](#).

See: Metaphor

John 14:28 (#1)

"I said to you, 'I am going away, and I will come to you"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "I said to you that I am going away, and I will come back to you"

See: Quotes within Quotes

John 14:28 (#2)

"If you loved me, you would be glad"

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. Jesus knows that at this point his disciples don't truly love him in the way that they should. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If you loved me, but you don't, you would be glad, but your aren't"

See: Connect — Contrary to Fact Conditions

John 14:28 (#3)

"I am going to the Father"

Here Jesus implies that he will return to his **Father**. Alternate translation: "I am going back to the Father"

See: Assumed Knowledge and Implicit Information

John 14:28 (#4)

"the Father is greater than I am"

Here Jesus could mean: (1) that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here" (2) that Jesus functions in a subordinate role to the Father for all time. Alternate translation: "the role of the Father is superior to the role that I have"

See: Assumed Knowledge and Implicit Information

John 14:28 (#5)

"the Father," - "the Father"

Father is an important title for God.

See: Translating Son and Father

John 14:29 (#1)

"I have told you"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "I have told you this" or "I have told you what will happen"

See: Ellipsis

John 14:30 (#1)

"the ruler of the world"

Here, **the ruler of this world** refers to Satan. See how you translated this phrase in [12:31](#).

See: Assumed Knowledge and Implicit Information

John 14:30 (#2)

"he has nothing in me"

Here, **has nothing in me** means that Satan has no control over Jesus and cannot make him do anything. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he is not able to control me"

See: Assumed Knowledge and Implicit Information

John 14:31 (#1)

"but so that the world might know that I love the Father, and just as the Father commanded me, thus I do"

Here, **so that** introduces a purpose clause. The first event that is done to accomplish this purpose could be: (1) a phrase Jesus left out that can be supplied from the context of the previous verses. Alternate translation: "but the ruler of this world is coming so that the world might know that I love the Father, and just as the Father commanded me, thus I do" or "but these things will happen so that the world might know that I love the Father, and just as the Father commanded me, thus I do" (2) what is stated later in the sentence, in which case the order of the clauses must be changed. Alternate translation: "but just as the Father commanded me, thus I do so that the world might know that I love the Father"

See: Connect — Goal (Purpose) Relationship

John 14:31 (#2)

"the world"

See how you translated **the world** in [14:17](#).

See: Metonymy

John 14:31 (#3)

"the Father," - "the Father"

Father is an important title for God.

See: Translating Son and Father

John 15:1 (#1)

""

Connecting Statement:\n\nThe part of the story from the previous chapter continues. Jesus continues to speak to his disciples either at the end

of their evening meal or after they have finished that meal and are walking to Gethsemane. It is unclear whether or not they left immediately after Jesus said "Let us go from here," at the end of the previous chapter ([John 14:31](#)).

John 15:1 (#2)

"I am the true vine"

Jesus uses the **true vine** to refer to himself. As a **vine** is the source of life for its branches, so Jesus causes people to live in a way that pleases God and brings other people to believe in Jesus. Since the **vine** is an important metaphor in the Bible, you should translate the words directly or use a simile and not provide a plain explanation in the text of your translation. Alternate translation: "I am like a true vine"

See: Metaphor

John 15:1 (#3)

"true"

The word translated **vine** refers specifically to the grapevine plant that produces grapes. If your readers would not be familiar with grapevines, use an equivalent word in your language for a **vine** that produces fruit. Alternate translation: "grapevine" or "fruit-producing vine"

See: Translate Unknowns

John 15:1 (#4)

"my Father"

Father is an important title for God.

See: Translating Son and Father

John 15:1 (#5)

"my Father is the farmer"

Jesus uses **farmer** to refer to God. Just as a **farmer** takes care of the **vine** to ensure it is as fruitful as possible, so God takes care of his people. If this might confuse your readers, you could use a simile. Alternate translation: "my Father is like a gardener"

See: Metaphor

John 15:1 (#6)

"the farmer"

While **farmer** is a general term for anyone who farms the ground, in this context it refers to someone who takes care of grapevines and grows grapes. Alternate translation: "vine grower" or "grape farmer"

John 15:2 (#1)

"Every branch in me not bearing fruit," - "and every one that bears fruit," - "so that it might bear more fruit"

Jesus speaks about people who claim to be his disciples but are not by continuing the metaphor of a vine. In this paragraph, Jesus uses **branch** to refer to both true and false disciples. He also uses **bearing fruit**, **bears fruit**, and **bear more fruit** to refer to living in a manner that pleases God, especially demonstrating the Christian qualities called the "fruit of the Spirit" in [Galatians 5:22–23](#). If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: "Everyone who claims to be my disciple but does not please God is like a branch in me that does not bear fruit ... and every person who pleases God is like a branch that bears fruit ... so that he might be like a branch that bears more fruit"

See: Biblical Imagery — Extended Metaphors

John 15:2 (#2)

"he takes it away"

Alternate translation: "he cuts it off of the vine and takes it away" or "he breaks it off of the vine and throws it away"

John 15:2 (#3)

"he prunes it"

The word translated **prunes** could mean: (1) to remove excess parts from a plant. Alternate translation: "he trims it" (2) to cause something to become clean. Alternate translation: "he cleans it"

(3) to remove excess parts from a plant in order to make it clean. See the discussion of John's use of double meaning in Part 3 of the Introduction to this book. Alternate translation: "he prunes it so that it will be clean"

John 15:3 (#1)

"You are already clean"

The word translated **clean** is related to the word translated "prunes" in the previous verse. Here Jesus uses **clean** to imply that the branches have already been cleaned by pruning off the excess parts. If this might confuse your readers, you could use a simile. Alternate translation: "You are like branches that have already been pruned and are clean"

See: Metaphor

John 15:3 (#2)

"the word"

Here, **word** refers to the message or teachings of Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the message"

See: Metonymy

John 15:3 (#3)

"You" - "to you"

The words **You** and **you** in this verse are plural and refer to the disciples of Jesus.

See: Forms of You

John 15:4 (#1)

"Remain in me, and I in you." - "you remain in me"

See how you translated a similar phrase in [6:56](#). See also the discussion of **Remain in me** in the General Notes for this chapter.

See: Assumed Knowledge and Implicit Information

John 15:5 (#1)

"I am the vine; you {are} the branches"

See how you translated **vine** in [15:1](#) and "branch" in [15:2](#).

See: Metaphor

John 15:5 (#2)

"The one remaining in me and I in him"

See how you translated this similar expression in the previous verse.

See: Assumed Knowledge and Implicit Information

John 15:5 (#3)

"he bears much fruit"

See how you translated **bears fruit** in [15:2](#).

See: Metaphor

John 15:5 (#4)

"do nothing"

Here Jesus uses **do nothing** to refer to doing **nothing** that pleases God. It does not refer to doing **nothing** at all. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "do nothing that pleases God" or "do nothing acceptable to God"

See: Assumed Knowledge and Implicit Information

John 15:6 (#1)

"If anyone does not remain in me, he is thrown outside like a branch and is dried up, and they gather them and throw {them} into the fire, and they are burned up"

In the middle of this verse, Jesus changes from referring to the **branch** in a singular form to a plural form. If this change would be confusing in your language, you could change the singular forms into plural forms. Alternate translation: "If people do not remain in me, they are thrown outside like branches and are dried up, and they gather them into the fire, and they are burned up"

John 15:6 (#2)**"does" - "remain in me"**

See how you translated **remain in me** in the previous two verses.

See: Assumed Knowledge and Implicit Information

John 15:6 (#3)**"he is thrown outside like a branch and is dried up"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the farmer throws him outside like a branch, and he dries up"

See: Active or Passive

John 15:6 (#4)**"a branch"**

Jesus uses **branch** to refer to someone who claims to be Jesus' disciple, but is not. See how you translated the similar use of **branch** in [15:2](#).

See: Metaphor

John 15:6 (#5)**"and they gather them and throw {them} into the fire, and they are burned up"**

The first **they** in this verse refers to an indefinite subject, but the second **they** refers to the object. If this would be confusing in your language, you could translate them differently. Alternate translation: "and some helpers gather them and throw them into the fire, and they are burned up" or "and someone gathers them and throws them into the fire, and those branches are burned up"

See: Pronouns — When to Use Them

John 15:6 (#6)**"they are burned up"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the fire burns them up"

See: Active or Passive

John 15:7 (#1)**"you remain in me"**

See how you translated **remain in me** in the previous three verses.

See: Assumed Knowledge and Implicit Information

John 15:7 (#2)**"my words remain in you"**

This is an idiom that means to obey Jesus. See how you translated a similar expression in [8:31](#)

See: Idiom

John 15:7 (#3)**"ask whatever you desire"**

Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "ask God whatever you desire"

See: Ellipsis

John 15:7 (#4)**"it will be done for you"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will do it for you"

See: Active or Passive

John 15:8 (#1)**"My Father was glorified in this"**

Jesus is using the past tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. If this is confusing in your language, you could use the future tense. Alternate translation: "My Father will be glorified in this"

See: Predictive Past

John 15:8 (#2)

"My Father was glorified in this"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You have glorified my Father in this"

See: Active or Passive

John 15:8 (#3)

"My Father"

Father is an important title for God.

See: Translating Son and Father

John 15:8 (#4)

"you would bear much fruit"

See how you translated a similar expression in [15:5](#).

See: Metaphor

John 15:8 (#5)

"you would be my disciples"

Alternate translation: "show that you are my disciples" or "demonstrate that you are my disciples"

John 15:9 (#1)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 15:9 (#2)

"Remain in my love"

Jesus uses **Remain in** to refer to continuing in a certain state. Jesus is commanding his disciples to continue being in a close and loving relationship with him by obeying his commands. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Continue having a loving relationship with me" or "Live in a way that enables you to continue experiencing my love"

See: Metaphor

John 15:10 (#1)

"you keep" - "have kept"

Here, **keep** and **kept** refer to obeying. See how you translated this word in [14:15](#).

See: Assumed Knowledge and Implicit Information

John 15:10 (#2)

"you will remain in my love," - "remain in his love"

See how you translated the similar clause in the previous verse.

See: Metaphor

John 15:10 (#3)

"of the Father"

Father is an important title for God.

See: Translating Son and Father

John 15:11 (#1)

"I have spoken these things to you so that my joy might be in you"

Alternate translation: "I have told you these things so that you will have the same kind of joy that I have"

John 15:11 (#2)**"and your joy might be complete"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that you will be completely joyful" or "so that you will be joyful to the fullest extent"

See: Active or Passive

John 15:13 (#1)**"No one has greater love than this—that he would lay down his life for his friends"**

Alternate translation: "The greatest love a person can have for his friends is to voluntarily die for them" or "The best way that a person can show that he loves his friends is to willingly die for them"

John 15:13 (#2)**"life"**

Here, **life** refers to physical **life**. It does not refer to eternal life. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "physical life"

See: Assumed Knowledge and Implicit Information

John 15:13 (#3)**"would lay down his life"**

See how you translated the similar phrase in [10:11](#).

See: Euphemism

John 15:15 (#1)**"my Father"**

Father is an important title for God.

See: Translating Son and Father

John 15:16 (#1)**"would bear fruit"**

In this verse, **bear fruit** could mean: (1) preach the gospel to people who respond by trusting in Jesus, as suggested by the use of **go** before **bear**. Alternate translation: "would lead people to believe in me" (2) live in a manner that pleases God, as **bear fruit** is used in [15:2–8](#). Alternate translation: "would do what pleases God"

See: Metaphor

John 15:16 (#2)**"and your fruit would remain"**

Here, **remain** means to last forever. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "and your fruit should last forever"

See: Assumed Knowledge and Implicit Information

John 15:16 (#3)**"so that whatever you would ask"**

Here, **so that** introduces a purpose clause. It could mean: (1) the content of this clause is the purpose for Jesus choosing his disciples. Alternate translation: "and he chose you so that whatever you would ask" (2) the content of this clause is the purpose for the disciples' fruit remaining. Alternate translation: "and this fruit would remain so that whatever you would ask"

See: Connect — Goal (Purpose) Relationship

John 15:16 (#4)**"of the Father"**

Father is an important title for God.

See: Translating Son and Father

John 15:16 (#5)**"in my name"**

See how you translated **in my name** in [14:13](#).

See: Idiom

John 15:17 (#1)**"These things"**

Here, **These things** could refer to: (1) the commands Jesus referred to in the previous verses. Alternate translation: "These commands" (2) the command in the second half of this verse. Alternate translation: "This"

John 15:18 (#1)**"If the world hates you"**

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "If the world hates you, and it does hate you"

See: Connect — Factual Conditions

John 15:18 (#2)**"the world"**

Here Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in [14:17](#).

See: Metonymy

John 15:19 (#1)**"If you were from the world"**

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that his disciples are not **from the world**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If you were from the world, but you are not"

See: Connect — Contrary to Fact Conditions

John 15:19 (#2)**"the world, the world" - "the world," - "the world," - "the world"**

See how you translated **the world** in the previous verse.

See: Metonymy

John 15:19 (#3)**"But because you are not from the world, but I chose you from the world, on account of this the world hates you"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "But because you are not from the world, this world hates you, but I chose you from the world"

See: Information Structure

John 15:20 (#1)**"Remember the word that I said to you"**

Here, Jesus uses **word** to refer to what he says later in this sentence. If this use of **word** might confuse your readers, you could express the meaning plainly. Alternate translation: "Remember the teaching that I said to you"

See: Metonymy

John 15:20 (#2)**"A slave is not greater than his master"**

See how you translated this phrase in [13:16](#).

See: Assumed Knowledge and Implicit Information

John 15:20 (#3)**"if they kept my word, they will" - "keep"**

See how you translated a similar phrase in [8:51](#).

See: Metonymy

John 15:21 (#1)**"they will do all these things to you"**

Here, **all these things** refers to the bad things Jesus told his disciples that the unbelievers in the world

would do to them in [15:18–20](#). If this use of **these things** might confuse your readers, you could express the meaning plainly. Alternate translation: “they will hate and persecute you”

See: Metonymy

John 15:21 (#2)

“because of my name”

Here, Jesus uses **my name** to refer to himself. People will make his followers suffer because they belong to him. If this use of **name** would confuse your readers, you could express the meaning plainly. Alternate translation: “because you belong to me”

See: Metonymy

John 15:21 (#3)

“the one having sent me”

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 15:22 (#1)

“If I had not come and spoken to them”

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He knows that he did come and speak to the world. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “If I had not come and spoken to them, but I did”

See: Connect — Contrary to Fact Conditions

John 15:22 (#2)

“they would not have sin”

Jesus speaks of **sin** as if it were an object that a person could possess. See how you translated a similar phrase in [9:41](#).

See: Metaphor

John 15:22 (#3)

“sin,” - “sin”

Here, Jesus uses **sin** to refer specifically to the **sin** of rejecting Jesus and his teachings. It does not refer to **sin** in general, because everyone is guilty of **sin**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: “the **sin** of rejecting me and my teachings ... **sin** of rejecting me”

See: Assumed Knowledge and Implicit Information

John 15:23 (#1)

“Father”

Father is an important title for God.

See: Translating Son and Father

John 15:24 (#1)

“If I had not done the works that no one else did among them, they would have no sin, but”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “Because I have done the works that no one else did among them, they have sin, and”

See: Double Negatives

John 15:24 (#2)

“If I had not done the works that no one else did among them, they would have no sin”

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He has done **works that no one else did** among the people. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “If I had not done the works that no one else did among them, but I did, they would have no sin, but they do have sin”

See: Connect — Contrary to Fact Conditions

John 15:24 (#3)**"they would have no sin"**See how you translated this phrase in [15:22](#).

See: Metaphor

John 15:24 (#4)**"they have both seen"**

The object of the verb **seen** could be: (1) **the works** referred to earlier in the verse. Alternate translation: "they have both seen the works" (2) Jesus and the **Father**, referred to at the end of the verse. Alternate translation: "they have both seen me and my Father"

See: Ellipsis

John 15:24 (#5)**"my Father"****Father** is an important title for God.

See: Translating Son and Father

John 15:25 (#1)**"the word"**

Here, Jesus uses **word** to refer to a specific prophecy in the Old Testament. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the prophecy"

See: Metonymy

John 15:25 (#2)**"the word that is written in their law"**

Here Jesus uses **the word that is written** to introduce a quotation from an Old Testament book ([Psalm 35:19](#) or [69:4](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that John is quoting from an important text. Alternate translation: "the statement that has been written in their scriptures"

See: Quotations and Quote Margins

John 15:25 (#3)**"the word that is written in their law might be fulfilled"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they might fulfill the word that a prophet wrote in their law"

See: Active or Passive

John 15:25 (#4)**"law"**

Jesus is using the name of the first part of the Hebrew Scriptures, the **law**, to represent the entire Hebrew Scriptures in general. See how you translated a similar expression in [10:34](#).

See: Synecdoche

John 15:25 (#5)**"They hated me without a cause"**

This sentence is a quotation from [Psalm 35:19](#) or [69:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 15:26 (#1)**"the Helper"**See how you translated **Helper** in [14:16](#).

See: Assumed Knowledge and Implicit Information

John 15:26 (#2)**"Father—" - "Father"****Father** is an important title for God.

See: Translating Son and Father

John 15:26 (#3)**"the Spirit of Truth"**

See how you translated **the Spirit of Truth** in [14:17](#).

See: Assumed Knowledge and Implicit Information

John 15:27 (#1)**"the beginning"**

Here Jesus uses **beginning** to refer to the first days of his ministry. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the very first days when I began teaching the people and doing miracles"

See: Metonymy

John 16:1 (#1)

""

Connecting Statement:\n\nThe part of the story from the previous chapter continues. Jesus continues to speak to his disciples either at the end of their evening meal or after they have finished that meal and are walking to Gethsemane. It is unclear whether or not they left immediately after Jesus said "Let us go from here" at the end of the Chapter 14 ([John 14:31](#)).

John 16:1 (#2)

""

Connecting Statement:\n\nVerses 1–4 are part of the same topic Jesus began in [15:18](#). He is speaking about the persecution that his disciples will experience.

John 16:1 (#3)**"these things"**

Here, **these things** refers to what Jesus has just said in [15:18–25](#) about the coming persecution of his disciples. If this might confuse your readers, you could express the meaning explicitly. Alternate

translation: "the warnings that you will be hated by everyone"

See: Assumed Knowledge and Implicit Information

John 16:1 (#4)**"you might not fall away"**

Here, Jesus uses **fall away** to refer to no longer trusting in him or no longer being his disciple. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you might not stop trusting me" or "you might not stop being my disciple"

See: Assumed Knowledge and Implicit Information

John 16:2 (#1)**"put out of the synagogues"**

See how you translated a similar phrase in [9:22](#).

See: Metaphor

John 16:2 (#2)**"an hour is coming"**

See how you translated this phrase in [4:21](#) and see the discussion of this phrase in the General Notes to Chapter 4.

See: Metonymy

John 16:2 (#3)**"for everyone having killed you"**

Here, **for** could indicate: (1) time, as in the UST. (2) an explanation of to what **an hour** refers. Alternate translation: "that everyone who kills you wants"

See: Connecting Words and Phrases

John 16:3 (#1)**"Father"**

Father is an important title for God.

See: Translating Son and Father

John 16:4 (#1)**"I have spoken these things to you"**

Here, **these things** refers to what Jesus has just said in [16:2-3](#) regarding what the Jews will do to his disciples. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "I have told you that the Jews will persecute you"

See: Assumed Knowledge and Implicit Information

John 16:4 (#2)**"when their hour comes"**

See how you translated **hour** in [16:2](#).

See: Metonymy

John 16:4 (#3)**"in the beginning"**

See how you translated **beginning** in [15:27](#).

See: Metonymy

John 16:5 (#1)**"the one having sent me"**

Here, **the one having sent me** refers to God. See how you translated this phrase in [4:34](#).

See: Assumed Knowledge and Implicit Information

John 16:5 (#2)**"and none of you asks"**

Here Jesus uses **and** to emphasize his surprise that they are not asking him where he is going, as they had done previously in [13:36](#) and [14:5](#). Use a natural form in your language to express this emphasis. Alternate translation: "but none of you are even asking" or "but how is it that none of you asks"

See: Assumed Knowledge and Implicit Information

John 16:5 (#3)**"asks me, 'Where are you going'"**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "asks me where I am going"

See: Quotes within Quotes

John 16:6 (#1)**"sadness has filled your heart"**

Jesus speaks of **sadness** as if it were a thing that could fill someone. If this use of **sadness** would confuse your readers, you could express the meaning plainly. Alternate translation: "your heart is very sad"

See: Metaphor

John 16:6 (#2)**"sadness has filled your heart"**

See how you translated **heart** in [14:1](#).

See: Metaphor

John 16:7 (#1)**"if I do not go away, the Helper will not come to you"**

If it would be more natural in your language, you can translate this double negative expression in a positive form. Alternate translation: "the Helper will come to you only if I go away"

See: Double Negatives

John 16:7 (#2)**"Helper"**

See how you translated **Helper** in [14:26](#).

John 16:8 (#1)**"that one"**

Here, **that one** refers to the Holy Spirit, who is called “the Helper” in the previous verse. If this use of **that one** might confuse your readers, you could express the meaning explicitly. Alternate translation: “the Holy Spirit”

See: Pronouns — When to Use Them

John 16:8 (#2)

“world”

See how you translated **world** in [1:29](#).

See: Metonymy

John 16:8 (#3)

“about sin and about righteousness and about judgment”

If your language does not use abstract nouns for the ideas of **sin**, **righteousness**, and **judgment**, you could express the same ideas in other ways. Alternate translation: “about what is sinful and about what is righteous and about the fact that God will judge them”

See: Abstract Nouns

John 16:8 (#4)

“about righteousness”

Here, **righteousness** could refer to: (1) God’s **righteousness**, which **the world** does not have. Alternate translation: “about the righteousness that the world lacks” (2) the false **righteousness** in **the world**, such as the actions of the Pharisees, which people thought were **righteous**. Alternate translation: “about the world’s false righteousness”

See: Assumed Knowledge and Implicit Information

John 16:9 (#1)

“about sin, because they do not believe in me”

Alternate translation: “about their sinfulness, because they are guilty of sin by not believing in me”

John 16:10 (#1)

“about righteousness”

See how you translated the phrase **about righteousness** in [16:8](#).

See: Assumed Knowledge and Implicit Information

John 16:10 (#2)

“Father”

Father is an important title for God.

See: Translating Son and Father

John 16:10 (#3)

“you will no longer see me”

Jesus uses this phrase to imply that anyone who could **see** him saw true righteousness. If it would be more natural in your language, you could state this explicitly. Alternate translation: “you will no longer see my righteous example”

See: Assumed Knowledge and Implicit Information

John 16:11 (#1)

“about judgment”

See how you translated the phrase **about judgment** in [16:8](#).

See: Assumed Knowledge and Implicit Information

John 16:11 (#2)

“the ruler of this world”

Here, **the ruler of this world** refers to Satan. See how you translated this in [12:31](#).

See: Assumed Knowledge and Implicit Information

John 16:11 (#3)

“the ruler of this world has been judged”

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

If you must state who did the action, Jesus implies that God did it. Alternate translation: "God has judged the ruler of this world"

See: Active or Passive

John 16:11 (#4)

"has been judged"

This could mean: (1) Satan has already been condemned to future judgment. Alternate translation: "has already been condemned" (2) Satan's future judgment is so certain that Jesus uses the past tense. Alternate translation: "will be judged"

See: Predictive Past

John 16:13 (#1)

"the Spirit of Truth"

See how you translated the phrase **the Spirit of Truth** in [14:17](#).

See: Assumed Knowledge and Implicit Information

John 16:13 (#2)

"he will guide you into the whole truth"

Here, **truth** refers to true information about Jesus and God. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "he will guide you into all truth about me"

See: Assumed Knowledge and Implicit Information

John 16:13 (#3)

"from himself"

See how you translated this phrase in [5:19](#).
Alternate translation: "on his own authority"

See: Assumed Knowledge and Implicit Information

John 16:13 (#4)

"he will say whatever he will hear"

Jesus implies that God the Father will speak to the Spirit. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he will say whatever God tells him to say"

See: Assumed Knowledge and Implicit Information

John 16:13 (#5)

"the things coming"

Alternate translation: "things that are about to happen" or "things that will soon take place"

John 16:14 (#1)

"That one"

Here, **That one** refers to the Holy Spirit, who is called "the Spirit of Truth" in the previous verse. If this use of **That one** might confuse your readers, you could express the meaning explicitly. Alternate translation: "The Holy Spirit"

See: Pronouns — When to Use Them

John 16:14 (#2)

"from the things of mine"

Here, **the things of mine** could refer to: (1) what Jesus has said. Alternate translation: "from the things I have said" (2) who Jesus is and what he has said and done. Alternate translation: "from my true identity and the things I have done"

See: Assumed Knowledge and Implicit Information

John 16:15 (#1)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 16:15 (#2)

"from the things of mine"

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

John 16:16 (#1)

"you no longer see me"

Here Jesus uses **see** in the present tense to refer to something that will happen in the near future. If this is confusing in your language, you could use the future tense. Alternate translation: "you will no longer see me"

See: Predictive Past

John 16:17 (#1)

"What is this that he says to us, 'A little {while} and you do not see me, and again a little {while} and you will see me,' and, 'Because I go to the Father"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "What is this that he says to us when he says that in a little while we will not see him, and again a little while and we will see him, and also says that it is because he goes to the Father"

See: Quotes within Quotes

John 16:17 (#2)

"What is this that he says to us"

The disciples use this clause to indicate that they do not understand what Jesus has just said about his death that will happen soon. Use the most natural way in your language to express this confusion. Alternate translation: "What is he talking about when he says to us"

See: Assumed Knowledge and Implicit Information

John 16:17 (#3)

"A little {while} and you do not see me, and again a little {while} and you will see me"

See how you translated the similar statement in the previous verse.

John 16:17 (#4)

"Because I go to the Father"

See how you translated this statement in [16:10](#).

John 16:17 (#5)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 16:18 (#1)

"A little {while}"

See how you translated this phrase in the previous verse.

John 16:19 (#1)

"Are you seeking among yourselves concerning this, that I said, 'A little {while} and you do not see me, and again a little {while} and you will see me"

Jesus is using this question to get his disciples to focus on what he has just told them so that he can give an explanation. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are seeking among yourselves concerning this, that I said, 'A little while and you do not see me, and again a little while and you will see me."

See: Rhetorical Question

John 16:19 (#2)

"that I said"

The word **that** introduces a clause that explains to what the preceding **this** refers. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: "namely, that I said,"

See: Connecting Words and Phrases

John 16:19 (#3)

"A little {while} and you do not see me, and again a little {while} and you will see me"

See how you translated this statement in [16:16](#).

John 16:20 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 16:20 (#2)

"but the world will be glad"

Here Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** [14:17](#).

See: Metonymy

John 16:20 (#3)

"You will be grieved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You will have grief" or "What happens will grieve you"

See: Active or Passive

John 16:20 (#4)

"your sorrow will become joy"

If your language does not use abstract nouns for the ideas of **sorrow** and **joy**, you could express the same ideas in other ways. Alternate translation: "you will change from being sorrowful to being joyful"

See: Abstract Nouns

John 16:21 (#1)

"When a woman gives birth, she has pain because her hour has come, but when she has given birth to the child, she no longer remembers her suffering, because of the joy that a man has been born into the world"

Jesus is speaking of women in general, not of one particular **woman**. If this would be misunderstood in your language, you could use a more natural expression. Alternate translation: "When women give birth, they have pain because their hour has come, but when they have given birth to their children, they no longer remember their suffering, because of the joy that men have been born into the world"

See: Generic Noun Phrases

John 16:21 (#2)

"her hour"

Here, **her hour** refers to the time when the **woman gives birth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the time for her to give birth"

See: Metonymy

John 16:21 (#3)

"she no longer remembers her suffering"

If your language does not use an abstract noun for the idea of **suffering**, you could express the same idea in another way. Alternate translation: "she no longer remembers that she suffered"

See: Abstract Nouns

John 16:22 (#1)

"your heart will be glad"

See how you translated **heart** in [14:1](#).

See: Metaphor

John 16:23 (#1)

"in that day"

Here, **in that day** refers to the time that Jesus' disciples would see him again after his resurrection. See how you translated this phrase in [14:20](#).

See: Assumed Knowledge and Implicit Information

John 16:23 (#2)

"Truly, truly, I say to you"

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

See: Doublet

John 16:23 (#3)

"of the Father"

Father is an important title for God.

See: Translating Son and Father

John 16:23 (#4)

"in my name"

See how you translated the phrase **in my name** in [14:13](#).

See: Idiom

John 16:24 (#1)

"in my name"

See how you translated this phrase in the previous verse.

See: Idiom

John 16:24 (#2)

"your joy may be fulfilled"

See how you translated a similar phrase in [15:11](#).

See: Active or Passive

John 16:25 (#1)

"figures of speech;" - "figures of speech"

See how you translated this phrase in [10:6](#).

See: Parables

John 16:25 (#2)

"an hour is coming"

See how you translated this phrase in [4:21](#) and see the discussion of this phrase in the General Notes to Chapter 4.

See: Metonymy

John 16:25 (#3)

"I will tell you plainly about the Father"

Alternate translation: "I will tell you about the Father in a way that you will clearly understand."

John 16:25 (#4)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 16:26 (#1)

"In that day"

See how you translated this phrase in [14:20](#).

See: Assumed Knowledge and Implicit Information

John 16:26 (#2)

"in my name"

See how you translated this phrase in [14:13](#).

See: Idiom

John 16:26 (#3)

"I do not say to you that I will ask the Father"

Here Jesus implies that he will not have to **ask the Father** on behalf of his disciples, because they can ask God directly after Jesus becomes alive again. If this statement would confuse your readers, you could express the meaning explicitly. Alternate translation: "I do not say to you that I will need to ask the Father"

See: Assumed Knowledge and Implicit Information

John 16:26 (#4)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 16:27 (#1)

"the Father"

Father is an important title for God.

See: Translating Son and Father

John 16:28 (#1)

"the Father," - "the Father"

Father is an important title for God.

See: Translating Son and Father

John 16:28 (#2)

"into the world." - "I am leaving the world"

Here, **world** refers to the earth on which people live. It does not refer to the people in the world or to the entire universe. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the earth ... I am leaving the earth"

See: Metonymy

John 16:29 (#1)

"say"

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

See: Predictive Past

John 16:29 (#2)

"in figures of speech"

See how you translated this word in [16:25](#).

See: Parables

John 16:30 (#1)

"you do not have need that anyone would question you"

By saying that Jesus does not need anyone to ask him questions, his disciples are implying that Jesus already knows what people will ask him before they ask. Since he already knows what they will ask him, he does not need them to ask him. If this statement would confuse your readers, you could express the meaning explicitly. Alternate translation: "so, now you finally place your trust in me!"

See: Assumed Knowledge and Implicit Information

John 16:31 (#1)

"Just now do you believe"

This could mean: (1) Jesus is using a rhetorical question here to emphasize what he is saying. Alternate translation: "So, now you finally place your trust in me!" (2) Jesus is asking a question in order to express doubt that the disciples really believe in him, since he knows they will soon leave him. Alternate translation: "Do you really trust me now?"

See: Rhetorical Question

John 16:32 (#1)

"an hour is coming"

See how you translated this phrase in [16:25](#).

See: Metonymy

John 16:32 (#2)**"and has come"**

Here Jesus uses **has come** in the past tense to refer to something that will happen in the very near future. If this use of **has come** might confuse your readers, you could express the meaning explicitly. Alternate translation: "and will come right away"

See: Predictive Past

John 16:32 (#3)**"you might be scattered"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "others will scatter you"

See: Active or Passive

John 16:32 (#4)**"to his own"**

Alternate translation: "each of you to his own place" or "every one of you to his own place"

John 16:32 (#5)**"the Father"**

Father is an important title for God.

See: Translating Son and Father

John 16:33 (#1)**"so that you might have peace in me"**

If your language does not use an abstract noun for this idea, you could express the idea behind the abstract noun **peace** in another way. Alternate translation: "so that you might experience a peaceful feeling in me"

See: Assumed Knowledge and Implicit Information

John 16:33 (#2)**"you might have peace" - "you have troubles"**

Here, Jesus speaks of **peace** and **troubles** as if they were objects that someone can possess. If these uses of **peace** and **troubles** might confuse your readers, you could use different expressions. Alternate translation: "you might be peaceful ... you experience troubles"

See: Metaphor

John 16:33 (#3)**"in me"**

Here, **in me** refers to being united with Jesus or having a close relationship with him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "because of your relationship with me"

See: Idiom

John 16:33 (#4)**"I have conquered the world"**

Here Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in [14:17](#).

See: Metonymy

John 17:1 (#1)

""

Connecting Statement:\n\nThe part of the story from the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.

John 17:1 (#2)**"said these things"**

Here, **these things** refers to everything that Jesus told his disciples in [chapters 13-16](#). If this use of **these things** might confuse your readers, you could express the meaning explicitly. Alternate translation: "described what would happen to him and his disciples"

See: Assumed Knowledge and Implicit Information

John 17:1 (#3)**"having lifted up his eyes"**See how you translated this idiom in [6:5](#).

See: Idiom

John 17:1 (#4)**"to the heaven"**

Here, **heaven** refers to the sky. The Jews believed that **heaven**, the place where God dwells, was located above the sky. If this use of **heaven** might confuse your readers, you could express the meaning explicitly. Alternate translation: "beyond the sky toward God in heaven"

See: Assumed Knowledge and Implicit Information

John 17:1 (#5)**"Father," - "Son"**

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

See: Translating Son and Father

John 17:1 (#6)**"the hour has come"**

Here, Jesus uses **hour** to refer to the time when Jesus would suffer and die. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "the time for me to suffer and die has come"

See: Metonymy

John 17:1 (#7)**"Glorify"**

Glorify here is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please glorify"

See: Imperatives — Other Uses

John 17:1 (#8)**"your Son" - "the Son"**

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

See: First, Second or Third Person

John 17:2 (#1)**"since you gave him authority {over} all flesh"**

Here, **since** indicates that this clause is the reason for the request given in the previous verse. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "because you gave him authority over all flesh"

See: Connect — Reason-and-Result Relationship

John 17:2 (#2)**"him" - "him, he would give"**

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

See: First, Second or Third Person

John 17:2 (#3)**"all flesh"**

Jesus is describing people by referring to something associated with them, the **flesh** that they are made of. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "over all human beings"

See: Metonymy

John 17:3 (#1)**"Now this is eternal life"**

The clause could mean: (1) the rest of the verse describes what **eternal life** is. Alternate

translation: "Now this is what it means to have eternal life" (2) the rest of the verse describes the means by which one receives eternal life. Alternate translation: "Now this is how people live forever"

John 17:3 (#2)

"the one you sent, Jesus Christ"

Jesus uses **the one you sent** and **Jesus Christ** to refer to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as in the UST.

See: First, Second or Third Person

John 17:4 (#1)

"the work that you have given me"

Here, Jesus uses **work** to refer to Jesus' entire ministry while on the earth. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the ministry that you have given me here"

See: Metonymy

John 17:5 (#1)

"Father, glorify me along with yourself with the glory that I had with you"

Here, **with yourself** and **with you** refer to Jesus and God the **Father** being physically near to each other. If this use of **with** might be confusing to your readers, you could express the meaning explicitly. Alternate translation: "Father, glorify me at your side with the glory that I had at your side"

See: Assumed Knowledge and Implicit Information

John 17:5 (#2)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 17:5 (#3)

"glorify"

Here, **glorify** is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please glorify"

See: Imperatives — Other Uses

John 17:5 (#4)

"with the glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "with the glorious characteristics"

See: Abstract Nouns

John 17:5 (#5)

"before the world was made"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "before we made the world"

See: Active or Passive

John 17:6 (#1)

"I revealed your name"

Jesus uses **name** to refer to God himself. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "I revealed you"

See: Metonymy

John 17:6 (#2)

"from the world"

See how you translated **world** in [1:29](#).

See: Metonymy

John 17:6 (#3)**"they have kept your word"**See how you translated a similar phrase in [8:51](#).

See: Metonymy

John 17:8 (#1)**"the words"**See how you translated **words** in [5:47](#).

See: Metonymy

John 17:9 (#1)**"the world"**

Here Jesus uses **world** to refer to the people in the **world** who oppose God. See how you translated **world** in [14:17](#).

See: Metonymy

John 17:10 (#1)**"I am glorified in them"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they glorify me"

See: Active or Passive

John 17:10 (#2)**"in them"**

This could mean: (1) **all things** are the means by which Jesus is glorified. Alternate translation: "by means of them" (2) Jesus is glorified **in all things**. Alternate translation: "within them"

See: Assumed Knowledge and Implicit Information

John 17:11 (#1)**"I am no longer" - "am coming to you"**

Here Jesus uses **am** in the present tense to refer to something that will happen in the near future. If

this is confusing in your language, you could use the future tense. Alternate translation: "I will no longer ... I am about to come to you"

See: Predictive Past

John 17:11 (#2)**"in the world, but they are in the world"**

Here Jesus uses **world** to refer to both being on the earth and being among the people in the **world** who oppose God. If this use of **world** would be confusing in your language, you could express the meaning plainly. Alternate translation: "in this world with people who oppose you, but they are in this hostile world"

See: Metonymy

John 17:11 (#3)**"Father"****Father** is an important title for God.

See: Translating Son and Father

John 17:11 (#4)**"keep"**

Here, **keep** is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please keep"

See: Imperatives — Other Uses

John 17:11 (#5)**"keep them in your name"**

Here, **name** could refer to: (1) God's power. Alternate translation: "keep them by your power" (2) God himself, as in [17:6](#). In this case, Jesus would be requesting that God keep his disciples united with God. Alternate translation: "keep them in unity with you"

See: Metonymy

John 17:12 (#1)**"I kept them in your name"**

See how you translated a similar phrase in the previous verse.

See: Metonymy

John 17:12 (#2)**"not one of them perished, except for the son of destruction"**

Here Jesus uses **perished** and **destruction** to refer to spiritual death, which is eternal punishment in hell that occurs after physical death. If this use of these words might confuse your readers, you could express the meaning plainly. Alternate translation: "not one of them died spiritually, except for the son of spiritual death" or "not one of them experienced spiritual death, except for the son of spiritual death"

See: Metaphor

John 17:12 (#3)**"not one of them perished, except for the son of destruction"**

Jesus uses the past tense **perished** to refer to eternal punishment as if it had already happened, even though **the son of destruction** had not yet **perished**. If this use of the past tense might confuse your readers, you could use the future tense. Alternate translation: "not one of them will perish, except for the son of destruction"

See: Predictive Past

John 17:12 (#4)**"the son of destruction"**

Here, **son of destruction** refers to Judas, the disciple who betrayed Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Judas, the son of destruction"

See: Assumed Knowledge and Implicit Information

John 17:12 (#5)**"the son of destruction"**

Here, **son of** is an idiom used to describe what a person is like. The defining characteristic of Judas was that he would be destroyed because he betrayed Jesus. If this use of **son of** might confuse your readers, you could express the meaning plainly. Alternate translation: "the one characterized by destruction"

See: Idiom

John 17:12 (#6)**"the son of destruction"**

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: "the son that must be destroyed" or "the son whom you will destroy"

See: Abstract Nouns

John 17:12 (#7)**"so that the scripture would be fulfilled"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that he would fulfill the scripture"

See: Active or Passive

John 17:13 (#1)**"the world"**

See how you translated **the world** in [17:11](#).

See: Metonymy

John 17:13 (#2)**"so that they would have my joy fulfilled in themselves"**

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

Alternate translation: "so that I might give them my full joy"

See: Active or Passive

John 17:14 (#1)

"**your word**"

See how you translated **your word** in [17:6](#).

See: Metonymy

John 17:14 (#2)

"**the world**" - "**from the world**," - "**I am not from the world**"

Here, **the world** refers to the people in **the world** who oppose God. If this use of **the world** might confuse your readers, you could express the meaning plainly. Alternate translation: "the people who oppose you ... from those who oppose you ... I am not from them"

See: Metonymy

John 17:14 (#3)

"**they are not from the world, just as I am not from the world**"

The phrase **from the world** could refer to: (1) the place where the subject belongs. Alternate translation: "they do not belong to the world, just as I do not belong to the world" (2) the origin of the subject. Alternate translation: "they did not come from the world, just as I did not come from the world"

See: Assumed Knowledge and Implicit Information

John 17:15 (#1)

"**the world**"

Here Jesus uses **world** to refer to both being on the earth and being among the people in **the world** who oppose God. See how you translated this use of **world** in [17:11](#).

See: Metonymy

John 17:15 (#2)

"**you would keep them from the evil one**"

Here, **the evil one** refers to Satan. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you would keep them from Satan, the evil one"

See: Assumed Knowledge and Implicit Information

John 17:16 (#1)

"**They are not from the world, just as I am not from the world**"

See how you translated **from the world** in [17:14](#).

See: Assumed Knowledge and Implicit Information

John 17:17 (#1)

"**Sanctify**"

Sanctify is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please sanctify"

See: Imperatives — Other Uses

John 17:17 (#2)

"**Sanctify them by the truth**"

The phrase **by the truth** could refer to: (1) the means by which Jesus' disciples would be sanctified. Alternate translation: "Sanctify them by means of the truth" (2) the realm in which Jesus' disciples would be sanctified. Alternate translation: "Sanctify them in the truth" (3) both the means and realm of the disciples' sanctification. See the discussion of John's use of double meaning in Part 3 of the Introduction to this book. Alternate translation: "Sanctify them by means of and in the truth"

See: Assumed Knowledge and Implicit Information

John 17:17 (#3)

"**your word**"

See how you translated **your word** in [17:6](#).

See: Metonymy

John 17:18 (#1)

"into the world," - "into the world"

Here, **the world** refers to the people who live in the world. See how you translated **the world** in [1:29](#).

See: Metonymy

John 17:19 (#1)

"for their sakes I have sanctified myself"

Jesus uses the phrases **for their sakes** and **sanctified** together to refer to his sacrificial death on the cross. If this clause might confuse your readers, you could express the meaning explicitly. Alternate translation: "for their sakes I have sanctified myself to die as a sacrifice"

See: Assumed Knowledge and Implicit Information

John 17:19 (#2)

"so that they themselves may also be sanctified in truth"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that they may also sanctify themselves in truth"

See: Active or Passive

John 17:19 (#3)

"sanctified in truth"

The phrase **in truth** could refer to: (1) the means by which Jesus' disciples would be sanctified. Alternate translation: "sanctified by means of truth" (2) the nature or degree of their sanctification. Alternate translation: "truly sanctified"

See: Assumed Knowledge and Implicit Information

John 17:20 (#1)

"through their word"

Here, **word** refers to the message that Jesus and his disciples proclaimed. If this use of **word** might confuse your readers, you could express the meaning plainly. Alternate translation: "through their message"

See: Metonymy

John 17:21 (#1)

"that" - "that"

The first **that** in this verse indicates one of Jesus' prayer requests, namely, that all those who believe in Jesus would be united to each other. The second **that** indicates another prayer request, namely, that all those who believe in Jesus would be united to Jesus and God the Father. If this would not be clear in your language, you could make these two prayer requests more explicit by making them into two sentences. Alternate translation: "I request that ... I also request that"

See: Assumed Knowledge and Implicit Information

John 17:21 (#2)

"you, Father, {are} in me, and I in you"

These two phrases mean basically the same thing. See how you translated a similar phrase in [10:38](#). Alternate translation: "you, Father, and I are completely joined together as one"

See: Doublet

John 17:21 (#3)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 17:21 (#4)

"so that the world would believe that you have sent me"

Here, **so that** could indicate: (1) that what follows is the purpose for believers to be united to Jesus and God the Father, as in the UST. (2) that what follows is the result of believers being united to Jesus and God the Father. Alternate translation (with a comma preceding): “with the result that the world would believe that you have sent me”

John 17:21 (#5)

“the world”

Here, **the world** is used to refer to all the people in **the world**. See how you translated **the world** in [1:29](#).

See: Metonymy

John 17:22 (#1)

“The glory that you gave to me, I also have given to them”

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: “I have also given to them the glory that you gave to me” or “I have honored them just as you have honored me”

See: Information Structure

John 17:23 (#1)

“I in them”

This verse explains the statement “they would be one, just as we are one,” which is in the previous verse. If it would be more natural in your language, you could state this explicitly. Alternate translation: “I mean that I am in them”

See: Assumed Knowledge and Implicit Information

John 17:23 (#2)

“so that they may be made complete as one”

Here, **so that** indicates that this is the second purpose for Jesus giving the glory he received from God to those who believe in him, which he stated in the previous verse. If this use of **so that** might confuse your readers, you could state this explicitly by repeating the idea from the previous verse and

starting a new sentence. Alternate translation: “I have given them your glory so that they may be completely united”

See: Connect — Goal (Purpose) Relationship

John 17:23 (#3)

“so that the world may know that you sent me”

Here, **so that** could refer to: (1) the purpose for those who believe in Jesus being **complete as one**. Alternate translation: “for the purpose of the world knowing that you send me” (2) a third purpose for Jesus giving the glory he received from God to those who believe in him. This interpretation would require making a new sentence. Alternate translation: “I have also given them your glory so that the world may know that you sent me”

See: Connect — Goal (Purpose) Relationship

John 17:23 (#4)

“the world”

See how you translated **the world** in [17:21](#).

See: Metonymy

John 17:23 (#5)

“you loved them”

Here, **them** refers to those who believe in Jesus, just like **them** does at the beginning of the verse. These believers are also the main subject of Jesus’ prayer in [17:20–26](#). If this would confuse your readers, you could express the meaning explicitly. Alternate translation: “you loved those who believe in me”

See: Assumed Knowledge and Implicit Information

John 17:24 (#1)

“Father”

Father is an important title for God.

See: Translating Son and Father

John 17:24 (#2)**"where I am"**

Here Jesus uses **am** in the present tense to refer to something that will happen in the near future. If this is confusing in your language, you could use the future tense. Alternate translation: "where I will soon be"

See: Predictive Past

John 17:24 (#3)**"where I am"**

Jesus uses **where I am** to refer to heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "where I am in heaven"

See: Assumed Knowledge and Implicit Information

John 17:24 (#4)**"before the foundation of the world"**

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: "before we founded the world"

See: Abstract Nouns

John 17:24 (#5)**"of the world"**

Here, **world** refers to the universe that God created. It does not refer only to the people in the world or only to the earth. Alternate translation: "the whole universe"

See: Metonymy

John 17:25 (#1)**"Father"**

Father is an important title for God.

See: Translating Son and Father

John 17:25 (#2)**"the world did not know you"**

Here, **the world** refers to the people in **the world** who are opposed to God. Alternate translation: "those who are against you did not know you"

See: Metonymy

John 17:26 (#1)**"name"**

Here, **name** refers to God himself. See how you translated this word in [17:6](#).

See: Metonymy

John 17:26 (#2)**"the love with which you have loved me may be in them"**

Here Jesus speaks of God's **love** as if it were an object that could be inside a person. If this use of **love** might confuse your readers, you could express the meaning plainly. Alternate translation: "they may love others in the same way that you have loved me" or "the love with which you have loved me may be experienced by them"

See: Metaphor

John 17:26 (#3)**"and I in them"**

Here, Jesus uses the word **in** to express the close personal relationship between himself and those who believe in him. See how you translated a similar phrase in [10:38](#).

See: Idiom

John 18:1 (#1)**"Having spoken these things, Jesus"**

John uses this phrase to mark the beginning of a new event that happened soon after the events that the story has just told. Use the natural form in your language for introducing a new event. Alternate

translation: "Soon after Jesus spoke these words, he"

See: Introduction of a New Event

John 18:1 (#2)

"the brook of the Kidron"

John is using **of** to describe a **brook** that is called **Kidron**. If this is not clear in your language, you could use a different expression. Alternate translation: "the Kidron Brook" or "the brook that people called 'Kidron'"

See: Possession

John 18:1 (#3)

"the brook of the Kidron"

Kidron is a valley in Jerusalem that is between the Temple Mount and the Mount of Olives.

See: How to Translate Names

John 18:1 (#4)

"where there was a garden"

The word translated **garden** can refer to a place with flowers, vegetables, or trees. [Matthew 26:36](#) and [Mark 14:32](#) indicate that the **garden** that Jesus and his disciples went to was a grove of olive trees. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "where there was a grove of olive trees"

See: Assumed Knowledge and Implicit Information

John 18:1-2 (#1)

""

General Information:\n\n[18:1-2](#) give background information for the events that follow. Verse 1 says where the events took place. Verse 2 gives background information about Judas. Use the natural form in your language for expressing background information.

See: Background Information

John 18:3 (#1)

"officers"

See how you translated **officers** in [7:32](#).

John 18:3 (#2)

"comes"

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

See: Predictive Past

John 18:4 (#1)

"knowing all the things happening to him"

Here, **knowing** introduces a clause that indicates the reason why Jesus went out to meet the soldiers and guards. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "since he knew all things happening to him"

See: Connect — Reason-and-Result Relationship

John 18:5 (#1)

"Jesus the Nazarene"

The soldiers and guards call Jesus **the Nazarene** because he was from the town of Nazareth in Galilee. If this might confuse your readers, you could use a more natural expression in your language. Alternate translation: "Jesus, from the town of Nazareth"

See: How to Translate Names

John 18:5 (#2)

"He says"

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

See: Predictive Past

John 18:5 (#3)**"I am"**

This could mean: (1) Jesus is just answering their question. In this case he is leaving out some of the words that a sentence would need in many languages to be complete. Alternate translation: "I am he" or "I am whom you are looking for" (2) Jesus is not only answering their question but also identifying himself as Yahweh, who identified himself to Moses as "I AM" in [Exodus 3:14](#). Alternate translation: "I am God" or "I am the I AM"

See: Ellipsis

John 18:5 (#4)

"Now Judas, the one betraying him, was also standing with them"

In this sentence John provides background information about Judas' location when he was **betraying** Jesus. Use the natural form in your language for expressing background information. Alternate translation: "Now Judas was also there with them to betray Jesus"

See: Background Information

John 18:6 (#1)**"I am"**See how you translated **I am** in the previous verse.

See: Ellipsis

John 18:6 (#2)**"fell to the ground"**

Here John implies that the men fell to the ground involuntarily because of Jesus' power. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "fell to the ground because of Jesus' power"

See: Assumed Knowledge and Implicit Information

John 18:7 (#1)**"Jesus the Nazarene"**

See how you translated **Jesus the Nazarene** in [18:5](#).

See: How to Translate Names

John 18:8 (#1)**"I am"**See how you translated **I am** in [18:5](#).

See: Ellipsis

John 18:9 (#1)

""

In this verse John provides some background information about Jesus fulfilling Scripture. Use the natural form in your language for expressing background information.

See: Background Information

John 18:9 (#2)

"This was} so that would be fulfilled the word that he said"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This happened in order to fulfill the word that he had said"

See: Active or Passive

John 18:9 (#3)**"the word that he said"**

Here, **the word** refers to what Jesus said while praying to God the Father in [17:12](#). If it would be helpful in your language, you could express this plainly. Alternate translation: "what he had said when he was praying to his Father"

See: Metonymy

John 18:10 (#1)**"Simon Peter"**

See how you translated **Simon Peter** in [1:40](#).

See: How to Translate Names

John 18:10 (#2)

"a sword"

The word translated **sword** here refers to a small sword that is similar to a dagger or long knife. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "a dagger"

See: Assumed Knowledge and Implicit Information

John 18:10 (#3)

"Malchus"

Malchus is the name of a man.

See: How to Translate Names

John 18:11 (#1)

"The cup which the Father has given me, should I certainly not drink it"

Jesus is using the form of a question to add emphasis to his statement. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I should certainly drink the cup that the Father has given to me!"

See: Rhetorical Question

John 18:11 (#2)

"The cup which the Father has given me, should I certainly not drink it"

Here Jesus uses **cup** to refer to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that God would give him to **drink**. If this use of **cup** and **drink** would confuse your readers, you could express the meaning explicitly. Alternate translation: "My suffering which the Father wants me to endure, should I certainly not endure it"

See: Metaphor

John 18:11 (#3)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 18:12 (#1)

"of the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 18:12 (#2)

"tied him up"

The soldiers **tied** Jesus' hands together in order to prevent him from escaping. If it would be more natural in your language, you could state this explicitly. Alternate translation: "tied his hands to prevent him from escaping"

See: Assumed Knowledge and Implicit Information

John 18:13 (#1)

"first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year"

Usually there would only have been one high priest, but at this time the Romans were appointing the high priests for Judea, and it caused a controversy. One Roman official had appointed **Annas**, but ten years later another official deposed him and caused **Caiaphas** to be **high priest** instead. However, the Jews still considered Annas to be **high priest**. It would probably be best to state the matter as simply as possible for your readers. Alternate translation: "first to the high priest Annas, for he was the father-in-law of Caiaphas, who was the other high priest that year"

See: Assumed Knowledge and Implicit Information

John 18:14 (#1)

""

In this verse John interrupts the main storyline in order to provide some background information about Caiaphas. This information helps the reader understand why they took Jesus to Caiaphas. Use the natural form in your language for expressing background information.

See: Background Information

John 18:14 (#2)

"the Jews"

See how you translated **to the Jews** in [18:12](#).

See: Synecdoche

John 18:14 (#3)

"it would be better for one man to die on behalf of the people"

See how you translated the similar clause in [11:50](#).

John 18:14 (#4)

"it would be better for one man to die on behalf of the people"

Caiaphas is leaving out a clause that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from his original statement in [11:50](#). Alternate translation: "it would be better for one man to die on behalf of the people than to let the Romans kill all of the Jewish people"

See: Ellipsis

John 18:15 (#1)

"another disciple followed Jesus. Now that disciple was known to the high priest, and he entered"

Here, **another disciple** and **that disciple** could refer to: (1) the apostle John, who wrote this Gospel. This interpretation would mean that these phrases would be similar to the phrase "the other disciple, whom Jesus loved" that occurs in ([20:2](#)).

Alternate translation: "I, another disciple, followed Jesus. Now I was known to the high priest, and I entered" (2) an unknown disciple. Alternate translation: "a certain disciple, followed Jesus. Now that other disciple was known to the high priest, and he entered"

See: Assumed Knowledge and Implicit Information

John 18:15 (#2)

"Now that disciple was known to the high priest"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Now the high priest knew that disciple"

See: Active or Passive

John 18:15 (#3)

"to the high priest," - "of the high priest"

In verses 15–23, **the high priest** refers to Annas, which is indicated in [18:13](#). It does not refer to Caiaphas. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to the high priest Annas ... of Annas"

See: Assumed Knowledge and Implicit Information

John 18:16 (#1)

"the other disciple"

See how you translated **the other disciple** in the previous verse.

See: Assumed Knowledge and Implicit Information

John 18:16 (#2)

"who was known to the high priest"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom the high priest knew"

See: Active or Passive

John 18:17 (#1)**"says" - "says"**

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

See: Predictive Past

John 18:17 (#2)**"Are you not also from the disciples of this man"**

The **female servant** is using a rhetorical question here to emphasize that she believes **Peter** is one of Jesus' **disciples**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly also from the disciples of this man!"

See: Rhetorical Question

John 18:18 (#1)**""**

In this verse John interrupts the main storyline in order to provide some background information about the people who were warming themselves around the fire. Use the natural form in your language for expressing background information.

See: Background Information

John 18:18 (#2)

"Now the servants and the officers were standing there, having made a charcoal fire, for it was cold, and they were warming themselves"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Now because it was cold, the servants and the officers had made a charcoal fire and were standing there, warming themselves"

See: Information Structure

John 18:18 (#3)**"the servants"**

Here, **the servants** refers to the personal **servants** of the high priest. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the servants of the high priest"

See: Assumed Knowledge and Implicit Information

John 18:19 (#1)**"the high priest"**

According to [18:13](#) the **high priest** here is Annas. He would later send Jesus to Caiaphas in [18:24](#). If this use of **high priest** might confuse your readers, you could state who the person is explicitly. Alternate translation: "Annas, the high priest"

See: Assumed Knowledge and Implicit Information

John 18:20 (#1)**"to the world"**

Here Jesus uses **the world** to refer to all of the people in the world. If this use of **world** would be confusing in your language, you could express the meaning plainly. Alternate translation: "to all people"

See: Metonymy

John 18:20 (#2)**"I have spoken openly to the world"**

Here, **to the world** is an exaggeration that Jesus uses to emphasize that he spoke publicly. If this would confuse your readers, you could use an equivalent expression from your language that shows emphasis. Alternate translation: "I have spoken openly to the people" or "I have spoken openly for everyone to hear"

See: Hyperbole

John 18:20 (#3)**"in a synagogue"**

Jesus is speaking of synagogues in general, not of one particular **synagogue**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "in synagogues"

See: Generic Noun Phrases

John 18:20 (#4)

"where all the Jews come together"

Here, **all the Jews** is an exaggeration that Jesus uses to emphasize that Jesus spoke where many Jewish people could hear him. If this would confuse your readers, you could use an equivalent expression from your language that shows emphasis. Alternate translation: "where so many Jews come together"

See: Hyperbole

John 18:20 (#5)

"the Jews"

Here, **the Jews** refers to the Jewish people in general. It does not refer to the Jewish leaders. If this would be misunderstood in your language, you could express the meaning explicitly. Alternate translation: "the Jewish people"

See: Assumed Knowledge and Implicit Information

John 18:21 (#1)

"Why do you ask me"

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. The Jewish law required the Jewish leaders to question witnesses first in legal cases. Therefore, Jesus is using this question to emphasize that the Jewish leaders are breaking their own law by questioning him instead of questioning witnesses. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not be asking me these questions!"

See: Rhetorical Question

John 18:21 (#2)

"Behold"

Jesus uses **Behold** to call attention to what he is about to say. Your language may have a similar expression that you can use here. Alternate translation: "Take notice"

See: Metaphor

John 18:22 (#1)

"gave Jesus a slap, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "gave Jesus a slap and said"

See: Quotations and Quote Margins

John 18:22 (#2)

"Do you answer the high priest in this manner"

The officer is using a rhetorical question here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: "You should not answer the high priest in this manner!"

See: Rhetorical Question

John 18:23 (#1)

"testify about the wrong"

Alternate translation: "tell me what I said that was wrong"

John 18:23 (#2)

"but if rightly, why do you strike me"

Jesus is using the form of a question to add emphasis to what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "but if rightly, you should not strike me!"

See: Rhetorical Question

John 18:24 (#1)

"Annas" - "to Caiaphas the high priest"

For political reasons both **Annas** and **Caiaphas** were high priests at this time. See how you translated these names in [18:13](#).

See: Assumed Knowledge and Implicit Information

John 18:25 (#1)

"Now"

Now here indicates that John is changing topics to return to the story about Peter in the high priest's courtyard. [18:25-27](#) describe what Peter was doing in the courtyard while the high priest was questioning Jesus. If this might confuse your readers, you can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "In the meantime," or "While Jesus was being questioned,"

See: Connect — Simultaneous Time Relationship

John 18:25 (#2)

"Are you not also from among his disciples?"

Someone in the high priest's courtyard is using a rhetorical question here to emphasize that he believes **Peter** is one of Jesus' **disciples**. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are certainly also from the disciples of this man!"

See: Rhetorical Question

John 18:26 (#1)

"Did I not see you in the garden with him?"

One of the high priest's **servants** is using a rhetorical question here to emphasize that he believes **Peter** is one of Jesus' disciples. If you would not use a rhetorical question for this purpose in your language, you could translate

these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I surely saw you in the garden with him!"

See: Rhetorical Question

John 18:26 (#2)

"says"

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

See: Predictive Past

John 18:26 (#3)

"the garden"

See how you translated **garden** in [18:1](#).

See: Assumed Knowledge and Implicit Information

John 18:27 (#1)

"Peter then denied {it} again"

Here, **it** refers to **Peter** knowing and being with Jesus. If this use of **it** might confuse your readers, you could express the meaning explicitly. Alternate translation: "Peter then denied again that he knew Jesus or had been with him"

See: Assumed Knowledge and Implicit Information

John 18:27 (#2)

"a rooster"

See how you translated **rooster** in [13:38](#).

See: Translate Unknowns

John 18:28 (#1)

""

General Information:\n\nHere John changes topics from describing what Peter was doing to describing what was happening to Jesus. In the next

section, Jesus' accusers bring him to Caiaphas to be questioned by him.

John 18:28 (#2)

"they led"

Here, **they** refers to the Jewish leaders and temple guards who were accusing Jesus. If it would be more natural in your language, you could state this explicitly. Alternate translation: "the Jewish authorities and their guards led"

See: Pronouns — When to Use Them

John 18:28 (#3)

"Then they led Jesus from Caiaphas"

Here John implies that they are leading Jesus away from Caiaphas' house. If it would be more natural in your language, you could state this explicitly. Alternate translation: "Then they led Jesus from Caiaphas' house"

See: Assumed Knowledge and Implicit Information

John 18:28 (#4)

"to the governor's palace"

The **governor's palace** refers to the headquarters of the Roman governor. The next verse indicates that the Roman governor's name was Pilate. If this would confuse your readers, you could state this explicitly. Alternate translation: "to the house of the Roman governor, Pilate"

See: Assumed Knowledge and Implicit Information

John 18:28 (#5)

In this sentence John interrupts the main storyline in order to provide some background information about why the Jewish people with Jesus did not enter the **governor's palace**. Use the natural form in your language for expressing background information.

See: Background Information

John 18:28 (#6)

"they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover"

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "they remained outside the governor's palace so that they would remain ceremonially clean, and might eat the Passover"

See: Double Negatives

John 18:28 (#7)

"they did not enter into the governor's palace so that they would not be defiled, but might eat the Passover"

Pilate, the Roman governor, was not a Jew. The Jewish leaders believed that they would become ceremonially unclean if they entered the house of someone who was not a Jew. If they became ceremonially unclean, then they would not be allowed to celebrate the Passover festival. Therefore, the Jewish leaders did not enter the governor's palace. If it would be helpful to your readers, you could explain this in the simplest way possible. Alternate translation: "they themselves did not enter into the governor's palace because the governor was a Gentile. They believed that entering a Gentile's home would defile them, so that they would not be allowed to eat the Passover."

See: Assumed Knowledge and Implicit Information

John 18:28 (#8)

"the Passover"

John is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If your readers might not understand this, you could express the meaning plainly. Alternate translation: "the Passover meal"

See: Metonymy

John 18:29 (#1)

"What accusation do you bring against this man"

If your language does not use an abstract noun for the idea of **accusation**, you could express the same idea in another way. Alternate translation: "What crime do you accuse this man of committing"

See: Abstract Nouns

John 18:30 (#1)

"this one"

Here the Jewish leaders say **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 18:30 (#2)

"If this one were not an evildoer, we would not have handed him over to you"

The Jewish leaders are making a conditional statement that sounds hypothetical, but they are already convinced that the condition is not true. They have concluded that Jesus is an evildoer. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If this one were not an evildoer, but he is, we would not have handed him over to you, but we did"

See: Connect — Contrary to Fact Conditions

John 18:30 (#3)

"If this one were not an evildoer, we would not have handed him over to you"

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "This man is an evildoer, so we have brought him to you"

See: Double Negatives

John 18:31 (#1)

"The Jews said to him"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 18:31 (#2)

"It is not lawful for us to put anyone to death"

According to Roman law, the Jews could not **put anyone to death**. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "According to Roman law, it is not lawful for us to put anyone to death"

See: Assumed Knowledge and Implicit Information

John 18:32 (#1)

""

General Information:\n\nIn this verse John interrupts the main storyline in order to provide some background information about Jesus predicting how he would die. Use the natural form in your language for expressing background information.

See: Background Information

John 18:32 (#2)

"This was so that the word of Jesus would be fulfilled"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This happened in order to fulfill the word of Jesus"

See: Active or Passive

John 18:32 (#3)

"to indicate by what kind of death he was about to die"

Here, **kind of death** refers to the manner in which Jesus would die. If this might confuse your readers,

you could express the meaning explicitly. Alternate translation: "to indicate in what manner he was about to die"

See: Assumed Knowledge and Implicit Information

John 18:33 (#1)

"summoned Jesus"

Here, **summoned** implies that **Pilate** ordered some of his soldiers to bring Jesus to him inside his headquarters. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "ordered his soldiers to bring Jesus inside to him"

See: Assumed Knowledge and Implicit Information

John 18:34 (#1)

"from yourself"

Here, **from** indicates the origin of Pilate's question. Jesus is asking Pilate if the question Pilate asked in the previous verse was his own idea. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "based on your own idea" or "on your own initiative"

See: Assumed Knowledge and Implicit Information

John 18:35 (#1)

"I am not a Jew, am I"

Pilate is using a rhetorical question here to emphasize that he was not interested in Jewish religious disagreements. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

See: Rhetorical Question

John 18:35 (#2)

"Your own nation"

Here, **nation** refers to the people who were part of the Jewish **nation**. If this might confuse your

readers, you could express the meaning plainly. Alternate translation: "Your fellow Jews"

See: Metonymy

John 18:36 (#1)

"from this world." - "from this world"

See how you translated **from this world** in [8:23](#).

See: Assumed Knowledge and Implicit Information

John 18:36 (#2)

"this world." - "this world," - "from here"

In this verse, Jesus uses **this world** and **here** to refer to everything in the universe that has been corrupted by sin and is hostile to God. See how you translated a similar use of **this world** in [8:23](#).

See: Metonymy

John 18:36 (#3)

"If my kingdom were from this world, my servants would fight so that I would not be handed over to the Jews"

Jesus is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If my kingdom were from this world, but it is not, my servants would fight so that I would not be handed over to the Jews, but they do not"

See: Connect — Contrary to Fact Conditions

John 18:36 (#4)

"so that I would not be handed over to the Jews"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that someone would not have handed me over to the Jews"

See: Active or Passive

John 18:36 (#5)**"to the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 18:37 (#1)**"You say that" - "am a king"**

Here Jesus is probably answering Pilate's question in the affirmative. However, since he doesn't clearly say, 'Yes, I am a king,' you do not need to explain the meaning further here.

See: When to Keep Information Implicit

John 18:37 (#2)**"I" - "For this I have been born, and for this I have come into the world"**

These two phrases mean the same thing. The repetition is used to emphasize that Jesus came to the earth to tell people the truth about God. If stating the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: "For this reason I came here"

See: Parallelism

John 18:37 (#3)**"the world"**

Here, **world** refers to the universe that God created. It does not refer only to the people in the world or only to the earth. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the universe"

See: Assumed Knowledge and Implicit Information

John 18:37 (#4)**"to the truth"**

Here, **truth** refers to what Jesus reveals about God, which would include his plan for forgiving sinful people through Jesus' death on the cross. If your

language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "to the true things about God"

See: Abstract Nouns

John 18:37 (#5)**"Everyone being from the truth"**

This phrase is an idiom that refers to someone who believes the **truth** about God. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Everyone who believes the truth"

See: Idiom

John 18:37 (#6)**"hears"**

Here, **hears** means to listen to something with the intent to heed it and respond appropriately. See how you translated this word in [8:43](#). Alternate translation: "heeds"

See: Metaphor

John 18:37 (#7)**"my voice"**

Jesus uses **voice** to refer to what Jesus says. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "to the things I say" or "to me"

See: Synecdoche

John 18:38 (#1)**"says"**

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

See: Predictive Past

John 18:38 (#2)**"What is truth"**

Pilate is using a rhetorical question here to emphasize that he does not believe anyone really knows what **truth** is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one can know the truth!"

See: Rhetorical Question

John 18:38 (#3)**"truth"**

Here, **truth** refers to any true information. If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "What is true"

See: Abstract Nouns

John 18:38 (#4)**"the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 18:38 (#5)**"I find no guilt in him"**

Pilate speaks of **guilt** as if it were an object that can be inside a person. If your readers would not understand this, you could express the meaning plainly. Alternative translation: "I find no evidence that he is guilty of any crime"

See: Metaphor

John 18:39 (#1)**"I would release one {person} to you"**

Pilate implies that he would **release** a prisoner when the Jewish leaders asked him to do so. If it would be helpful for your readers, you could state

this explicitly. Alternate translation: "I would release one prisoner to you at your request" or "I would release one prisoner to you when you asked"

See: Assumed Knowledge and Implicit Information

John 18:39 (#2)**"at the Passover"**

Here, **the Passover** refers to the entire **Passover** festival. If it would be helpful for your readers, you could state this explicitly. Alternate translation: "at the Passover festival"

See: Assumed Knowledge and Implicit Information

John 18:40 (#1)**"they cried out again, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "they cried out again and said"

See: Quotations and Quote Margins

John 18:40 (#2)**"Not this one, but Barabbas"**

The Jewish leaders are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "Do not release this one, but release Barabbas"

See: Ellipsis

John 18:40 (#3)**"this one"**

Here the Jewish leaders say **this one** as a disrespectful way to refer to Jesus without saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 18:40 (#4)**"Now Barabbas was a robber"**

In this sentence John provides background information about **Barabbas**. Use the natural form in your language for expressing background information.

See: Background Information

John 18:40 (#5)**"a robber"**

The word usually translated **robber** can also refer to an insurrectionist, as is indicated by the description of **Barabbas** in [Mark 15:7](#). Alternate translation: "an insurrectionist"

John 19:1 (#1)

Connecting Statement:\n\nThe part of the story from the previous chapter continues. Pilate has been speaking outside his headquarters with the Jewish leaders who are accusing Jesus.

John 19:1 (#2)**"Therefore, Pilate then took Jesus and whipped {him}"**

Pilate himself did not whip Jesus. John uses **Pilate** to refer to the soldiers whom Pilate ordered to whip Jesus. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "Pilate then ordered his soldiers to take Jesus and whip him"

See: Synecdoche

John 19:2 (#1)**"twisted together a crown from thorns"**

John uses **thorns** to refer to small branches with **thorns** on them. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "twisted together a crown from thorny branches"

See: Synecdoche

John 19:2 (#2)**"They put {it} on his head and put a purple garment on him"**

In Roman culture, a **crown** and **purple garment** were worn by kings. The soldiers put a **crown** made from thorns and a **purple garment** on Jesus in order to mock him. If your readers would not understand this, you could express the meaning explicitly. See the discussion of this idea in the General Notes for this chapter. Alternate translation: "They put it on his head and put a purple garment on him in order to ridicule him by pretending that he was a king"

See: Assumed Knowledge and Implicit Information

John 19:3 (#1)**"and were saying, "Hail, King of the Jews"**

Hail was a common greeting, but the soldiers use this greeting in order to mock Jesus. They also did not believe that Jesus was really the **King of the Jews**. They actually mean to communicate the opposite of the literal meaning of their words. If this might confuse your readers, you could provide a brief explanation. Alternate translation: "and they said in a mocking manner, 'Hail, King of the Jews'"

See: Irony

John 19:4 (#1)**"says"**

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

See: Predictive Past

John 19:4 (#2)**"to them"**

The pronoun **them** refers to the Jewish leaders who had brought Jesus to Pilate. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "to the Jewish authorities"

See: Pronouns — When to Use Them

John 19:4 (#3)

"I find no guilt in him"

See how you translated a similar clause in [18:38](#).

See: Metaphor

John 19:5 (#1)

"went"

Your language may state "came" rather than **went** in contexts such as this. Use whichever is more natural in your language.

See: Go and Come

John 19:5 (#2)

"the crown of thorns and the purple garment"

See how you translated **crown, thorns**, and **purple garment** in [19:2](#).

See: Assumed Knowledge and Implicit Information

John 19:5 (#3)

"he says"

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

See: Predictive Past

John 19:6 (#1)

"says"

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

See: Predictive Past

John 19:6 (#2)

"they cried out, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "they cried out and said"

See: Quotations and Quote Margins

John 19:6 (#3)

"I find no guilt in him"

See how you translated a similar clause in [19:4](#) and [18:38](#).

See: Metaphor

John 19:7 (#1)

"The Jews answered him"

Here, **The Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 19:7 (#2)

"he made himself to be the Son of God"

Here, **made himself** is an idiom that refers to pretending to be something they think he is not. If this might confuse your readers, you could use plain language. Alternate translation: "he pretended to be the Son of God"

See: Idiom

John 19:7 (#3)

"the Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 19:8 (#1)

"this word"

Here, **word** refers to what the Jewish leaders said in the previous verse. If it would be helpful in your language, you could express this plainly. Alternate translation: "what they said about Jesus claiming to be the Son of God"

See: Metonymy

John 19:8 (#2)

"he became even more afraid"

John is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "he grew even more afraid of condemning Jesus" or "he grew even more afraid than before of what might happen to him if he condemned Jesus"

See: Ellipsis

John 19:9 (#1)

"he entered into the governor's palace again and says to Jesus"

John implies that the soldiers brought Jesus back into the governor's palace so Pilate could speak with him. If it would be more natural in your language, you could state this explicitly. Alternate translation: "he entered into the governor's palace again and told the soldiers to bring Jesus back inside. Then he says to Jesus"

See: Assumed Knowledge and Implicit Information

John 19:9 (#2)

"says"

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

See: Predictive Past

John 19:10 (#1)

"Are you not speaking to me"

Pilate is using a rhetorical question here to emphasize his surprise that Jesus does not answer his question. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I cannot

believe you are refusing to speak to me!" or "Answer me!"

See: Rhetorical Question

John 19:10 (#2)

"Do you not know that I have authority to release you, and I have authority to crucify you"

Pilate is using a rhetorical question here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should know that I am able to release you or to order my soldiers to crucify you!"

See: Rhetorical Question

John 19:11 (#1)

"You do not have any authority over me, except for what has been given to you from above"

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "You only have authority over me because that authority has been given to you from above"

See: Double Negatives

John 19:11 (#2)

"except for what has been given to you from above"

Here, **above** is used to refer to God who dwells in heaven **above**. If it would be helpful to your readers, you could state this plainly. Alternate translation: "from heaven"

See: Metaphor

John 19:11 (#3)

"except for what has been given to you from above"

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

Alternate translation: "except for what God has given to you"

See: Active or Passive

John 19:11 (#4)

"has a greater sin"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "has a greater sin than your sin"

See: Ellipsis

John 19:11 (#5)

"has a greater sin"

Jesus speaks of **sin** as if it were an object that a person could possess in varying amounts. If this use of **sin** might be misunderstood in your language, you could express the meaning plainly. Alternate translation: "are more sinful" or "has committed worse sin"

See: Metaphor

John 19:12 (#1)

"At this"

Here, **this** refers to Jesus' answer. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "When Pilate heard Jesus' answer"

See: Assumed Knowledge and Implicit Information

John 19:12 (#2)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 19:12 (#3)

"this one"

The Jewish leaders say **this one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "this so-and-so"

See: Assumed Knowledge and Implicit Information

John 19:12 (#4)

"cried out, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "cried out and said"

See: Quotations and Quote Margins

John 19:12 (#5)

"you are not a friend of Caesar"

Alternate translation: "you do not support Caesar" or "you are opposing the emperor"

John 19:12 (#6)

"making himself a king"

See how you translated a similar phrase in [19:7](#).

See: Idiom

John 19:13 (#1)

"these words"

Here, **these words** refers to what the Jewish leaders had said in the previous verse. If it would be helpful in your language, you could express this plainly. Alternate translation: "what the Jewish leaders said to him"

See: Metonymy

John 19:13 (#2)

"brought Jesus out"

John implies that **Pilate** ordered his soldiers to bring Jesus out. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "commanded the soldiers to bring Jesus out"

See: Assumed Knowledge and Implicit Information

John 19:13 (#3)

"sat down"

Since a person would sit down to teach or make official statements, the phrase **sat down** here implies that Pilate was going to speak to the people about what he had decided to do with Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he sat down to judge"

See: Assumed Knowledge and Implicit Information

John 19:13 (#4)

"in the judgment seat"

The **judgment seat** was a special chair in which a leader sat when he was making an official judgment. If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "in the seat used for judging people"

See: Abstract Nouns

John 19:13 (#5)

"in a place called "The Pavement"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in a place the people called 'The Pavement'"

See: Active or Passive

John 19:13 (#6)

"in Hebrew"

See how you translated this phrase in [5:2](#).

See: Assumed Knowledge and Implicit Information

John 19:13 (#7)

"Gabbatha"

Here John writes out the sounds of this Jewish Aramaic word with Greek letters. Since John translates the meaning earlier in the verse, you should write out this word using the most similar sounds in your language.

John 19:14 (#1)

"Now"

Now marks a break in the storyline. Here John provides information about the upcoming Passover festival and the time of day when Pilate presented Jesus to the Jewish leaders. Use the natural form in your language for expressing background information.

See: Background Information

John 19:14 (#2)

"It was about the sixth hour"

In this culture, people counted the hours each day beginning around daybreak at six o'clock in the morning. Here, **the sixth hour** indicates noon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "about noon" or "about 12:00 PM"

John 19:14 (#3)

"he says"

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

See: Predictive Past

John 19:14 (#4)

"he says to the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 19:15 (#1)

"Take {him} away! Take {him} away"

Take him away here implies taking a person away to be executed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Take him away to be killed! Take him away to be killed!"

See: Assumed Knowledge and Implicit Information

John 19:15 (#2)

"says"

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

See: Predictive Past

John 19:15 (#3)

"Should I crucify your king"

Pilate uses **I** to imply that he would order his soldiers to crucify Jesus. Pilate himself did not crucify people. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Should I command my soldiers to crucify your king?"

See: Assumed Knowledge and Implicit Information

John 19:15 (#4)

"Pilate says to them, "Should I crucify your king?"

Pilate does not believe that Jesus is a king. He actually means to communicate the opposite of the literal meaning of his words. If it would be helpful in your language, you could provide a brief explanation. Alternate translation: "Pilate says to them in a mocking manner, 'Should I crucify your king?'"

See: Irony

John 19:16 (#1)

"he then handed him over to them so that he might be crucified"

In this verse, the pronouns **them** and **they** refer to the Roman soldiers who would crucify Jesus. These pronouns do not refer to "the chief priests" in the previous verse because they did not crucify people. If this might confuse your readers, you could express the meaning explicitly, as in the UST.

See: Pronouns — When to Use Them

John 19:16 (#2)

"so that he might be crucified"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that the soldiers might crucify him"

See: Active or Passive

John 19:16 (#3)

"and} led {him} away"

The phrase **led him away** implies that the soldiers led Jesus away in order to crucify him. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "and led him away to be crucified"

See: Assumed Knowledge and Implicit Information

John 19:17 (#1)

"to the {place} called "The Place of a Skull," which in Hebrew is called "Golgotha"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to the place that the people called 'The Place of a Skull,' which the Jews call 'Golgotha' in Hebrew"

See: Active or Passive

John 19:17 (#2)**"in Hebrew"**See how you translated this phrase in [5:2](#).

See: Assumed Knowledge and Implicit Information

John 19:17 (#3)**"Golgotha"**

Here John writes out the sounds of this Jewish Aramaic word using Greek letters. Since John translates the meaning earlier in the verse, you should write out this word using the most similar sounds in your language.

John 19:18 (#1)**"with him two others"**

John is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "they also crucified two others with him"

See: Ellipsis

John 19:19 (#1)**"Pilate also wrote a title and put it on the cross"**

John uses **Pilate** to imply that Pilate ordered his soldiers to write the title and put it on the cross. Pilate probably would not have done this himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Pilate also commanded his soldiers to write a title on a sign and put it on the cross"

See: Assumed Knowledge and Implicit Information

John 19:19 (#2)**"on the cross"**

Here, **the cross** refers specifically to **the cross** on which Jesus was crucified. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "on the cross they used to crucify Jesus"

See: Assumed Knowledge and Implicit Information

John 19:19 (#3)**"on it was written: JESUS THE NAZARENE, THE KING OF THE JEWS"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person wrote on it these words: Jesus the Nazarene, the King of the Jews"

See: Active or Passive

John 19:20 (#1)**"the place where Jesus was crucified"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the place where they crucified Jesus"

See: Active or Passive

John 19:20 (#2)**"the city"**

Here, **the city** refers to Jerusalem. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the city called Jerusalem"

See: Assumed Knowledge and Implicit Information

John 19:20 (#3)**"And it was written in Hebrew, in Latin, and in Greek"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The one who prepared the sign wrote the words in three languages: Hebrew, Latin, and Greek"

See: Active or Passive

John 19:20 (#4)**"in Hebrew"**

See how you translated this phrase, **in Hebrew**, in [5:2](#).

See: Assumed Knowledge and Implicit Information

John 19:20 (#5)**"in Latin"**

Latin was the language spoken by the Roman government and Roman soldiers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "in the language spoken by the Romans"

See: Assumed Knowledge and Implicit Information

John 19:21 (#1)

"Therefore, the chief priests of the Jews said to Pilate"

The chief priests had to go back to Pilate's headquarters in order to speak to him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Then the chief priests of the Jews went back to Pilate and said to him"

See: Assumed Knowledge and Implicit Information

John 19:21 (#2)**"That one"**

The Jewish leaders say **That one** as a disrespectful way to refer to Jesus and to avoid saying his name. If your language has a similar way to refer to someone in an indirect but derogatory manner, you may use it here. Alternate translation: "That so-and-so"

See: Assumed Knowledge and Implicit Information

John 19:21 (#3)**"That one said, "I am King of the Jews"**

If the direct quotation inside a direct quotation would be confusing in your language, you could

translate the second direct quotation as an indirect quotation. Alternate translation: "That one said that he is the King of the Jews"

See: Quotes within Quotes

John 19:22 (#1)**"What I have written I have written"**

Pilate implies that he will not change the words on the notice. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "I have written what I wanted to write, and I will not change it"

See: Assumed Knowledge and Implicit Information

John 19:22 (#2)**"What I have written I have written"**

Pilate uses I to imply that he ordered his soldiers to write the title and put it on the cross. Pilate probably would not have done this himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "What I told them to write is what they have written"

See: Assumed Knowledge and Implicit Information

John 19:23 (#1)**"and the tunic"**

The next verse implies that the soldiers kept the tunic separate from the clothes that they divided. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and the tunic they did not divide"

See: Assumed Knowledge and Implicit Information

John 19:23 (#2)**"Now"**

There is a break from the main storyline that begins with the word **Now** and continues to the end of the next verse. In this break John tells us how this event fulfills Scripture. Use the natural form in your language for expressing background information.

See: Background Information

John 19:23 (#3)**"woven in one piece"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone had woven it in one piece"

See: Active or Passive

John 19:24 (#1)**"we should cast lots for it, whose it will be"**

The soldiers are leaving out some of the words that a sentence would need in many languages to be complete. The soldiers will **cast lots** and the winner will receive the shirt. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "we should cast lots for it in order to decide whose it will be" or "we should cast lots for it and the winner will get to keep it"

See: Ellipsis

John 19:24 (#2)**"we should cast lots for it," - "cast lots"**

The term **lots** refers to objects with different markings on various sides that were used to decide randomly among several possibilities. They were tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **lots**, you could use a general expression for gambling. Alternate translation: "we should gamble for it ... gambled"

See: Translate Unknowns

John 19:24 (#3)**"This happened so that the scripture would be fulfilled which says"**

Here John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book ([Psalm 22:18](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is

quoting from an important text. Alternate translation: "This happened so that what is written in the Psalms might be fulfilled"

See: Quotations and Quote Margins

John 19:24 (#4)**"This happened so that the scripture would be fulfilled which says"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This fulfilled the scripture that said"

See: Active or Passive

John 19:24 (#5)**""They divided my garments among themselves"**

In these phrases, John quotes [Psalm 22:19](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 19:25 (#1)**"the cross of Jesus"**

John is using **of** to describe **the cross** on which the soldiers had crucified Jesus. If this is not clear in your language, you could use a different expression. Alternate translation: "the cross on which Jesus was crucified"

See: Possession

John 19:26 (#1)**"the disciple whom he loved"**

See how you translated a similar phrase in [13:23](#).

See: Assumed Knowledge and Implicit Information

John 19:26 (#2)**"says"**

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

See: Predictive Past

John 19:26 (#3)**"Woman"**

See how you translated **Woman** in [2:4](#).

John 19:26 (#4)**"behold, your son"**

Here, Jesus uses **son** to indicate that he wants his disciple, John, to be like a **son** to his mother. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "here is the man who will act like a son to you"

See: Metaphor

John 19:27 (#1)**"he says"**

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

See: Predictive Past

John 19:27 (#2)**"to the disciple, "" - "the disciple took her into his own {home}"**

In this verse, **the disciple** and **his** refer to John, who calls himself "the disciple whom he loved" in the previous verse and who is the author of this Gospel. If this would be confusing in your language, you could express the meaning explicitly. Alternate translation: "to the disciple whom Jesus loved ... that disciple took her into his own home" or "to me ... I took her into my own home"

See: Assumed Knowledge and Implicit Information

John 19:27 (#3)**"Behold, your mother"**

Here, Jesus uses **mother** to indicate that he wants his **mother** to be like a **mother** to his disciple, John. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "Here is the woman to whom you will be like a mother"

See: Metaphor

John 19:27 (#4)**"from that hour"**

Here, **hour** refers to a point in time. It does not refer to a 60-minute length of time. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "from that time"

See: Metonymy

John 19:28 (#1)**"After this"**

After this introduces a new event that happened soon after the events the story has just told. Use the natural form in your language for introducing a new event. Alternate translation: "Soon afterward"

See: Introduction of a New Event

John 19:28 (#2)**"all things had already been completed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he had already completed all things"

See: Active or Passive

John 19:28 (#3)**"all things"**

Here, **all things** refers to everything that God sent Jesus to the world to do. If it would be helpful in

your language, you could express the meaning explicitly. Alternate translation: "all the things that God had sent him to do"

See: Assumed Knowledge and Implicit Information

John 19:28 (#4)

"the scripture might be completed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he might fulfill the scripture"

See: Active or Passive

John 19:28 (#5)

"so that the scripture might be completed"

Here John uses **that the scripture might be completed** to introduce a quotation from an Old Testament book ([Psalm 69:21](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "so that what is written in the Psalms might be fulfilled"

See: Quotations and Quote Margins

John 19:28 (#6)

"says"

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

See: Predictive Past

John 19:29 (#1)

"A container full of sour wine was placed there"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Someone had placed there a container full of sour wine"

See: Active or Passive

John 19:29 (#2)

"of sour wine" - "of the sour wine"

Here, **sour wine** refers to the inexpensive **wine** that common people in Jesus' culture would usually drink to quench thirst. Therefore, the person who gave Jesus this **sour wine** was acting kindly and responding to what he had said in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "of common wine ... of that wine"

See: Assumed Knowledge and Implicit Information

John 19:29 (#3)

"so having put a sponge full of the sour wine on a hyssop"

John implies that someone dipped the **sponge** into the container full of sour wine so that the **sponge** would be **full of the sour wine**. If it would be more natural in your language, you could state this explicitly. Alternate translation: "so having dipped a sponge in the container so that it was full of sour wine, they put it on a hyssop"

See: Assumed Knowledge and Implicit Information

John 19:29 (#4)

"a sponge"

A **sponge** is a small object that can soak up and hold liquid that comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this thing, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: "something to soak up liquid"

See: Translate Unknowns

John 19:29 (#5)

"on a hyssop"

Here, **hyssop** refers to the stalk from a plant that grows in Israel. Matthew and Mark called this stalk a "reed" in [Matthew 27:48](#) and [Mark 15:36](#). If your readers would not be familiar with this plant, you

could use the name of a plant in your area that has stalks or reeds, or you could use a general expression. Alternate translation: "a reed of a plant called hyssop"

See: Translate Unknowns

John 19:30 (#1)

"the sour wine"

See how you translated this phrase, **the sour wine**, in the previous verse.

See: Assumed Knowledge and Implicit Information

John 19:30 (#2)

"It is finished"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The thing Jesus **finished** could be: (1) all the work that God had sent Jesus to the world to do. This interpretation would connect this phrase to the statement Jesus made in [17:4](#) when he said that he had "completed the work" that God had given him to do. Alternate translation: "I finished all that I came here to do" (2) all the Old Testament prophecies about what Jesus would do the first time he came to the earth. This interpretation would connect this phrase to the statement in verse 28, "knowing that all things had already been completed, so that the scripture might be completed." Alternate translation: "I completed all that the scripture has said about me"

See: Active or Passive

John 19:30 (#3)

"he gave up his spirit"

This clause is an idiom that means "willingly die." If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "he allowed himself to die"

See: Idiom

John 19:31 (#1)

"Then the Jews, because it was a day of preparation, so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was an especially important day), asked Pilate that their legs would be broken and they would be taken away"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Then, because it was the day of preparation, the Jews asked Pilate that the men's legs would be broken and they would be taken away, so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was an especially important day)"

See: Information Structure

John 19:31 (#2)

"the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 19:31 (#3)

"a day of preparation"

Here, **day of preparation** refers to the day when the Jewish people prepared for both the Passover festival and the Sabbath. See how you translated a similar phrase in [19:14](#). Alternate translation: "the day when the Jews prepared for both the Passover festival and the Sabbath"

See: Assumed Knowledge and Implicit Information

John 19:31 (#4)

"so that the bodies would not remain on the cross during the Sabbath"

According to Jewish religious law, dead bodies could not remain on crosses during the Sabbath. Therefore, the Jewish leaders wanted Pilate to order his soldiers to execute the three men on crosses and remove their bodies before the Sabbath began at sundown. If this clause might confuse your readers, you could express the meaning explicitly. Alternate translation: "so that

the bodies would not remain on the cross during the Sabbath, which the Jewish law forbids" or "so that the bodies would not remain on the cross during the Sabbath and thereby violate Jewish law"

See: Assumed Knowledge and Implicit Information

John 19:31 (#5)

"on the cross"

John is speaking of the three crosses on which the men were hanging. He is not referring to one particular **cross**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "on the three crosses"

See: Generic Noun Phrases

John 19:31 (#6)

"for that Sabbath was an especially important day"

John notes that this **Sabbath was an especially important day** because it was the first day of the Passover celebration. If this statement would confuse your readers, express the meaning explicitly. Alternate translation: "for that Sabbath was especially important because it occurred during the Passover festival"

See: Assumed Knowledge and Implicit Information

John 19:31 (#7)

"that their legs would be broken and they would be taken away"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to have someone break their legs and take them away"

See: Active or Passive

John 19:31 (#8)

"their legs would be broken and they would be taken away"

The Jewish leaders wanted Pilate's soldiers to break the legs of the men who were hanging on

crosses because doing that would cause the men to die quickly. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "their legs would be broken so that they would die quickly and their bodies could be taken away"

See: Assumed Knowledge and Implicit Information

John 19:32 (#1)

"of the other one having been crucified with him"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "of the other man with whom they had crucified him"

See: Active or Passive

John 19:35 (#1)

""

This verse is a break from the main storyline in which John provides some background information about himself. John is telling readers that they can trust what he has written because he saw these events happen. Use the natural form in your language for expressing background information.

See: Background Information

John 19:35 (#2)

"the one that had seen this" - "his" - "that one knows that he speaks the truth"

These phrases refer to the apostle John, who wrote this Gospel. He is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the one who saw this ... my ... I know that I speak the truth"

See: First, Second or Third Person

John 19:35 (#3)

"so that you would also believe"

John is leaving out some of the words that this clause would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "so that you would also believe that Jesus is the Messiah"

See: Ellipsis

John 19:36 (#1)

"these things happened in order that the scripture would be fulfilled"

Here John uses **that the scripture would be fulfilled** to introduce a quotation from an Old Testament book ([Psalm 34:20](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "these things happened in order that what is written in the Psalms might be fulfilled"

See: Quotations and Quote Margins

John 19:36 (#2)

"these things happened"

Here, **these things** refers to the two events described in [19:33–34](#). If it would be more natural in your language, you could state this explicitly. Alternate translation: "the soldiers did not break Jesus' legs but pierced his side"

See: Assumed Knowledge and Implicit Information

John 19:36 (#3)

"in order that the scripture would be fulfilled"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in order to fulfill the words that someone wrote in scripture"

See: Active or Passive

John 19:36 (#4)

"Not one of his bones will be broken"

This sentence is a quotation from [Psalm 34:20](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 19:36 (#5)

"Not one of his bones will be broken"

This is a quotation from [Psalm 34:20](#). If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "No one will break even one of his bones"

See: Active or Passive

John 19:36–37 (#1)

""

General Information:
19:36–37 are another break from the main storyline in which John tells us that the two events in [19:33–34](#) made some prophecies in scripture come true. Use the natural form in your language for expressing background information.

See: Background Information

John 19:37 (#1)

"another scripture says"

Here John uses **another scripture says** to introduce a quotation from an Old Testament book ([Zechariah 12:10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "the prophet Zechariah wrote in another scripture that"

See: Quotations and Quote Margins

John 19:37 (#2)

"They will look at him whom they pierced"

This sentence is a quotation from [Zechariah 12:10](#). It may be helpful to your readers to indicate this by

setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

John 19:38 (#1)

"after these things"

After this introduces a new event that happened soon after the events the story has just told. Use the natural form in your language for introducing a new event. Alternate translation: "soon afterward"

See: Introduction of a New Event

John 19:38 (#2)

"Joseph from Arimathea"

Since [Luke 23:50](#) indicates that **Joseph** was a member of the Sanhedrin, he was likely dwelling in Jerusalem. Therefore, John would mean here that **Joseph** was originally from Arimathea. **Joseph** had not come from Arimathea to Jerusalem for this occasion. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "Joseph, who was originally from Arimathea"

See: Assumed Knowledge and Implicit Information

John 19:38 (#3)

"Joseph from Arimathea"

Arimathea was a city in Judea. Alternate translation: "Joseph who was from the city called Arimathea"

See: How to Translate Names

John 19:38 (#4)

"for fear of the Jews"

John is using **of** to describe the **fear** that **Joseph** felt for the Jewish leaders. If this is not clear in your language, you could use a different expression. Alternate translation: "because he feared the Jews"

See: Possession

John 19:38 (#5)

"for fear of the Jews"

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 19:38 (#6)

"that he might take away the body of Jesus." - **"took away his body"**

John implies that **Joseph** wanted to **take away the body of Jesus** in order to bury it. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "that he might take away the body of Jesus in order to bury it ... took away and buried his body"

See: Assumed Knowledge and Implicit Information

John 19:38 (#7)

"Pilate gave him permission"

John implies that **Pilate** gave **Joseph** permission to take away Jesus' body. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Pilate gave him permission to take away the body of Jesus"

See: Assumed Knowledge and Implicit Information

John 19:39 (#1)

"Nicodemus"

Nicodemus was one of the Pharisees who respected Jesus. See how you translated this name in [3:1](#).

See: How to Translate Names

John 19:39 (#2)

"the one having come to him at first at night"

This clause refers to the meeting between Jesus and Nicodemus that is described in [chapter 3](#). If it would be helpful to your readers, you could state this explicitly. Alternate translation: "who had met Jesus before when he visited him at night"

See: Assumed Knowledge and Implicit Information

John 19:39 (#3)

"bringing a mixture of myrrh and aloes"

According to the burial customs of Jesus' time, people prepared this **mixture** in order to put it on Jesus' body as a way to honor him and to counteract the smell of decay. If this would confuse your readers, you could state this explicitly. Alternate translation: "bringing a mixture of myrrh and aloes to put on Jesus' body"

See: Assumed Knowledge and Implicit Information

John 19:39 (#4)

"of myrrh and aloes"

This **mixture of myrrh and aloes** consisted of pleasant-smelling substances that were mixed together into an ointment that was put on a dead body in order to counteract the smell of decay. If your readers would not be familiar with these substances, you could use a general expression. Alternate translation: "of pleasant-smelling substances"

See: Translate Unknowns

John 19:39 (#5)

"about 100 litras in weight"

If it would be helpful to your readers, you could express this weight in terms of modern measurements either in the text or a footnote. One **litra** is about one third of a kilogram or three quarters of a pound. Alternate translation: "about 33 kilograms in weight" or "weighing about thirty-three kilograms"

See: Biblical Weight

John 19:40 (#1)

"wrapped it in linen cloths with the spices"

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the General Notes for this chapter. If your readers would not be familiar with such a custom,

you could describe it more specifically, or you could use a general expression. Alternate translation: "wrapped strips of linen cloth around his body and put spices under the strips of cloth"

See: Translate Unknowns

John 19:41 (#1)

""

In this verse John interrupts the main storyline in order to provide some background information about the location of the tomb where they would bury Jesus. Use the natural form in your language for expressing background information.

See: Background Information

John 19:41 (#2)

"Now in the place where he was crucified there was a garden"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Now in the place where they crucified Jesus there was a garden"

See: Active or Passive

John 19:41 (#3)

"in which no one had yet been buried"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in which people had not yet buried anyone"

See: Active or Passive

John 19:41 (#4)

"no one had yet been buried"

The phrase **no one had yet** translates two negative words in Greek. John uses them together to emphasize that the tomb had never been used. If your language can use two negatives together for emphasis without them cancelling each other to

create a positive meaning, it would be appropriate to use that construction here.

See: Double Negatives

John 19:42 (#1)

"because of the day of preparation of the Jews"

According to Jewish law, no one could work after sundown on **the day of preparation** because sundown marked the beginning of the Sabbath and Passover. This meant that they had to bury Jesus' body quickly. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "because the Passover and Sabbath were about to begin that evening"

See: Assumed Knowledge and Implicit Information

John 19:42 (#2)

"because of the day of preparation of the Jews and because the tomb was close by, they laid Jesus there"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "they laid Jesus there because of the day of preparation of the Jews and because the tomb was close by"

See: Information Structure

John 19:42 (#3)

"the day of preparation of the Jews"

See how you translated a similar phrase in [19:14](#).

See: Assumed Knowledge and Implicit Information

John 19:42 (#4)

"they laid Jesus"

John is referring to putting Jesus' dead body in a tomb as laying him down. This is a polite way of referring to something unpleasant, and it accurately describes the Jewish burial practice of laying a dead body on a table inside the tomb. See how you translated a similar expression in [11:34](#). Alternate translation: "they entombed Jesus"

See: Euphemism

John 20:1 (#1)

"on the first of the week"

John uses **first** to imply the **first** day of the week. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "on the first day of the week"

See: Assumed Knowledge and Implicit Information

John 20:1 (#2)

"on the first of the week"

Here John is actually using a cardinal number, "one," to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: "on day one of the week"

See: Ordinal Numbers

John 20:1 (#3)

"comes" - "sees"

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

See: Predictive Past

John 20:1 (#4)

"sees the stone having been rolled away"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "sees that someone had rolled away the stone"

See: Active or Passive

John 20:2 (#1)

"she runs" - "comes" - "she says"

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

See: Predictive Past

John 20:2 (#2)

"disciple whom Jesus loved"

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the General Notes to Chapter 13. See also how you translated similar phrases in [13:23](#) and [18:15](#).

See: Assumed Knowledge and Implicit Information

John 20:2 (#3)

"to them"

If you translated **the other disciple whom Jesus loved** with a first person form earlier in the verse, then you will need to use the first person plural "us" here. Alternate translation: "to us"

See: First, Second or Third Person

John 20:2 (#4)

"to them"

If you translated **the other disciple whom Jesus loved** with a third person form and your language marks the dual form, then the pronoun **them** here would be in the dual form.

See: Pronouns — When to Use Them

John 20:2 (#5)

"the Lord" - "him"

Here Mary speaks of Jesus' dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "the Lord's body ... it"

See: Synecdoche

John 20:2 (#6)

"we do not know where they have laid him"

When Mary says **we**, she is speaking of herself and some women who came to the tomb with her. These women are mentioned in [Matthew 28:1](#); [Mark 16:1](#); and [Luke 24:1, 10, 24](#). Since she is not speaking of the two disciples, **we** is exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 20:3 (#1)

"the other disciple"

See how you translated **the other disciple** in the previous verse.

See: Assumed Knowledge and Implicit Information

John 20:3 (#2)

"went out," - "they went"

If you translated **the other disciple** in the previous verse with a third person form and your language marks the dual form, then the verbs **went out** and **went** would be in the dual form here.

See: Verbs

John 20:3 (#3)

"they went"

If you translated **the other disciple** in the previous verse with a third person form and your language marks the dual form, then the pronoun **they** here would be in the dual form.

See: Pronouns — When to Use Them

John 20:3 (#4)

"they went"

If you translated **the other disciple** in the previous verse with a first person singular form, then you will need to use the first person plural "we" here. Alternate translation: "we went"

See: First, Second or Third Person

John 20:4 (#1)

"the two were running together, and the other disciple quickly ran ahead"

If you translated **the other disciple** with a first person form in [20:2](#), then you will need to use first person pronouns in this verse. Alternate translation: "we were running together, and I quickly ran ahead"

See: First, Second or Third Person

John 20:4 (#2)

"the other disciple"

See how you translated **the other disciple** in [20:2](#).

See: Assumed Knowledge and Implicit Information

John 20:5 (#1)

"he sees" - "but he did not enter"

If you translated **the other disciple** with a first person form in the previous verse, then you will need to use first person pronouns in this verse. Alternate translation: "I saw ... but I did not enter"

See: First, Second or Third Person

John 20:5 (#2)

"he sees"

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

See: Predictive Past

John 20:5 (#3)

"linen cloths"

Wrapping a dead body in strips of cloth was the burial custom in this culture. See the discussion of this in the General Notes for Chapter 19. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate

translation: "the linen cloths in which they had wrapped Jesus' body for burial"

See: Translate Unknowns

John 20:6 (#1)

"comes" - "he sees"

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

See: Predictive Past

John 20:6 (#2)

"him"

If you translated **the other disciple** with a first person form in [20:4](#), then you will need to use the first person "me" here.

See: First, Second or Third Person

John 20:6 (#3)

"linen cloths"

See how you translated **linen cloths** in the previous verse.

See: Translate Unknowns

John 20:7 (#1)

"the cloth that had been on his head"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the cloth that someone had put on his head"

See: Active or Passive

John 20:7 (#2)

"his"

The pronoun **his** refers to Jesus, not to Peter or John. If this might confuse your readers, you could express the meaning explicitly, as in the UST.

See: Pronouns — When to Use Them

John 20:7 (#3)

"linen cloths"

See how you translated **linen cloths** in the previous verse.

See: Translate Unknowns

John 20:7 (#4)

"but having been folded up in one place by itself"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "but someone had folded it up in one place by itself"

See: Active or Passive

John 20:8 (#1)

"the other disciple"

See how you translated **the other disciple** in [20:2](#).

See: Assumed Knowledge and Implicit Information

John 20:8 (#2)

"went in, and he saw and believed"

If you translated **the other disciple** with a first person form in this verse, then you will need to use the first person throughout this verse. Alternate translation: "went in, and I saw and believed"

See: First, Second or Third Person

John 20:8 (#3)

"he saw"

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "he saw the linen cloths where Jesus' body had lain"

See: Ellipsis

John 20:8 (#4)

"believed"

John is leaving out some of the words that this phrase would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "he believed that Jesus had risen from the dead"

See: Ellipsis

John 20:9 (#1)

"For"

For here indicates that this verse provides background information about the kind of belief that was mentioned in the previous clause. **For** here does not indicate a reason or cause. At that time, the disciples believed Jesus had risen from the dead only because the tomb was empty. They still did not understand that the scriptures said Jesus would rise from the dead. Use the natural form in your language for expressing background information. Alternate translation: "But even then"

See: Background Information

John 20:9 (#2)

"to rise from the dead"

Here, **rise from the dead** is an idiom that refers to a dead person becoming alive again. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "become alive after he died"

See: Idiom

John 20:10 (#1)

"went away again to their {own homes}"

Since the disciples were staying within walking distance of Jesus' tomb, the **homes** they went to must have been in Jerusalem. They did not go back to their homes in Galilee. Alternate translation:

"went back to where they were staying in Jerusalem"

See: Assumed Knowledge and Implicit Information

John 20:11 (#1)

"Mary"

Mary here refers to **Mary** Magdalene. See how you translated this **Mary** in [19:25](#).

See: Assumed Knowledge and Implicit Information

John 20:12 (#1)

"she sees"

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

See: Predictive Past

John 20:12 (#2)

"two angels in white"

Here, **white** refers to the color of the clothing that the angels were wearing. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "two angels in white clothing"

See: Assumed Knowledge and Implicit Information

John 20:12 (#3)

"one at the head and one at the feet of where the body of Jesus had lain"

Here, **at the head** and **at the feet** refer to the locations in the tomb where Jesus' head and feet used to be. If this might confuse your readers, you could state this explicitly. Alternate translation: "one at the place of his head and one at the place of his feet where the body of Jesus had been"

See: Assumed Knowledge and Implicit Information

John 20:12 (#4)

"had lain"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone had laid"

See: Active or Passive

John 20:13 (#1)

"say" - "She says"

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

See: Predictive Past

John 20:13 (#2)

"Woman"

See how you translated the similar use of **Woman** in [2:4](#) and [4:21](#).

John 20:13 (#3)

"my Lord," - "him"

Here, Mary speaks of Jesus' dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "my Lord's body ... it"

See: Synecdoche

John 20:15 (#1)

"says" - "says"

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

See: Predictive Past

John 20:15 (#2)

"Woman"

See how you translated the word **Woman** in the previous verse.

John 20:15 (#3)**"him" - "him," - "him"**

Here, Mary speaks of Jesus' dead body as if it were Jesus himself. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "my Lord's body ... it ... it"

See: Synecdoche

John 20:15 (#4)**"and I will take him away"**

Here Mary Magdalene implies that she would **take** Jesus' body **away** and bury it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and I will take him away and bury him again"

See: Assumed Knowledge and Implicit Information

John 20:16 (#1)**"says" - "says"**

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

See: Predictive Past

John 20:16 (#2)**"in Hebrew, "Rabboni" (which means "Teacher")**

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "Rabboni" (which means 'Teacher' in Hebrew)"

See: Information Structure

John 20:16 (#3)**"in Hebrew"**

See how you translated **in Hebrew** in [5:2](#).

See: Assumed Knowledge and Implicit Information

John 20:16 (#4)**"Rabboni"**

Here John writes out the sounds of this Jewish Aramaic word with Greek letters. Since John translates the meaning later in the verse, you should write out this word using the most similar sounds in your language.

John 20:17 (#1)**"says"**

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

See: Predictive Past

John 20:17 (#2)**"the Father;" - "my Father" - "your Father"**

Father is an important title for God.

See: Translating Son and Father

John 20:17 (#3)**"my brothers"**

Jesus used the word **my brothers** here to refer to his disciples. If this might confuse your readers, you could state this explicitly. Alternate translation: "my disciples, who are like brothers,"

See: Assumed Knowledge and Implicit Information

John 20:17 (#4)**"say to them, 'I go up to my Father and your Father, and my God and your God"**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "say to them that I go up to my Father and your Father, and my God and your God"

See: Quotes within Quotes

John 20:17 (#5)**"I go up"**

Here Jesus uses the present tense **I go up** to refer to something that will happen in the near future. If it would not be natural to do that in your language, you could use the future tense in your translation. Alternate translation: "I will go up"

See: Predictive Past

John 20:17 (#6)**"to my Father and your Father, and my God and your God"**

These two long phrases mean basically the same thing. The repetition is used to emphasize to whom Jesus will return. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "to God, who is my Father and your Father"

See: Doublet

John 20:18 (#1)**"comes"**

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

See: Predictive Past

John 20:18 (#2)**"Mary Magdalene comes"**

Your language may state "goes" rather than **comes** in contexts such as this. Use whichever is more natural. Alternate translation: "Mary Magdalene goes"

See: Go and Come

John 20:18 (#3)**"Mary Magdalene comes"**

John is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could

supply these words from the context. Alternate translation: "Mary Magdalene comes to where the disciples were staying"

See: Ellipsis

John 20:19 (#1)**"the first of the week"**

See how you translated **the first of the week** in [20:1](#).

See: Assumed Knowledge and Implicit Information

John 20:19 (#2)**"the first of the week"**

Here John is actually using a cardinal number, "one," to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: "on day one of the week"

See: Ordinal Numbers

John 20:19 (#3)**"the doors of where the disciples were having been closed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the disciples having closed the doors of where they were"

See: Active or Passive

John 20:19 (#4)**"for fear of the Jews"**

See how you translated this phrase in [19:38](#).

See: Possession

John 20:19 (#5)**"of the Jews"**

Here, **the Jews** refers to the Jewish leaders. See how you translated this term in [1:19](#).

See: Synecdoche

John 20:19 (#6)

"Peace to you"

This is an idiomatic expression, based on the Hebrew word and concept of "shalom." It was both a greeting and a blessing. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "I greet all of you and I wish for God to bless you"

See: Idiom

John 20:20 (#1)

"he showed them his hands"

John uses **his hands** to refer to the nail marks from crucifixion that were in Jesus' **hands**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "he showed them the nail marks in his hands"

See: Metonymy

John 20:20 (#2)

"his side"

John uses **his side** to refer to the wound that a Roman soldier made in Jesus' **side** with a spear. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the spear wound in his side"

See: Metonymy

John 20:20 (#3)

"having seen the Lord"

This could refer to: (1) the time when the disciples rejoiced, as in the UST. (2) the reason why the disciples rejoiced. Alternate translation: "because they saw the Lord"

See: Connect — Reason-and-Result Relationship

John 20:21 (#1)

"Peace to you"

See how you translated **Peace to you** in the previous verse.

See: Idiom

John 20:21 (#2)

"Father"

Father is an important title for God.

See: Translating Son and Father

John 20:21 (#3)

"Just as the Father has sent me, so I send you"

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "I send you just as the Father has sent me"

See: Information Structure

John 20:21 (#4)

"has sent me, so I send you"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "has sent me into the world, so I send you into the world"

See: Ellipsis

John 20:22 (#1)

"he breathed on {them}"

When Jesus **breathed on them**, he did this symbolic action in order to show that he would give his disciples the **Holy Spirit** in the near future. If this would be helpful to your readers, you could explain its significance. Alternate translation: "he breathed on them as a symbolic action" or "he breathed on them to symbolically show that he was going to give them the Holy Spirit"

See: Symbolic Action

John 20:22 (#2)**"he breathed on {them}"**

Here, **breathed on** refers to Jesus blowing air out of his mouth. It does not refer to the normal act of inhaling and exhaling air into one's lungs. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "he blew air on them"

See: Assumed Knowledge and Implicit Information

John 20:22 (#3)**"says"**

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

See: Predictive Past

John 20:23 (#1)**"they have been forgiven for them"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will forgive them"

See: Active or Passive

John 20:23 (#2)**"whoever's {sins} you retain, they have been retained"**

To retain **sins** means to not forgive someone for the **sins** that they have committed. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "whoever's sins you might not forgive, they will not be forgiven"

See: Assumed Knowledge and Implicit Information

John 20:23 (#3)**"they have been retained"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will retain them"

See: Active or Passive

John 20:24 (#1)**"the Twelve"**

See how you translated **the Twelve** in [6:67](#).

See: Nominal Adjectives

John 20:24 (#2)**"the one called Didymus"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom people called Didymus"

See: Active or Passive

John 20:25 (#1)**"Unless I see in his hands the mark of the nails and put my finger into the mark of the nails and put my hand into his side, I will certainly not believe"**

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "I will certainly not believe unless I see in his hands the mark of the nails and put my finger into the mark of the nails and put my hand into his side"

See: Information Structure

John 20:25 (#2)**"Unless I see in his hands the mark of the nails and put my finger into the mark of the nails and put my hand into his side, I will certainly not believe"**

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "I will believe only if I see in his hands the mark of the nails and

put my finger into the mark of the nails and put my hand into his side"

See: Double Negatives

John 20:25 (#3)

"the mark of the nails" - "the mark of the nails"

In both of these occurrences, Thomas is using **of** to describe **mark** made by **nails**. He is referring to the holes in Jesus' hands that were made by the nails that soldiers used to crucify him. Alternate translation: "the marks made by nails ... those marks"

See: Possession

John 20:25 (#4)

"into his side"

See how you translated **his side** in [20:20](#).

See: Metonymy

John 20:25 (#5)

"I will certainly not believe"

Thomas is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "I will certainly not believe that Jesus has become alive again"

See: Ellipsis

John 20:26 (#1)

"comes"

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

See: Predictive Past

John 20:26 (#2)

"the doors having been closed"

See how you translated this phrase in [20:19](#).

See: Active or Passive

John 20:26 (#3)

"Peace to you"

See how you translated **Peace to you** in [20:19](#).

See: Idiom

John 20:27 (#1)

"he says"

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

See: Predictive Past

John 20:27 (#2)

"here"

Jesus uses **here** to refer to the places on his **hands** where there were holes. These holes in Jesus' **hands** were made by the nails that soldiers used to crucify him. If this might confuse your readers, you could state this explicitly. Alternate translation: "in these holes"

See: Assumed Knowledge and Implicit Information

John 20:27 (#3)

"my hands"

Jesus uses **my hands** to refer to the holes in Jesus' **hands** that were made by the nails that soldiers used to crucify him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the nail marks in my hands"

See: Metonymy

John 20:27 (#4)

"my side"

Jesus uses **my side** to refer to the wound that a Roman soldier made in his **side** with a spear. If this

might confuse your readers, you could express the meaning plainly. Alternate translation: "the spear wound in his side"

See: Metonymy

John 20:27 (#5)

"do not be unbelieving, but believing"

These two phrases mean basically the same thing. The repetition is used to emphasize that Jesus wants Thomas to believe that he has become alive again. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "you absolutely must believe"

See: Doublet

John 20:27 (#6)

"do not be unbelieving, but believing"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "do not be unbelieving that I have become alive again, but believe it"

See: Ellipsis

John 20:29 (#1)

"says"

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

See: Predictive Past

John 20:29 (#2)

"you have believed;" - "having believed"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "you have believed that I have become alive again ... having believed that I have become alive again"

See: Ellipsis

John 20:29 (#3)

"blessed {are} the ones not having seen"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God blesses those not having seen"

See: Active or Passive

John 20:29 (#4)

"not having seen"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "not having seen me"

See: Ellipsis

John 20:30 (#1)

"signs"

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

John 20:30 (#2)

"which have not been written in this book"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since John wrote this Gospel, you should use the first person pronoun "I" to indicate who did the action. Alternate translation: "which I have not written in this book"

See: Active or Passive

John 20:30-31 (#1)

""

General Information:\n\nIn [20:30–31](#) John comments about the story he has written in chapters 1 through 20. He also states his reason for writing this book. He does this in order to indicate that the story is almost finished. Use the natural form in your language for expressing the conclusion of a story.

See: End of Story

John 20:31 (#1)

"these things"

Here, **these things** could mean: (1) the miraculous signs that John wrote about in his Gospel and mentioned in the previous verse. Alternate translation: "these signs" (2) everything that John wrote about in his Gospel. Alternate translation: "everything in this book"

See: Assumed Knowledge and Implicit Information

John 20:31 (#2)

"but these things have been written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "but the author wrote about these things"

See: Active or Passive

John 20:31 (#3)

"you would believe" - "you would have"

In this verse **you** is plural and could refer to: (1) people who are reading this Gospel and do not trust in Jesus for salvation. Alternate translation: "you might believe ... you might have" (2) people who are reading this Gospel and already believe in Jesus. Alternate translation: "you would continue believing ... you would continue to have"

See: Forms of You

John 20:31 (#4)

"Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

John 20:31 (#5)

"believing"

Jesus is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "believing that Jesus is the Christ"

See: Ellipsis

John 20:31 (#6)

"life"

Here, **life** refers to eternal **life**. If it would be helpful in your language, you could state this explicitly. See the UST.

See: Assumed Knowledge and Implicit Information

John 20:31 (#7)

"in his name"

Here, **in** indicates the means by which people can have eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "by means of his name"

See: Assumed Knowledge and Implicit Information

John 20:31 (#8)

"in his name"

Here, **his name** could refer to: (1) Jesus himself. Alternate translation: "through union with him" or "by the power of his person" (2) calling on Jesus' name for salvation. Alternate translation: "by calling on his name"

See: Synecdoche

John 21:1 (#1)

"After these things"

This phrase introduces a new event that happened some time after the events the story has just

related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later"

See: Introduction of a New Event

John 21:1 (#2)

"Sea of Tiberias"

This **Sea** was also called "the Sea of Galilee." See how you translated the similar name in [6:1](#).

See: How to Translate Names

John 21:2 (#1)

"Thomas called Didymus"

See how you translated this phrase in [11:16](#).

See: Active or Passive

John 21:2 (#2)

"Cana of Galilee"

See how you translated **Cana of Galilee** in [2:1](#).

See: How to Translate Names

John 21:2 (#3)

"the {sons} of Zebedee"

This phrase refers to the disciples John and James, whom Jesus called "sons of thunder" in [Mark 3:17](#). If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "James and I, the sons of Zebedee"

See: Assumed Knowledge and Implicit Information

John 21:2-3 (#1)

""

General Information:\n\n[21:2-3](#) provide background information on what happens in the story before Jesus appears to his disciples at the Sea of Tiberias. Use the natural form in your language for expressing background information.

See: Background Information

John 21:3 (#1)

"says" - "They say"

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

See: Predictive Past

John 21:3 (#2)

"We"

When the disciples say **We**, they are speaking of themselves without Peter, so **We** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 21:3 (#3)

"are coming"

Your language may state "going" rather than **coming** in contexts such as this. Use whichever is more natural in your language. Alternate translation: "are going"

See: Go and Come

John 21:3 (#4)

"got into a boat"

Here, **got in a boat** implies that they also took the boat out on the Sea of Tiberias in order to fish. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "got into a boat and went fishing"

See: Assumed Knowledge and Implicit Information

John 21:4 (#1)

"it is"

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

See: Predictive Past

John 21:5 (#1)

"says"

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

See: Predictive Past

John 21:5 (#2)

"Children"

Here Jesus uses the word **Children** as an affectionate way to address his disciples. If this would confuse your readers, you could express the meaning plainly. Alternate translation: "My dear friends"

See: Metaphor

John 21:5 (#3)

"you do not have any fish to eat, do you"

Jesus asks this question in a way that expects a negative response. He knows that the disciples did not catch any fish. If your language has a question form that assumes a negative response, you should use it here. Alternate translation: "you were not able to get any fish to eat, were you?"

See: Assumed Knowledge and Implicit Information

John 21:6 (#1)

"you will find some"

Here, **some** refers to fish. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "you will find some fish"

See: Assumed Knowledge and Implicit Information

John 21:7 (#1)

"that disciple whom Jesus loved"

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part

1 of the Introduction to the Gospel of John and the General Notes for this chapter. See also how you translated similar phrases in [13:23](#), [18:15](#), and [20:2](#).

See: Assumed Knowledge and Implicit Information

John 21:7 (#2)

"says"

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

See: Predictive Past

John 21:7 (#3)

"put on his outer garment"

Here, **outer garment** refers to a coat that would be worn over a person's regular clothing. If this would confuse your readers, you could express the meaning explicitly. Alternate translation: "put on his cloak"

See: Assumed Knowledge and Implicit Information

John 21:7 (#4)

"for he was undressed"

Here, **undressed** does not mean that Peter was naked. Rather, Peter had taken off **his outer garment** so that it would be easier for him to work. Now that he was about to greet Jesus, he wanted to wear more clothing. Alternate translation: "for he had taken off most of his clothes"

See: Background Information

John 21:7 (#5)

"threw himself into the sea"

This implies that Peter jumped into the **sea** in order to swim to the shore. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "threw himself into the sea and swam to shore"

See: Assumed Knowledge and Implicit Information

John 21:8 (#1)

"for they were not far from the land, but about 200 cubits away"

Here John provides this background information about the location of the boat the disciples were fishing in. Use the natural form in your language for expressing background information. Alternate translation: "for the boat was near the land, only about 200 cubits away"

See: Background Information

John 21:8 (#2)

"they were"

If you translated "the disciple whom Jesus loved" in the previous verse with a first person form, then you will need to use the first person plural "we" here. You will also need to use first person plural pronouns in all occurrences of third person plural pronouns that refer to the disciples throughout the rest of this chapter. Alternate translation: "we were"

See: First, Second or Third Person

John 21:8 (#3)

"200 cubits"

A **cubit** is a measurement of distance equivalent to a little less than half of one meter or about one yard. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: "about 90 meters" or "about 100 yards"

See: Biblical Distance

John 21:9 (#1)

"they see"

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

See: Predictive Past

John 21:9 (#2)

"a charcoal fire kindled and a fish laid on it"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "a charcoal fire that Jesus had kindled, and a fish that Jesus had laid on it"

See: Active or Passive

John 21:9 (#3)

"a fish laid on it and a bread loaf"

The words **fish** and **bread** are singular nouns. These could mean: (1) Jesus had one fish and one loaf of bread, as in the UST. (2) Jesus had an unknown amount of fish and bread that are referred to collectively. Alternate translation: "some fish laid on it, and some bread loaves"

See: Collective Nouns

John 21:10 (#1)

"says"

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

See: Predictive Past

John 21:11 (#1)

"Therefore, Simon Peter went up"

Here, **went up** means that Simon Peter went back to the boat. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Simon Peter went up into the boat"

See: Assumed Knowledge and Implicit Information

John 21:11 (#2)

"the net was not torn"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the fish did not tear the net"

See: Active or Passive

John 21:12 (#1)

"says" - "it is"

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

See: Predictive Past

John 21:12 (#2)

"to ask him, "Who are you"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "to ask him who he is"

See: Direct and Indirect Quotations

John 21:13 (#1)

"comes" - "takes" - "gives {it"

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

See: Predictive Past

John 21:14 (#1)

"the third time that"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "time number 3."

See: Ordinal Numbers

John 21:14 (#2)

"was revealed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "showed himself"

See: Active or Passive

John 21:14 (#3)

"having been raised from the dead"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God having raised him from the dead"

See: Active or Passive

John 21:14 (#4)

"having been raised from the dead"

Here, **raised from the dead** is an idiom that refers to a dead person becoming alive again. See how you translated a similar phrase in [20:9](#). Alternate translation: "having become alive after he died"

See: Idiom

John 21:15 (#1)

"says" - "He says" - "He says"

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

See: Predictive Past

John 21:15 (#2)

"do you love me" - "I love you"

The two occurrences of **love** in this verse are two different words in the original language. If it would be helpful to your readers, you could show this in your translation. See the discussion of this concept in the General Notes for this chapter. Alternate translation: "do you love me with great esteem ... I love you with affection" or "do you love me deeply ... I love you like a friend"

See: Assumed Knowledge and Implicit Information

John 21:15 (#3)

"more than these"

Here, **these** could refer to: (1) the other disciples who were there with Jesus and Peter. This meaning

would indicate Jesus is asking Peter if he loves Jesus more than the other disciples love him. Alternate translation: "more than these disciples love me" (2) the fish, boat, and other equipment that were used for catching fish, which was Peter's former job. Alternate translation: "more than these fishing tools" or "more than your former job"

See: Assumed Knowledge and Implicit Information

John 21:15 (#4)

"Feed my lambs"

Jesus uses **Feed my lambs** to refer to providing for the spiritual needs of people who trust in Jesus. Here Jesus is commanding Peter to take care of other believers in the same way that Jesus took care of them while he was with them. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: "Take care of the people who believe in me like a shepherd feeds lambs"

See: Metaphor

John 21:16 (#1)

"He says" - "He says" - "He says"

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

See: Predictive Past

John 21:16 (#2)

"a second {time}"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "time number 2."

See: Ordinal Numbers

John 21:16 (#3)

"do you love me?" - "I love you"

The two occurrences of **love** in this verse are two different words in the original language. See how you translated these phrases in the previous verse.

See: Assumed Knowledge and Implicit Information

John 21:16 (#4)

"Take care of my sheep"

This sentence has the same meaning as "Feed my lambs" in the previous verse. See how you translated that similar sentence there. Alternate translation: "Take care of the people who believe in me like a shepherd takes care of lambs"

See: Metaphor

John 21:17 (#1)

"He says" - "he says" - "says"

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

See: Predictive Past

John 21:17 (#2)

"the third {time}, "" - "the third {time}"

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "time number 3 ... time number 3."

See: Ordinal Numbers

John 21:17 (#3)

"do you love me?" - "Do you love me?" - "I love you"

The three occurrences of **love** in this verse are all the same word in the original language. However, this word is different from the word Jesus used for **love** in the previous two verses when he asked Peter, "Do you love me?" You should use the same word for **love** in this verse that you used for Peter's responses in the previous two verses when he said, "You know that I love you." See the discussion of this concept in the General Notes for this chapter. Alternate translation: "do you love me with affection ... Do you love me with affection ... I love you with affection" or "do you love me like a friend ... Do you love me like a friend ... I love you like a friend"

See: Assumed Knowledge and Implicit Information

John 21:17 (#4)

"he said to him the third {time}, "Do you love me"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "he asked him the third time if he loved him"

See: Direct and Indirect Quotations

John 21:17 (#5)

"Feed my sheep"

This sentence has the same meaning as "Feed my lambs" in verse 15 and "Take care of my sheep" in the previous verse. See how you translated those similar sentences in the previous two verses. Alternate translation: "Take care of the people who believe in me like a shepherd feeds sheep"

See: Metaphor

John 21:18 (#1)

"Truly, truly, I say to you"

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

See: Doublet

John 21:18 (#2)

"you used to gird yourself" - "will gird you"

Although **gird** means to put on a belt, Jesus uses it in this verse to refer to putting on clothes. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "you used to dress yourself ... will dress you"

See: Metonymy

John 21:18 (#3)

"you will stretch out your hands"

Here, **stretch out** means to extend one's hands away from one's sides. This describes the posture of someone who is being crucified. It does not mean that the **hands** themselves stretch. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "you will extend your hands out from your sides"

See: Assumed Knowledge and Implicit Information

John 21:19 (#1)

"Now he said this, indicating with what manner of death he will glorify God"

Now here indicates that in this sentence John is giving background information in order to explain what Jesus said in the previous verse. Use the natural form in your language for expressing background information.

See: Background Information

John 21:19 (#2)

"he says"

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

See: Predictive Past

John 21:19 (#3)

"Follow me"

See how you translated the phrase **Follow me** in [1:43](#).

See: Idiom

John 21:20 (#1)

"sees"

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

See: Predictive Past

John 21:20 (#2)**"the disciple whom Jesus loved"**

This phrase refers to the apostle John, who wrote this Gospel. See the discussion of this phrase in Part 1 of the Introduction to the Gospel of John and the General Notes for this chapter. See also how you translated similar phrases in [13:23](#), [18:15](#), [20:2](#), and [21:7](#).

See: Assumed Knowledge and Implicit Information

John 21:20 (#3)**"following them"**

If your language marks the dual form, then the pronoun **them** here would be in the dual form.

See: Pronouns — When to Use Them

John 21:20 (#4)**"at the dinner"**

John here refers to **the dinner** Jesus had with his disciples on the night before he was crucified. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "at the last dinner they had together before Jesus died"

See: Assumed Knowledge and Implicit Information

John 21:20 (#5)**"Lord, who is the one betraying you"**

See how you translated the similar sentence in [13:25](#).

John 21:21 (#1)**"says"**

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

See: Predictive Past

John 21:21 (#2)**"But Lord, what about this one"**

Peter implies that he wants to know what will happen to John in the future. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Lord, what will happen to this one?"

See: Assumed Knowledge and Implicit Information

John 21:22 (#1)**"says"**

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

See: Predictive Past

John 21:22 (#2)**"If I want him to remain"**

Here, **him** refers to John, the "disciple whom Jesus loved" in [John 21:20](#).

See: Pronouns — When to Use Them

John 21:22 (#3)**"I come"**

Jesus uses **come** here to refer to the time in the future when he will return to earth from heaven. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "I come back to this world"

See: Assumed Knowledge and Implicit Information

John 21:22 (#4)**"what {is that} to you"**

Jesus is using a rhetorical question here to mildly rebuke Peter. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "that has nothing to do with you!"

See: Rhetorical Question

John 21:22 (#5)

"follow me"

See how you translated this sentence in [1:43](#).

See: Idiom

John 21:23 (#1)

"this word"

Here, **this word** refers to what **the brothers** say about John's future in the next clause. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "the following report about John's future"

See: Metonymy

John 21:23 (#2)

"this word spread"

John uses **spread** to refer to **this word** being repeated among the believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: "this word was repeated"

See: Metaphor

John 21:23 (#3)

"the brothers"

Although the term **brothers** is masculine, John is using the word here in a generic sense that includes both men and women. Alternate translation: "the fellow believers"

See: When Masculine Words Include Women

John 21:23 (#4)

"that disciple"

Here, **that disciple** refers to the apostle John. If this might confuse your readers, you could state that explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

John 21:23 (#5)

"does not die." - "that he does not die"

John is using the present tense in order to refer to something that will happen in the future. If this might confuse your readers, you could use the future tense. Alternate translation: "will not die ... that he will not die"

See: Predictive Past

John 21:23 (#6)

"to him"

The pronoun **him** here refers to Peter. If this might confuse your readers, you could state that explicitly, as in the UST.

See: Pronouns — When to Use Them

John 21:23 (#7)

"that he does not die," - "him"

The pronouns **he** and **him** here refer to John. If this might confuse your readers, you could state that explicitly, as in the UST.

See: Pronouns — When to Use Them

John 21:23 (#8)

"If I want him to remain until I come, what {is that} to you"

See how you translated this sentence in the previous verse.

John 21:24 (#1)

"This is the disciple testifying about these things and the one having written these things, and we know that his testimony is true"

In this verse John is speaking about himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: "I am the disciple who testifies about these things

and who wrote these things, and we know that my testimony is true"

See: First, Second or Third Person

John 21:24 (#2)

"these things" - "these things"

In this verse, **these things** refers to everything that John has written in this Gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "everything in this book ... all these things"

See: Assumed Knowledge and Implicit Information

John 21:24 (#3)

"we know"

Here the pronoun **we** is exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

John 21:24 (#4)

"we know"

Here, **we** could refer to: (1) John and the other eyewitnesses to the earthly life of Jesus, as in [1:14](#) and [1 John 1:2-7](#). Alternate translation: "We eyewitnesses of Jesus' life know" (2) the elders in the church at Ephesus where John lived at the end of his life. Alternate translation: "We elders of the church at Ephesus know" However, since who **we** refers to is uncertain, it would be best not to explain the meaning further.

See: When to Keep Information Implicit

John 21:24-25 (#1)

""

General Information:\n\nIn [21:24-25](#) John indicates the end of his Gospel by giving a closing comment about himself and what he has written in this book. Use the natural form in your language for expressing the conclusion of a story.

See: End of Story

John 21:25 (#1)

"if each one were written down"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "if someone wrote down each one"

See: Active or Passive

John 21:25 (#2)

"not even the world itself to have enough room for the books being written"

John exaggerates to emphasize that Jesus did very many good things. If this would confuse your readers, you could use an equivalent expression from your language to show this emphasis. Alternate translation: "a very large amount of books about these miracles would be written"

See: Hyperbole

John 21:25 (#3)

"the world"

Here, **the world** refers to either the surface of the earth or the universe. Either meaning would achieve John's purpose. If your language does not have a general expression for **world**, you could use an alternate expression. Alternate translation: "the whole earth" or "the whole universe"

See: Metonymy

John 21:25 (#4)

"the books being written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the books that someone would write"

See: Active or Passive