

Book: John**John****Chapter 1**

¹ Kumatalikilo kwakali Ijwi, mpawo Ijwi wakali aaLeza, aboobo Ijwi wakali Leza. ² Ooyu wakali aaLeza kumatalikilo. ³ Zyoonse zintu zyakaanzwa kwiindila mulinguwe, alimwi naatali nguwe nekutakwe chomwe chakaanzwa. ⁴ Mulinguwe momwakali buumi, alimwi buumi oobo bwakali mumuni wabantu. ⁵ Imumuni ulamunika mumudima, alimwi mudima tuuzundide pe. ⁶ Kwakali mwaalumi wakatamidwe kuzwa kuli Leza, zina lyakwe wakali Joni. ⁷ Wakazide mbuli kamboni kuzoolungulula aatala amumuni, kuti boonse basyome kwiinda mulinguwe. ⁸ Joni taakali mumuni pe, pesi wakazide kuzoopa bukamboni aatala amumuni. ⁹ Imumuni wamasimpe, uumunikila bantu boonse, wakalikuyobuza munyika. ¹⁰ Wakali munyika, inyika yakaanzwa kwiinda mulinguwe, aboobo inyika teyakamuziba pe. ¹¹ Wakaza kulibakwe mwini, alimwi ibakwe mwini tebakamutambula pe. ¹² Pesi kuli boonse bakamutambula, ibakasyoma muzina lyakwe, wakabapa cheelelo chakuba bana ba Leza. ¹³ Aaba tebakazyalwa ku bulowa, nanka kukuyanda kwanyama, nanka kukuyanda kwa mwaalumi, pesi kukuyanda kwa Leza. ¹⁴ Ijwi wakaba mbuli akupona aakati kesu. Twakabona bulemu bwakwe, bulemu bubaanga mbubwayooyo omwe alimwi alike wakazwa kuli Taata, uuzwide luzyalo a bwini. ¹⁵ Joni wakamupeda bukamboni akukwiila nkati, "Ooyu ngonguwe ngundakali kuti, 'Ooyo uza musule lyaangu mupati kwiinda ndime, nkaambo mutaanzi kulindime.'" ¹⁶ Nkaambo kuzwa mukuzulila kwakwe toonse twakatambula luzyalo kuzwa ku luzyalo. ¹⁷ Nkaambo mulawu wakapegwa kwiinda kuli Musa. Luzyalo a bwini zyakaza muli Jesu Kkilisito. ¹⁸ Tawo pe wakali wabona Leza. Leza uumwi alike, uulikubbazu lya Taata, wakachita kuti Leza azibikane. ¹⁹ Oobu mbobukamboni bwa Joni eelyo ma Juda nibakatuma bapayizi a baLevi kulinguwe kuzwa ku Jelusalema kuyomubuza kuti, "Nduweni?" ²⁰ Wakaamba - teensi wakakaka pe, pesi wakaamba - "Teensi ndime Kkilisito pe." ²¹ Eelyo bakamubuzisisya, "Nduweni mpo? Nduwe Elayija na?" Wakati, "Nsilinguwe pe." Bakati, "'Ulimusinsimi na?" Wakasandula wati, "Pe." ²² Mpawo bakayi kulinguwe, "Nduweni, kuchitila kuti tukape nsandulo kulibabo bakatutuma? Ulityeni nomwini?" ²³ Wakati, "Ndili jwi, lyoompolola munkanda: 'Mululamike inzila ya Mwaami; mbuli Isaya musinsimi mbwakaamba.'" ²⁴ Lino bamwi benkamu ya baFalisi bakatumwa, ²⁵ mpawo bakabuza kulinguwe nkabati, "Nkaambonzi nobbabbatizya na kotali Kkilisito na Elayija na musinsimi?" ²⁶ Joni wakabasandula, wati, "Ime ndibbabbatizya aamanzi. Pesi aakati kenu kwiimvwi uumwi ngomutazi. ²⁷ Ngonguwe uyoobuza musule lyangu, ngwesikonzyi kwaangununa ntambo yansangu zyakwe." ²⁸ Eezi zintu zyakachitwa mu Bbetani mutal aa Jodani, ooko Joni nkwakali

kubbabbatizya. ²⁹ Nebwakacha Joni wakabona Jesu nkayobuza kulinguwe mpawo wamwaambila kuti, "Langa, ngoyu mwana wembelele wa Leza uuugwisya zibi zyanyika! Ooyu ngonguwe ngundakali kuti, ³⁰ "Ooyo uza musule lyangu mupati kwiinda ndime." ³¹ Teensi ndakalimwizi pe , pesi kuti ayubununwe kuli Izilayeli nchenchicho nchendakaza nkebbabbatizya amanzi." ³² Joni wakapa bukamboni nkati, "Ndabona Muuya nkaseluka mbuli nziba kuzwa kujulu akukkala alinguwe. ³³ Tendamwizi pe, pesi ooyo wakandituma kubbabbatizya mumaanzi wandibuzya kuti, "Ali yooyo ngotabone Muuya kaseluka akukkala aalinguwe, ngonguwe uubbabbatizya muMuuya Uusalala." ³⁴ Ndabona aantomwe akupa bukamboni kuti ooyu Mwaana waLeza." ³⁵ Alubo, zuba lyakatobela, aawo Joni kayimvwi abasikwiiya bakwe babili, ³⁶ bakabona Joni Jesu kayobweenda , mpawo Joni wakati, "Amubone, Mbelele ya Leza!" ³⁷ Basikwiiya bakwe bobile bakamumvwa nkawamba oobu mpawo bakatobela Jesu. ³⁸ Mpawo Jesu wakacheba wababona nkabayobumutobela eelyo wakabaambila kuti, "Muyandaayi?" Bakasandula, "Rabbi" (chitolekelwa kuti "Muyiisi"), "Ukkala kuli?" ³⁹ Wakabaambila kuti, "Musike muzoobone." Mpawo bakayinka akuyoobona aawo mpakali kukkala, bakakkala anguwe zuba eelyo, nkaambo lyakali hola lyakkumi. ⁴⁰ Umwi wababili aaba wakamvwa Joni nkawambuula mpawo akutobela Jesu wakali Endulo, ngubazyalwa kumwi a Sayimoni Pita. ⁴¹ Wakasanguna kubonana amwana wakwabo Sayimoni akumwaambila kuti, "Twamubona Mesiya" (chitolekelwa kuti , Kkilisito). ⁴² Wakamweeta kuli Jesu aboobo Jesu wakamulanga akwaamba kuti, "Nduwe Sayimoni mwana wa Joni. Uyooyitwa kuti Sifasi" (chitolekeledwe: Pita). ⁴³ Nebwakacha, aawo Jesu nakali kuyanda kuya ku Galilaya, wakajana Filipi mpawo wakamwaambila kuti, "Nditobele." ⁴⁴ Eelyo Filipi wakalikuzwa ku Bbetisayida, idolopo lyaba Endulo a Pita. ⁴⁵ Filipi wakajana Nataniyeli mpawo wamwaambila kuti, "Ooyo Mozesi ngwakalemba mumulawu, aba Sinsimi, twamubona: Jesu mwana wa Josefa, uuzwa ku Nazaleta." ⁴⁶ Nataniyeli wakati kulinguwe, "Kuli chintu chibotu na chikonzya kuzwa mu Nazaleta?" Filipi wakati kulinguwe, "Kweza alimwi ubone." ⁴⁷ Jesu wakabona Nataniyeli kayobuza kulinguwe mpawo waamba kuti aatala anguwe, "Bona, mu Izilayeli wamasimpe, utakwe lweeno!" ⁴⁸ Nataniyeli wakati kulinguwe, "Wandiziba biyeni?" Jesu wakasandula akwaamba kuti kulinguwe, "Nkatanakukwiita Filipi, nkoli munsu aamukkuyu, ndalikubwene." ⁴⁹ Nataniyeli wakasandula, "Rabbi, uli mwana wa Leza! Uli Mwaami wa Izilayeli!" ⁵⁰ Jesu wakamusandula nkati, "Nkaambo kakuti ndati kulinduwe, 'Ndakubona koli munsu aamukkuyu; ulasyoma na? Uchizoobona zintu zipati kwiinda eezi.'" ⁵¹ Mpawo wakati, "Nchobeni, ndakwaambila kasimpe, uyoobona jululu nkali julikide, abangelo ba Leza nkabatanta akuseluka aatala aMwana wa Muntu.

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** This one was in the beginning with God. **3** All things were made through him, and without him there was not one thing made that has been made. **4** In him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness did not overcome it.

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

9 The true light, which gives light to all men, was coming into the world. **10** He was in the world, and the world was made through him, and the world did not know him. **11** He came to his own, and his own did not receive him. **12** But to as many as received him, who believed in his name, he gave the right to become children of God. **13** These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 The Word became flesh and lived among us. We have seen his glory, glory as of the one and only who came from the Father, full of grace and truth. **15** John testified about him and cried out, saying, "This was the one of whom I said, 'He who comes after me is greater than I am, for he was before me.'" **16** For from his fullness we have all received grace after grace. **17** For the law was given through Moses. Grace and truth came through Jesus Christ. **18** No one has ever seen God; the only God, who is at the Father's side, he has made God known.

19 This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" **20** He confessed—he did not deny, but confessed—"I am not the Christ." **21** So they asked him, "What are you then? Are you Elijah?" He said, "I am not." They said, "Are you the prophet?" He answered, "No." **22** Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" **23** He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

24 Now some from the Pharisees were sent, **25** and they asked him and said to him, "Why do you baptize then if you are not the Christ nor Elijah nor the prophet?" **26** John answered them, saying, "I baptize with water. But among you stands someone you do not know. **27** He is the one who comes after me, the strap of whose sandal I am not worthy to untie." **28** These things were done in Bethany on the other side of the Jordan, where John was baptizing.

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

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

³⁵ Again, the next day, as John was standing with two of his disciples, ³⁶ they saw Jesus walking by, and John said, "Look, the Lamb of God!" ³⁷ His two disciples heard him say this and they followed Jesus. ³⁸ Then Jesus turned and saw them following him and said to them, "What are you looking for?" They replied, "Rabbi" (which is translated "Teacher"), "where are you staying?" ³⁹ He said to them, "Come and see." Then they came and saw where he was staying; they stayed with him that day, for it was about the tenth hour.

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

⁴³ The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me." ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found Nathaniel and said to him, "He of whom Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth." ⁴⁶ Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." ⁴⁷ Jesus saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!"

⁴⁸ Nathaniel said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." ⁴⁹ Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!"

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

John 1 General Notes

Structure and formatting

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

Special concepts in this chapter

"The Word"

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

Light and darkness

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

"Children of God"

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

Important figures of speech in this chapter

Metaphors

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

Other possible translation difficulties in this chapter

"In the beginning"

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

"Son of Man"

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

John 1:1

In the beginning

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

the Word

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

John 1:2

General Information:

This page has intentionally been left blank.

John 1:3

All things were made through him

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

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

This can be translated with an active verb. If your language does not permit double negatives, these words should

communicate that the opposite of "all things were made through him" is false. Alternate translation: "God did not make anything without him" or "with him there was every thing made that has been made" or "God made with him every thing that God has made"

John 1:4

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

"In him was life" is a metonym for causing everything to live. And, "light" here is a metaphor for "truth."

Alternate translation: "He is the one who caused everything to live. And he revealed to people what is true about God"

In him

Here "him" refers to the one who is called the Word.

life

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

John 1:5

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

Here "light" is a metaphor for what is true and good. Here "darkness" is a metaphor what is false and evil.

Alternate translation: "The truth is like a light shining into a dark place, and no one in the dark place could put out the light"

John 1:6

General Information:

This page has intentionally been left blank.

John 1:7

testify about the light

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

John 1:8

General Information:

This page has intentionally been left blank.

John 1:9

The true light

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

John 1:10

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

the world did not know him

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

John 1:11

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

"He came to his own fellow countrymen, and his own fellow

countrymen did not accept him either" **receive him**

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

John 1:12

believed in his name

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

he gave the right

"he gave them the authority" or "he made it possible for them"

children of God

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

John 1:13

General Information:

This page has intentionally been left blank.

John 1:14

The Word

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

became flesh

Here "flesh" represents "a person" or "a human being." Alternate translation: "became human" or "became a human being"

the one and only who came from the Father

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

Father

This is an important title for God.

full of grace

"full of kind acts towards us, acts we

do not deserve"

John 1:15

He who comes after me

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

is greater than I am

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

for he was before me

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

John 1:16

fullness

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

grace after grace

"blessing after blessing"

John 1:17

General Information:

This page has intentionally been left blank.

John 1:18

the only God

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

the only God

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

Father

This is an important title for God.

John 1:19

the Jews sent

The word "Jews" here represents the "Jewish leaders." Alternate translation: "the Jewish leaders sent"

John 1:20

He confessed—he did not deny, but confessed

The phrase "he did not deny" says in negative terms the same thing that "He confessed" says in positive terms. This emphasizes that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this.

John 1:21

What are you then?

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

John 1:22

Connecting Statement:

John continues to speak with the priests and Levites.

they said to him

"the priests and Levites said to John"

we ... us

the priests and Levites, not John

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

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

Make the way of the Lord straight

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

John 1:24

Now some from the Pharisees

This is background information about the people who questioned John.

John 1:25

General Information:

This page has intentionally been left blank.

John 1:26

General Information:

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

John 1:27

who comes after me

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

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

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

John 1:28

General Information:

This page has intentionally been left blank.

John 1:29

Lamb of God

This is a metaphor that represents God's perfect sacrifice. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

world

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

John 1:30

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

See how you translated this in John 1:15.

John 1:31

General Information:

This page has intentionally been left blank.

John 1:32

like a dove

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

heaven

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

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

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

John 1:34

the Son of God

Some copies of this text say "Son of God"; others say "chosen one of God."

Son of God

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

John 1:35

Again, the next day

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

John 1:36

Lamb of God

This is a metaphor that represents God's perfect sacrifice. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins. See how you translated this same phrase in [John 1:29]

John 1:37

General Information:

This page has intentionally been left blank.

John 1:38

General Information:

This page has intentionally been left blank.

John 1:39

tenth hour

"hour 10." This phrase indicates a time in the afternoon, before dark, at which it would be too late to start traveling to another town, possibly

around 4 p.m.

John 1:40

General Information:

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

John 1:41

General Information:

This page has intentionally been left blank.

John 1:42

son of John

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

John 1:43

General Information:

This page has intentionally been left blank.

John 1:44

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

This is background information about Philip.

John 1:45

General Information:

This page has intentionally been left blank.

John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

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

John 1:47

in whom is no deceit

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

John 1:48

General Information:

This page has intentionally been left blank.

John 1:49

Son of God

This is an important title for Jesus.

John 1:50

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

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

John 1:51

Truly, truly

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

Chapter 2

¹ Nkakutanayinda mazuba otatwe, kwakaba muchado kuKkana ku Galili, mpawo banyina a Jesu bakaliko. ² Jesu a basikwiya bakwe bakalitambidwe kumuchado. ³ Lino wayini nakamana, banyina a Jesu bakati kuli nguwe, "Tabachikwe wayini." ⁴ Jesu wakati kuli mbabo, "yomwanakazi, nkambonzi noza kulindime ? Ichiindi changu tachina sika." ⁵ Banyina bakati kubalanda, "kufumbwa nchata mwambile, muchichite." ⁶ Lino kwakali musanu ayimwi mpoto zyamabwe zyakali kubelesegwa a ma Juda kuma pobwe akusanzya, achimwi nkachili abulamfu kusikila kututatu. ⁷ Jesu wakabaambila kuti, "Ngamuzuze mpoto zyananzi." Aboobo bakazuzya kusikila kulumpimpito. Mpawo wakabambila babelesi, ⁸ "Mubweze lino aakupa mupati wakwaaba." Bakachita mbubobo. ⁹ Mupati wakwaba wakalabila maanzi akaba wayini, Pesi takaziba kwakazwa manzi (Pesi babelesi bakatekede manzi bakalizi). Mpawo

wakazwa sibwinga. ¹⁰ mpawo wakaya kuli nguwe, "woonse muntu uupa wayini mubotu lutanzi alimwi ulamuulo uselukide wayini nibakolwa. Pesi kabambala wayini mubotu kusikila lino." ¹¹ Echi chitondezyo nchitanzi Jesu nchakachita mu Kkana ya Galili, alubo wakayubununa bulemu bwakwe, antomwe abasikwiya bakwe bakasyoma mulinguwe. ¹² Musule lyazeezi Jesu, abanyina, abana bakwabo, mpawo abasikwiya bakaselukila ku Kapenawumu alimwi bakakukkala kwamazuba mache biyo. ¹³ Lino i Pasika lyaba Juda lyakali afwifwi, mpawo Jesu wakatanta akuya ku Jesu Jelusalemu. ¹⁴ Wakajana basambali baaba sune ambelele abasambali benkwilimba muchikombelo, abasikula bakalikkede mumo. ¹⁵ Lino wakachita chimboko chakoosa akubatanda boonse aanze kuzwa muchikombelo, kubika antomwe ambelele ang'ombe. Wakamwayusya makobili amali zيابawuli mpawo wasowa matafula. ¹⁶ Kubasambazyi bankwilimba wakati, "mubweze zintu zizwe awa. Muleke kuchita ing'anda ya Taata chisambalilo." ¹⁷ Basikwiya bakwe bakayeeya kuti zyakalilembedwe, "busungu bwakumaandenu bwandisyukuta." ¹⁸ Alimwi ba Juda bendelesi bakaziswilila mpawo bakati kuli nguwe, "Nchitondezyoyi nchotatutondezye?" ¹⁹ Jesu wakasandula, "Amumwayule chikombelo, mpawo mumazuba otatwe ndachimika lubo." ²⁰ Lino bendelesi baba Juda bakati, "Eechi chikombelo chakayakwa muminyaka ilimakkumi oone - amusanu - alimwi, mpawo ulibusya mumazuba otatwe?" ²¹ Nikuba kuti, wakalikwambula ataala achikombelo chamubili wakwe. ²² Kunembo akubusigwa kuzwa kulufu, basikwiya bakwe kabayeya kuti wakalambide, mpawo bakasyoma kumalembe akutwambo ntwaakamba Jesu. ²³ Lino kali mu Jelusalemu kupobwe lya pasika, kali kupobwe, biingi bakasyoma muzina lyakwe nibakabona zitondezyo nzyakachiita. ²⁴ Pesi Jesu takabasyoma nkambo wakalibezi boonse, ²⁵ nkambo takayanda kuti naba omwe ape bukamboni atala a muntu, nkambo wakalizi chakali mulinguwe.

Chapter 2

¹ Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. ² Jesus and his disciples were invited to the wedding. ³ When the wine ran out, the mother of Jesus said to him, "They have no wine." ⁴ Jesus said to her, "Woman, why do you come to me? My time has not yet come." ⁵ His mother said to the servants, "Whatever he says to you, do it." ⁶ Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretres. ⁷ Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. ⁸ Then he told the servants, "Take some out now and take it to the head waiter." So they did. ⁹ The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom ¹⁰ and said to him, "Every man serves the good wine

first and then the cheaper wine when they are drunk. But you have kept the good wine until now." ¹¹ This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. ¹² After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

¹³ Now the Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ He found sellers of oxen and sheep and pigeons in the temple, and the money changers were sitting there. ¹⁵ So he made a whip of cords and drove all of them out from the temple, including both the sheep and the cattle. He scattered the coins of the money changers and turned their tables over. ¹⁶ To the pigeon sellers he said, "Take these things away from here. Stop making the house of my Father a marketplace." ¹⁷ His disciples remembered that it was written, "Zeal for your house will consume me."

¹⁸ Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?" ¹⁹ Jesus replied, "Destroy this temple, and in three days I will raise it up." ²⁰ Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" ²¹ However, he was speaking about the temple of his body. ²² After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

²³ Now when he was in Jerusalem at the Passover festival, many believed in his name when they saw the signs that he did. ²⁴ But Jesus did not trust in them because he knew them all, ²⁵ because he did not need anyone to testify to him about man, for he knew what was in man.

John 2 General Notes

Special concepts in this chapter

Wine

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

Driving out the money changers

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

"He knew what was in man"

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

Other possible translation difficulties in this chapter

"His disciples remembered"

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

John 2:1

General Information:

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

Three days later

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

John 2:2

Jesus and his disciples were invited to the wedding

This can be stated in an active form. Alternate translation: "Someone invited Jesus and his disciples to the wedding"

John 2:3

General Information:

This page has intentionally been left blank.

John 2:4

Woman

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

why do you come to me?

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

My time has not yet come

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

John 2:5

General Information:

This page has intentionally been left blank.

John 2:6

two to three metretres

You may convert this to a modern

measure. Alternate translation: "75 to 115 liters"

John 2:7

to the brim

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

John 2:8

the head waiter

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

John 2:9

but the servants who had drawn the water knew

This is background information.

John 2:10

drunk

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

John 2:11

Connecting Statement:

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

Cana

This is a place name.

revealed his glory

Here "his glory" refers to the mighty power of Jesus. Alternate translation: "showed his power"

John 2:12

went down

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

his brothers

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

John 2:13

General Information:

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

went up to Jerusalem

This indicates that he went from a lower place to a higher place.

Jerusalem is built on a hill.

John 2:14

were sitting there

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

sellers of oxen and sheep and pigeons

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

money changers

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

John 2:15

So

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

John 2:16

Stop making the house of my Father a marketplace

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

the house of my Father

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

my Father

This is an important title that Jesus uses for God.

John 2:17

it was written

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

your house

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

consume

The word "consume" points to the metaphor of "fire." Jesus's love for the temple is like a fire that burns within him.

John 2:18

sign

This refers to an event that proves something is true.

these things

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

John 2:19

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

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

raise it up

"cause it to stand"

John 2:20

forty-six years ... three days

"46 years ... 3 days"

you will raise it up in three days?

The Jewish authorities misunderstood Jesus's words and thought that Jesus wanted to tear down the literal temple and build it again in three days.

"Raise" is an idiom for "rebuild."

Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:21

General Information:

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

John 2:22

General Information:

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

believed

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

this statement

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

John 2:23

Now when he was in Jerusalem

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

believed in his name

Here "name" is a metonym that represents the person of Jesus.

Alternate translation: "believed in

him" or "trusted in him"

the signs that he did

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

John 2:24

General Information:

This page has intentionally been left blank.

John 2:25

about man, for he knew what was in man

Here the word "man" represents people in general. Alternate translation: "about people, for he knew what was in people"

Chapter 3

¹ Lino kwakaliwo mu Falisi wakali kutegwa Nikkodimasi, muzululi wama Juda.

² Ooyo mwaalumi wakaza kuli Jesu mansiku, mpawo wakati kulinguwe, "Muyiisi kuti uli muyiisi wakazwa kuli Leza, nkaambo tawope ukonzya

kuchita zitondeezyo eezyo chita ado Leza ulaanguwe. ³ Jesu wakasandula kuli nguwe, "Nkasimpe, kasimpe ado muntu wazyalwa bupya lubo takonzyi kubona

bwami bwa Leza." ⁴ Nikkodemasi wakati kulinguwe, "Mbubuli muntu mbwakonzya kuzyalwa nkali wachembaala? Tachikonzyoi kunjila lwabili

mutumbu lyabanyina mpawo akuzyalwa, ulakonzya na? ⁵ Jesu wakasandula, "Nkasimpe, nkasimpe ado muntu wazyalwa amaanzi amuuya, takonzyi kunjila

mubwami bwa Leza. ⁶ Eecho chizyalwa kunyama ninyama, mpawo eecho

chizyalwa kumuuya muuya. ⁷ Utagambi eecho nchindakwaambila, uyeelede

kuzwalwa bupya. ⁸ Luuwo luloonga kufumbwa nkuluyanda; ulamvwa muzuumo pesi tokonzyi kuziba nkulwazwa nekunba nkuluya. Nkikaako woonse muntu

ooyo uzyalwa amuuya mbwabede. ⁹ Nikkodemasi wakasandula kuti, "Mbubuli

mbuzikonzya kuba zintu eezi?" ¹⁰ Jesu wakasandula wati kulinguwe, " Uli

mwiiyi wa Isiolayili na aboobo tomvwisiyi zintu eezi? ¹¹ Nkasimpe, nkasimpe ndakwaambila, twaambwa nzitwizi, mpawo tupa bumboni aatala

anzitwakabona. Aboobo totambuli bumboni bwesu. ¹² Na ndakaambide aatala

azintu zyanyika mpawo twasyoma, mbuli mbokonzya kusyoma na ndakwambila

ataala azintu zyajulu? ¹³ Tawope wakaliinkide kujulu kunze kwayooyo

wakaseluka kuzwa kujulu- Mwana aa Muntu. ¹⁴ Mbubonya mbuli Mozesi

mbwakasumpula nzoka munkanda, mbobonya Mwana aa Muntu

mbwayosumpulwa, ¹⁵ kuti boonse basyoma bakabe abuumi butamani. ¹⁶ Mbuli Mozesi mbwakasumpula nzoka munkanda, mbombubo Mwana aa Muntu

mbwazoosumpulwa, kuchitila boonse basyoma mulinguwe kuti babe aabuumi butani. ¹⁷ Oobuya Leza mbwakayandisya nyika, eelyo wakiipa Mwana wakwe simuzyalwa aalike kuti kufumbwa uumusyoma mulinguwe atafwidilili pesi kuti aabe aabumi butamani. Obuya Leza takatuma Mwana munyika kuti azoobeteke nyoka, pesi kuti azoofutule nyika kwiinfa mulinguwe. ¹⁸ Ooyo usyoma muli nguwe takoyoobetekwa, pesi ooyo utasyomi wabetekwa kale nkaambo taasyoma muzina lya Mwana alike wa Leza. ¹⁹ Aaka nkikaambo kakutonga: Mumuni wasika munyika mpawo bantu bayanda mudima kwiinda mumuni nkaambo nchito zyabo nzyabubi. ²⁰ Woonse uuchita bubi wasula mumuni aboobo tasiki kumumuni, kuchitila nchito eezi kuti zitabonwi. ²¹ Nikuba kuti, ooyo uuchita kasimpe wasika kumumuni kuchitila zilaantanganana ziboneke eezyo nchito kuti zyachoitwa muli Leza. ²² Musule acheechi, Jesu abasikwiiya bakwe bakayinka munyika ya Judiya. Ooko wakakukkala kkala antoomwe ambabo akubbabbatizya. ²³ Lino Joni alakwe wakali kubbbabbatizya mu Ayinoni afwiifwi ku Salimu nkaambo kwakali meenda mayingi nkuko. Bantu bakalikusika kulinguwe mpawo bakali ku bbabbatizigwa, ²⁴ nkaambo Joni takalina waalwa muntolongo. ²⁵ Lino aawo kwakabuka lukazyano aakati kabasikwiiya ba Joni aba Juda aatala aapobwe lyakusanzyania. ²⁶ Bayiinka kuli Joni mpawo bamwaambila kuti, "Labbi, ooyo wakali anduwe kulimwi bbazu lyamulonga wa Jodani, aatala ayoooyo ngwakalungulula, laanga, uliiku bbabbatizya mpawo boonse balikwiinka kulinguwe." ²⁷ Joni wakasandiula, "Muntu takonzyi kutambula chintu na chapegwa kulinguwe kuzwa kujulu. ²⁸ Iwe lwako omwini ulanzia kupa bukamboni bwacheecho nchindakaamba, pesi kuti takatumwa kunembo lyakwe. ²⁹ Mulumi ngwaasibwiinga. Lino muzolwani wasibwiinga, ooyo uyiimikila akuswiilila nguwe, ulabotelwa kapati nkkambo kajwi lyasibwiinga. Eechi lino, ndoOlukondo lwangu ngalwazulila. ³⁰ Weelela kuti kusumpulwa mebo ndifwiinsigwe. ³¹ Ooyo uzwa kujulu ulaajulu azyoonse. Ooyo uzwa aansii uzwa aansii mpawo wambuula aatala aansii. Ooyo uzwa kujulu uli aajulu azyoonse. ³² Ulungululua aatala acheecho nchakabona anchakamvwa, pesi taakwe uzumina bukamboni bwakwe. ³³ Ooyo utambula bukamboni wazuminina kuti Leza nkasimpe. ³⁴ Ooyo Leza ngwatuma wambuula majwi aa Leza. Pesi tapi mweelo wamuuya. ³⁵ Taata uyanda Mwana mpawo wakamupa zyoonse zintu mumaboko aakwe. ³⁶ Ooyo usyoma ku Mwana uli aabuumi butamani, pesi ooyo ukaka Mwana takwe kuyoobona buumi, pesi bukali bwa Leza bulakkala aalinguwe."

Chapter 3

¹ Now there was a Pharisee whose name was Nicodemus, a Jewish leader. ² This man came to Jesus at night and said to him, "Rabbi, we know that you are a teacher that came from God, for no one can do these signs that you do unless God is with him." ³ Jesus replied to him, "Truly, truly, unless someone is born again, he cannot see the kingdom of God."

⁴ Nicodemus said to him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" ⁵ Jesus replied, "Truly, truly, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not be amazed that I said to you, 'You must be born again.' ⁸ The wind blows wherever it wishes; you hear its sound, but you do not know where it comes from or where it is going. So is everyone who is born of the Spirit."

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

¹² If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except he who descended from heaven—the Son of Man. ¹⁴ Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ so that all who believe in him may have eternal life.

¹⁶ "For God so loved the world, that he gave his only Son, that whoever believes in him will not perish but have eternal life. ¹⁷ For God did not send the Son into the world in order to condemn the world, but in order to save the world through him. ¹⁸ He who believes in him is not condemned, but he who does not believe is already condemned because he has not believed in the name of the only Son of God. ¹⁹ This is the reason for the judgment: The light has come into the world, and men loved the darkness rather than the light because their deeds were evil. ²⁰ For everyone who does evil hates the light, and does not come to the light, so that his deeds will not be exposed. ²¹ However, he who practices the truth comes to the light so that it may be plainly seen that his deeds have been done in God."

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

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

²⁷ John replied, "A man cannot receive anything unless it has been given to him from heaven. ²⁸ You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.' ²⁹ The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy

made complete. ³⁰ He must increase, but I must decrease.

³¹ "He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all.

³² He testifies about what he has seen and heard, but no one accepts his

testimony. ³³ He who has received his testimony has confirmed that God is

true. ³⁴ For the one whom God has sent speaks the words of God. For he does

not give the Spirit by measure. ³⁵ The Father loves the Son and has given all

things into his hand. ³⁶ He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

John 3 General Notes

Special concepts in this chapter

Light and darkness

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

Possible translation difficulties in this chapter

"Son of Man"

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

John 3:1

General Information:

Nicodemus comes to see Jesus.

Now

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

John 3:2

we know

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

John 3:3

Connecting Statement:

Jesus and Nicodemus continue talking.

Truly, truly

See how you translated this in John 1:51.

born again

"born from above" or "born of God"

he cannot see the kingdom of God

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

belonging to the kingdom of God.

John 3:4

How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen.

Alternate translation: "A man certainly cannot be born again when he is old!"

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

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

a second time

"again" or "twice"

womb

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

John 3:5

Truly, truly

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

born of water and the Spirit

There are two possible meanings: 1)

"baptized in water and in the Spirit" or
2) "born physically and spiritually"

he cannot enter into the kingdom of God

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

John 3:6

General Information:

This page has intentionally been left blank.

John 3:7

Connecting Statement:

Jesus continues speaking to Nicodemus.

You must be born again

"You must be born from above"

John 3:8

The wind blows wherever it wishes

In the source language, wind and Spirit are the same word. The speaker here refers to the wind as if it were a person. Alternate translation: "The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

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

John 3:10

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

Jesus knows that Nicodemus is a teacher. He is not looking for information. Alternate translation: "You are a teacher of Israel, so I am surprised you do not understand these things!" or "You are a teacher of Israel, so you should understand these things!"

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

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

John 3:11

you do not accept

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

Truly, truly

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

we speak

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

John 3:12

Connecting Statement:

Jesus continues responding to Nicodemus.

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

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

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

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

heavenly things

spiritual things

John 3:13

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

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

John 3:14

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

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

in the wilderness

The wilderness is a dry, desert place, but here it refers specifically to the

place where Moses and the Israelites walked around for forty years.

John 3:15

General Information:

This page has intentionally been left blank.

John 3:16

God so loved the world

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

loved

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

John 3:17

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

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

to condemn

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

John 3:18

Son of God

This is an important title for Jesus.

John 3:19

Connecting Statement:

Jesus finishes responding to Nicodemus.

The light has come into the world

The word "light" is a metaphor for God's truth that is revealed in Jesus. Jesus speaks of himself in the third person. If your language does not allow people to speak of themselves in

the third person, you may need to specify who the light is. The "world" is a metonym for all of the people who live in the world. Alternate translation: "The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

men loved the darkness

Here "darkness" is a metaphor for evil.

John 3:20

so that his deeds will not be exposed

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

John 3:21

plainly seen that his deeds

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

John 3:22

After this

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

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

because there was much water there

"because there were many springs in that place"

were being baptized

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

John 3:24

General Information:

This page has intentionally been left blank.

John 3:25

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

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

a dispute

a fight using words

John 3:26

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

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

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

John 3:28

You yourselves

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

I have been sent before him

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

John 3:29

Connecting Statement:

John the Baptist continues speaking.

The bride belongs to the bridegroom

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

This, then, is my joy made complete

This can be stated in active form.

Alternate translation: "So then I rejoice greatly" or "So I rejoice much"

my joy

The word "my" refers to John the

Baptist, the one who is speaking.

John 3:30

He must increase

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

John 3:31

He who comes from above is above all

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

He who is from the earth is from the earth and speaks about the earth

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

He who comes from heaven is above all

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

John 3:32

He testifies about what he has seen and heard

John is speaking about Jesus.

Alternate translation: "The one from heaven tells about what he has seen and heard in heaven"

no one accepts his testimony

Here John exaggerates to emphasize that only a few people believe Jesus.

Alternate translation: "very few people believe him"

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

Connecting Statement:

John the Baptist finishes speaking.

For the one whom God has sent speaks

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

For he does not give the Spirit by measure

"For he is the one to whom God gave

all the power of his Spirit"

John 3:35

Father ... Son

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

given ... into his hand

This means to be put in his power or control.

John 3:36

He who believes

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

the wrath of God stays on him

The abstract noun "wrath" can be translated with the verb "punish."

Alternate translation: "God will continue to punish him"

Chapter 4

¹ Awo Jesu nakaziba kuti ba Falisi bakamvwa kuti wakalikuba abasikwiya biingi mbakali kubbabaatizya kwinda Joni ² (nekuba kuti welwakwe mwini tensi wakali kubbabbatizya pe, pesi basikwiya bakwe mbabo bakali kubbabbatizya), ³ wakazwa mu Judiya wabweda lubo ku Galilaya. ⁴ Pesi chakalelede kuti ayinde mu Samaliya. ⁵ Elyo wakasika mumunzi wamu Samaliya utegwa Sychal afwifwi achipanzi chanyika eyo Jakobo njakali wapa mwanakwe Josefa. ⁶ Chikala cha Jakobo chakaliwo. Jesu wakali wakatala kuzwa mulwendo lwakwe mpawo wakakkala kumbali achikala. Lyakali sikati. ⁷ Umwi mukayintu mu Samaliya wakaza kuzoteka manzi, elyo Jesu wakati kulinguwe, "Ndipe manzi nwe". ⁸ Nkambo basikwiya bakwe bakali banjila mumunzi kuyowula kulya. ⁹ Mpawo mukayintu mu Samaliya wakamwambila kuti, "Chikonzeka buti, kuti webu nomu Juda undikumbile chakunywa imebo ndemukayintu mu Samaliya". nkambo ma Juda tabakwe bulidilano pe ama Samaliya. ¹⁰ Jesu wakasandula wati, " anoli walizi chipo cha Leza, akuti ngwani ukukumbila manzi, wayinokumbila nduwe, nkekupa manzi mawumi". ¹¹ Mukayintu, wakati kulinguwe, " Yomwalumi, tokwe chakutesya pe mpawo chikala nchilamfu. Ani mpo ulaajanayi ayo manzi abuumi? ¹² Tooli mupati, mbubo na, kwinda taata Jakobo, wakatupa chikala akunwa kuli nchicho lwakwe mwini, abana bakwe ambono zyabo? ¹³ Jesu wakasandula wati kulinguwe, "woonse unywa manzi amuchikala echi uyoba anyota lubo. Kufumbwa unywa manzi nginjomupa takoyoba a nyota limbi. ¹⁴ Pesi, manzi ngesikamupe ayoba kasensa kamanzi mulinguwe, kakunka mane kukabekutamani". ¹⁵ Mukayintu wakati kulinguwe, " Mwami, ndipe manzi ayo kuchitilakuti nsikabi anyota akuti nsizoboli lubo kuzoteka manzi awa." ¹⁶ Jesu wakati kulinguwe, " koya, ukite mulumako, mpawo ubolano" ¹⁷ Mukayintu wakati kulinguwe, "nsikwe mulumi pe". Jesu wakati, "waamba kasimpe kuti nsijisi mulumi pe". ¹⁸ Nkambo wakala baalumi musanu, ooyo ngolawe lino temulumako pe. Nzwawamba zilisinizizye." ¹⁹ Mukayintu wakati kulinguwe, "mwami ndabona kuti ulimusinsimi. ²⁰ Mataata esu bakali kukomba muchilundu echi pesi muti Jelusalema mbobusena bantu nkubelede kukombela." ²¹ Jesu wakati kuli nguwe, "yomukayintu ndisyome, chindi chilasika awo nemutakakombe Taata kutali muchilundu echi nabi mu

Jelusalemu. ²² Mukomba nchomutazi. Swebo tukomba nchetuzi, nkambo lufutuko luzwa kuba Juda. ²³ Nekubaboobo chindi chilasika, nchenchichechi, awo bakomba mukasimpe mpobayomukomba Taata mumuya amubwini, nkambo Taata mbembabo bantu mbayandula kuti babe basikumukomba. ²⁴ Leza ngumuya, aboobo bantu bamukomba belede kumukomba mumuya amubwini". ²⁵ Mukayintu wakamwambila kuti, "ndilizi kuti Mesiya uyobuza(ooyo utegwa Kilisito)". Nazosika uzotupandulwida zyonse. ²⁶ Jesu wakamwambila kuti, "ndendime nguwe oyu uwambula ayebo". ²⁷ 27 Aleecho chindi basikwiya bakwe bakaboola. Elyo bakagamba kuti nkamboyi nambula amukayintu, pesi taakwe wakamba kuti, "uyandayi?" na kuti "Nkamboyi nambula awe?" ²⁸ Awo mukayintu ooyu wakasiya noongo yakwe yamanzi, wabweda kumunzi, wakwambila bantu, ²⁹ "kamuza, muzobone mwalumi wandambila zintu zyonse nzendakachita. Oyu tekujana waba Kilisito na, nkujana waba nguwe?" ³⁰ Bakazwa mumunzi baza kulinguwe. ³¹ Achindi nchichecho, basikwiya bakwe bakali kumukombelezaya kuti "Rabbi, Iya" ³² Pesi wakati kulinguwe, "Ime ndakulya nkomutazi atala ankuko." ³³ Awo basikwiya bakakazyania akati kabo, "Takwe muntu wamwetela kulya pe, mpali na?" ³⁴ Jesu wakati kulimbabo, "kulya kwangu nkuchita luyando lwayoyo wakandituma akumaninsizya mulimu wakwe. ³⁵ Sa tamwambi kuti, 'kuchili myezi yoone nekutakabe goloka'? Ndokumwambila kuti, amunyampule meso anu mulange myunda, nkambo yabizwa kale yeleda kutebulwa! ³⁶ Oyo utebula utambula chakufola akubungika michelo yabumi butamani, kuchitila kuti oyo ubyala ayoooyo utebula bakakondwe antomwe. ³⁷ Mulichechi kalasinizya kambyo kati, "umwi ulabyala utebula ngumbi". ³⁸ Ndakamutuma kuyotebula nchemwakata lima. Bamwi bakalima, inywe mwakanjila mumilimu yabo. ³⁹ Bantu biingi bamu Samaliya bamumunzi oyu bakamusyoma nkambo ka mbakalungulula mukayintu wakali kupa bukamboni, "wandambila zyonse nzendakachita". ⁴⁰ Bantu bamu Samaliya nibakasika kulinguwe, bakamu kumbila kuti akkale aboo, wakakkala mumunzi oyu kwamazuba aabili. ⁴¹ Kwakaba bambi biingibakamusyoma nkambo kajwi lyakwe. ⁴² Bakati kumukayintu ooyu, "Tatuchisyomi nkambo kanzwawamba pe, pesi nkambo swebo tobeni twalimvwida, mpawo twaziba kuti nsonzyo oyu mufutuli wanyika" ⁴³ Nakiinda mazuba aya obile oko waya ku Galilaya. ⁴⁴ Nkambo Jesu lwakwe mwini wakamba kuti musinsimi takwe bulemu muchisi mwazwa. ⁴⁵ Nakasika mu Galilaya, bantu bamu Galilaya bakamutambula. Bakali bazibona zyonse nzyakali wachita mu Jelusalemu chindi chapobwe, nkambo abalabo bakaliko kupobwe ⁴⁶ Alimwi wakaboola lubo ku Kenani mu Galilaya, oko nkwaka sandula manzi kuba wayini. Elyo kwakali umwi sichuno ulemekwa wakala mwana wakali kuchiswa mu Kapenawume. ⁴⁷ Nakamvwa kuti Jesu wasika mu Galilaya kuzwa mu Judiya, wakaya kuli Jesu akumukumbila kuti aakaponie mwana wakwe, wakali wamba

kufwa. ⁴⁸ Jesu mpawo wakati kuli kulinguwe, "Ado mubone zitondezyo azigambyo, tamukosyoma". ⁴⁹ Ooyu sichuno wakamwambila kuti, "Mwami, boola natana fwa mwanangu". ⁵⁰ Jesu wakati kuli nguwe, "kooya . Mwanako ulapona". Ooyu mwalumi wakasyoma majwi Jesu ngakamba kulinguwe, mpawo wakenda. ⁵¹ Nakachili kuyobwenda wakaswanana aabalanda bakwe, bakamwambila kuti, mwanakwe muponi. ⁵² Elyo wakababuzya chindi mwanakwe nakatalika kumvwa kabotu. Bakamwambila kuti, "jilo sikati nakapona" ⁵³ Mpawo wisi wakayibalukwa kuti nchechindi awo Jesu, "Mwana wako wapona." Elyo we lwakwe mwini abanganda yakwe bakasyoma. ⁵⁴ Echi chakaba chitondezyo chabili echo Jesu nchakachita nakazwa mu Judiya kaya mu Galilaya .

Chapter 4

¹ Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John ² (although Jesus himself was not baptizing, but his disciples were), ³ he left Judea and went back again to Galilee. ⁴ But it was necessary for him to go through Samaria. ⁵ So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph. ⁶ The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

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

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

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

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

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

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

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

¹⁷ The woman answered and said to him, "I do not have a husband."

Jesus replied, "You have said correctly, 'I have no husband,' ¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true."

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

²¹ Jesus said to her, "Believe me, woman, that an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know. We worship what we know, for salvation is from the Jews. ²³ However, the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to be his worshipers. ²⁴ God is Spirit, and the people who worship him must worship in spirit and truth."

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

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

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

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

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

³⁴ Jesus said to them, "My food is to do the will of him who sent me and to complete his work. ³⁵ Do you not say, 'There are four more months and then the harvest comes'? I am saying to you, look up and see the fields, for they are already ripe for harvest! ³⁶ He who is harvesting receives wages and gathers fruit for everlasting life, so that he who sows and he who reaps may rejoice together. ³⁷ For in this the saying, 'One sows, and another reaps,' is true. ³⁸ I sent you to reap what you have not worked for. Others have labored, and you have entered into their labor."

³⁹ Many of the Samaritans in that city believed in him because of the report of the woman who was testifying, "He told me everything that I have done." ⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹ Many more believed because of his word. ⁴² They said to the woman, "We no longer believe because of what you said, for we ourselves have heard, and we know that this one is indeed the Savior of the world."

⁴³ After those two days, he departed from there for Galilee. ⁴⁴ For Jesus

himself declared that a prophet has no honor in his own country. ⁴⁵ When he came into Galilee, the Galileans welcomed him. They had seen all the things that he had done in Jerusalem at the festival, for they had also gone to the festival.

⁴⁶ Now he came again to Cana in Galilee, where he had made the water wine. There was a certain royal official whose son in Capernaum was ill. ⁴⁷ When he heard that Jesus had come from Judea to Galilee, he went to Jesus and asked him to come down and heal his son, who was about to die. ⁴⁸ Jesus then said to him, "Unless you see signs and wonders, you will not believe." ⁴⁹ The royal official said to him, "Sir, come down before my child dies." ⁵⁰ Jesus said to him, "Go. Your son lives." The man believed the word that Jesus spoke to him, and he went away. ⁵¹ While he was going down, his servants met him, saying that his son was living. ⁵² So he asked them the hour when he began to improve. They replied to him, "Yesterday at the seventh hour the fever left him." ⁵³ Then the father realized that it was at that hour that Jesus had said to him, "Your son lives." So he himself and his whole household believed. ⁵⁴ This was the second sign that Jesus did when he came out of Judea to Galilee.

John 4 General Notes

Structure and formatting

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

Special concepts in this chapter

"It was necessary for him to pass through Samaria"

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

"The hour is coming"

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

The proper place of worship

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

Harvest

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

"The Samaritan woman"

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

Other possible translation difficulties in this chapter

"In spirit and truth"

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

John 4:1

General Information:

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

Connecting Statement:

A long sentence begins here.

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

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

Now when Jesus knew

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

John 4:2

Jesus himself was not baptizing

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

John 4:3

he left Judea and went back again to Galilee

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

John 4:4

General Information:

This page has intentionally been left blank.

John 4:5

General Information:

This page has intentionally been left blank.

John 4:6

General Information:

This page has intentionally been left blank.

John 4:7

Give me some water

This is a polite request, not a command.

John 4:8

For his disciples had gone

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

John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

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

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

have no dealings with

"do not associate with"

John 4:10

living water

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

John 4:11

General Information:

This page has intentionally been left blank.

John 4:12

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

This remark occurs in the form of a

question to add emphasis. Alternate translation: "You are not greater than our father Jacob ... livestock!"

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again

"will need to drink water again"

John 4:14

the water that I will give him will become a

fountain of water in him

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

eternal life

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

John 4:15

Sir

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

draw water

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

John 4:16

General Information:

This page has intentionally been left blank.

John 4:17

You have said correctly

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

John 4:18

What you have said is true

Jesus said this to emphasize the words

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

John 4:19

Sir

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

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

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

you will worship the Father

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

Father

This is an important title for God.

John 4:22

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

Jesus means that God revealed himself and his commands to the Jewish people, not to the Samaritans. Through the Scriptures the Jewish people know who God is better than the Samaritans.

for salvation is from the Jews

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

salvation is from the Jews

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

God of the Jews.

John 4:23

Connecting Statement:

Jesus continues speaking to the Samaritan woman.

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

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

the Father

This is an important title for God.

in spirit and truth

Possible meanings are the "spirit" here is 1) the inner person, the mind and heart, what a person thinks and what he loves, different from where he goes to worship and what ceremonies he performs, or 2) the Holy Spirit.

Alternate translation: "in the Spirit and in truth" or "with the Spirit's help and in truth"

in ... truth

thinking correctly of what is true about God

John 4:24

General Information:

This page has intentionally been left blank.

John 4:25

I know that the Messiah ... Christ

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

he will explain everything to us

This statement implies that he will tell them everything they need to know.

Alternate translation: "he will tell us everything we need to know"

John 4:26

General Information:

This page has intentionally been left blank.

John 4:27

At that moment his disciples returned

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

Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak

with a woman he did not know, especially if that woman was a Samaritan.

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

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

John 4:28

General Information:

This page has intentionally been left blank.

John 4:29

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

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her.

Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

This could not be the Christ, could it?

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

John 4:30

General Information:

This page has intentionally been left blank.

John 4:31

In the meantime

"While the woman was going into town"

the disciples were urging him

"the disciples were telling Jesus" or

"the disciples were encouraging Jesus"

John 4:32

I have food to eat that you do not know about

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

John 4:33

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

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

John 4:34

My food is to do the will of him who sent me and to complete his work

Here "food" is a metaphor that represents "obeying God's will." Alternate translation: "Just as food satisfies a hungry person, obeying God's will is what satisfies me"

John 4:35

Do you not say

"Is this not one of your popular sayings"

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

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

John 4:36

and gathers fruit for everlasting life

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

John 4:37

Connecting Statement:

Jesus continues speaking to his disciples.

One sows, and another reaps

The words "sows" and "reaps" are

metaphors. The one who "sows" shares the message of Jesus. The one who "reaps" helps the people to receive the message of Jesus.

Alternate translation: "One person plants the seeds, and another person reaps the crops"

John 4:38

you have entered into their labor

"you are now joining in their work"

John 4:39

believed in him

To "believe in" someone means to "trust in" that person. Here this also means that they believed he was the Son of God.

He told me everything that I have done

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

John 4:40

General Information:

This page has intentionally been left blank.

John 4:41

his word

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

John 4:42

world

The "world" is a metonym for all the believers throughout the world.

Alternate translation: "all the believers in the world"

John 4:43

General Information:

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

from there

from Judea

John 4:44

For Jesus himself declared

The reflexive pronoun "himself" is

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

a prophet has no honor in his own country
 "people do not show respect or honor to a prophet of their own country" or
 "a prophet is not respected by the people in his own community"

John 4:45

at the festival

Here the festival is the Passover.

John 4:46

Now

This word is used here to mark a stop in the main story. Here the author starts a new part of the story. If you have a way of doing this in your language, you may consider using it.

royal official

someone who is in the service of the king

John 4:47

General Information:

This page has intentionally been left blank.

John 4:48

Unless you see signs and wonders, you will not believe

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

John 4:49

General Information:

This page has intentionally been left blank.

John 4:50

believed the word

Here "word" is a metonym that refers to the message that Jesus spoke.

Alternate translation: "believed the message"

John 4:51

While

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

John 4:52

General Information:

This page has intentionally been left blank.

John 4:53

So he himself and his whole household

believed

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

John 4:54

sign

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

Chapter 5

¹ Nikwakamana aya kwakaba pobwe lya maJuda, alakwe Jesu wakayinka kuJelusalem. ² Elyo muJelusalem afwifwi amulyango wambelele kwakali kalambwa , kitwa kuti muchi Alamayiki Betesida, kwakayakidwe nganda ilamanda alimusanu. ³ Ibantu bingi bakali kuchiswa, boofu, bateendi, abalebukide bakalikulinda mpawawo. ⁴ Nkambo mungelo wakali kuseluka akukopa manzi mulizimwi zyindi elyo kufumbwa walikunjila imanzi nkachikopegwa wakali kupona kuzwa kubulwazi fumbwa mbwali kuchiswa. ⁵ Awo kwakali umwi mwalumi wakali kuchiswa kwaminyaka ilimakkumi otatwe

amusanu ayitatu. Awo Jesu nakamubona nkalede ⁶ mpawawo , nkali waziba kuti waliwawo kwachindi chilamfu. Wakati kulinguwe, "ulayanda na kuponesegwa?" ⁷ Mulwazi wakati, "Mwami, nsikwe muntu wakundinjizya mudambwa awo manzi na kopanisigwa, awo nenti njile, umwi anga wandindila kunjila." ⁸ Jesu wakamwambila kuti, " Nyampuka, bweza buulo bwako, uyende." ⁹ Mpawawo oyu mwalumi wakapona, mpawawo wakabweza buulo bwakwe elyo wakenda. Yino obo buzuba bwakali kutegwaSabata. ¹⁰ Aboobo bamaJuda bakamwambila kuti oyu mwalumi wakaponesegwa, " Sunu niSabata tozumizigwi pe kubweza buulo bwako." ¹¹ Wakati, "Oyo wandiponia wati kulindime, 'bweza buulo bwako wende.'" ¹² Bakamubuzya kuti, 'ngwani mwalumi oyu mwalumi wakubuzya kuti, bweza buulo bwako uyende'?" ¹³ Nekuliboobo , iwasilikwa takamwizi pe kuti ngwani nkambo Jesu wakazwebeleka wanjila mubantu, mukuti kwakali bantu bingi abusena oobu. ¹⁴ Kuzwawo, Jesu wakamujana mutempele wamwambila kuti "boona, wapona! Utakabisyi limbi, kuchitila kuti zibi kwinda awa zitakakuchitikili." ¹⁵ Imwalumi oyu wakazwa waya kuyobuzya maJuda kuti nguJesu wamuponia. ¹⁶ Ino nkambo kazezi zintu maJuda bakapenzegwa Jesu, mukuti wakachita zintu ezi muzuba litegwa Sabata. ¹⁷ Jesu wakati kulimbabo, " Taata ulokubeleka ayino , aboobo ambebo, ndookubeleka." ¹⁸ Nkambo kazezi , maJuda bakayindilila kuyanda kumujaya mukuti takatyola Sabata biyo pe, pesi akuti lubo wakita Leza nkati nguwisi mwini, kulyelanisya aLeza. ¹⁹ Jesu wakabasandula, "Nchobeni, imwana takonzyi kuchita chintu mwini, ado biyo zya bona Taata nkachita, nkambo kufumbwa Taata nchalokuchita, Imwana uchita munzila njiyo. ²⁰ Nkambo Taata ulamuyanda Mwana aboobo ulamutondezya zyonse nzyachita mwini, akumutondezya zintu zipati kwinda ezi kuti mugambe. ²¹ Mbubo Taata mbabusya bafwide akubapa buumi, aboobo alakwe Mwana ulapa buumi kuli kufumbwa ngwasala . ²² Nkaambo Taata takwe ngwabeteka, pesi wakapa lubeta loonse kuMwami. ²³ Kuchitila kuti bantu boonse bakalemye Mwana mbuli mbobalemya Taata. Oyo utalemyi Mwana talemyi Taata wakamutuma. ²⁴ Nchobeni, nchobeni, Oyo umvwa ijwi lyangu akumusyoma wakandituma ulabuumi butamani mpawo tayopegwa mulandu, pesi winda kuzwa kulufu kuya kubuumi. ²⁵ Nchobeni, nchobeni, ndamwambila chindi chiyobuza, ayino nchenchichechino, awo bafwide mpobayomvwa ijwi lyamwana Leza, abaabo bamvwa bayo pona. ²⁶ Nkaambo mbuli Taata mbala buumi mulinguwe mbubo mbapede Mwana kuti abe abuumi muli nguwe , ²⁷ Mpawo Taata wakapa mwana bwendelezi bwakubeteka nkambo mwana wa muntu. ²⁸ Mutagambi aatala azezi ,nkaambo kulichindi chiyobuza mulinchicho woonse muntu ulimuchumbwe mpayo limvwa ijwi lyakwe ²⁹ Mpawo bayozwa aboobo bakachita kabotu kububuke bwamwami aabobo bakachita bubi kububuke bwalubeta. ³⁰ Nsikonzzyi kuchita chintu lwangu. Mbuli mbomvwa ndabeteka,mpawo kubeteka kwangu kuliluleme nkaambo nsiyobuyandula

luyando lwangu pesi luyando lyayoyo wakandituma . ³¹ Ikuti ndalipeda bukamboni lwangu ndemwini ,bukamboni bwangu tabunosinizyi pe. ³² Kuli umwi upeda bukamboni atala andime mpawo ndizizi kuti bukamboni mbwapa atala anduwe bulisinizizye. ³³ Mwakatuma bantu kuli joni mpawo wakapa bukamboni businizizye. ³⁴ Pesi bukamboni mbotambula tabuzwi kumuntu. Ngwamba zintu ezi kuti mukonzye kufutulwa. ³⁵ Joni wakali lampi lyakali kuyaka akumunika ,mpawo mwakanda kukondwa mumumuni wakwe kwakindi. ³⁶ Pesi ibukamboni mbondabo mbupati kwindi bwa Joni ,nkaambo imilimu eyo ³⁷ Taata njandipa kuti njimanisizye ,njiyo milimo njechita ,indipede bukamboni kuli Taata wakandituma.Taata wakandituma lwakwe mwini wakandipeda bukamboni . ³⁸ Tamuna kumumvwida jwi nanka kumubona chimo chakwe naba achili chindi . Tamukwe ijwi likkalilide pe mulindinywe , nkaambo tamulikusyoma pe muliyoooyo ngwakatuma . ³⁹ Mulayandula magwalo nkaambo muyeye kuti muli ngawo mulibuumi butamani ,mpawo ngayaya magwalo apeda bukamboni aatala andime. ⁴⁰ Inywe tamukwe chiyandisyo chakuza kulindime kuti mukonzye kuba abuumi. ⁴¹ Nsitambuli mulema buzwa kumuntu, ⁴² ,pesi ndilizi kuti tamukwe luyando lwa Leza pe mulindinywe. ⁴³ Ndasika muzina lya Taata ,inywe inywe tamunditambuli pe. Ikuti umwi wasika muzina lyakwe ,mulakonzya kumutambula . ⁴⁴ Mbobuli mbomunga mulasyoma ,inywe nomutambula bulemu kuzwa kulibamwi banu pesi tamuyanduli bulemu buzwa kuli Leza alike? ⁴⁵ Mutayeyi kuti lwangu ndemwini njomupa mulanda kunembo lya Taata.Uyomupa mulanda ngu Musa,mulinguwe mumwakabikide bulangizi. ⁴⁶ Ikuti mwakamusyoma Musa ,mwayinondisyoma ambebo ,nkambo wakalemba atala ambebo. ⁴⁷ Ikuti kamutasyomi malembe akwe ,mbobuli mbomuyosyoma majwi angu?"

Chapter 5

¹ After this there was a Jewish festival, and Jesus went up to Jerusalem. ² Now in Jerusalem by the sheep gate there is a pool, which in the Aramaic language is called Bethesda, and it has five roofed porches. ³ A large number of people who were sick, blind, lame, or paralyzed were lying there. ^{[1]4[2]5} A certain man was there who had been sick for thirty-eight years. ⁶ When Jesus saw him lying there, and after he realized that he had been there a long time, he said to him, "Do you want to be healthy?" ⁷ The sick man replied, "Sir, I do not have anyone to put me into the pool when the water is stirred up. When I come, another steps down before me." ⁸ Jesus said to him, "Get up, take up your bed, and walk." ⁹ Immediately the man was healed, and he took up his bed and walked.

Now that day was a Sabbath. ¹⁰ So the Jews said to him who was healed, "It is the Sabbath and you are not permitted to carry your mat." ¹¹ He replied, "He

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

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

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

¹⁹ Jesus answered them, "Truly, truly, the Son can do nothing of himself, except only what he sees the Father doing, for whatever the Father is doing, the Son does in the same way. ²⁰ For the Father loves the Son and he shows him everything that he himself does, and he will show him greater works than these so that you will be amazed. ²¹ For as the Father raises the dead and gives them life, so also the Son gives life to anyone he wishes. ²² For the Father judges no one, but he has given all judgment to the Son ²³ so that everyone will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him. ²⁴ Truly, truly, he who hears my word and believes him who sent me has eternal life and will not be condemned, but he has passed from death to life.

²⁵ "Truly, truly, I tell you the time is coming, and is now, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For just as the Father has life in himself, so he has also given to the Son so that he has life in himself, ²⁷ and the Father has given the Son authority to carry out judgment because he is the Son of Man. ²⁸ Do not be amazed at this, for there is a time coming in which everyone who is in the tombs will hear his voice ²⁹ and will come out: those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

³⁰ "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. ³¹ If I should testify about myself, my testimony would not be true. ³² There is another who testifies about me, and I know that the testimony that he gives about me is true. ³³ You have sent to John, and he has testified the truth.

³⁴ But the testimony that I receive is not from man. I say these things that you might be saved. ³⁵ John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while. ³⁶ Yet the testimony that I have is greater than that of John, for the works that the Father has given me to

accomplish, the very works that I do, testify about me that the Father has sent me. ³⁷ The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. ³⁸ You do not have his word remaining in you, for you are not believing in the one whom he has sent. ³⁹ You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, ⁴⁰ and you are not willing to come to me so that you may have life. ⁴¹ I do not receive glory from men, ⁴² but I know that you do not have the love of God in yourselves. ⁴³ I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. ⁴⁴ How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God? ⁴⁵ Do not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. ⁴⁶ If you believed Moses, you would believe me, because he wrote about me. ⁴⁷ If you do not believe his writings, how are you going to believe my words?"

Footnotes

5:3 ^[1]The best ancient copies do not have the phrase,

5:4 ^[2]The best ancient copies do not have verse 4,

John 5 General Notes
Special concepts in this chapter
Healing water

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

Testimony

Testimony is what one person says about another person. What a person says about himself is not as important as what other people say about that person. Jesus told the Jews that God had told them who Jesus was, so he did not need to tell them who he was. This was because God had told the writers of the Old Testament what his Messiah would do, and Jesus had done everything they had written that he would do.

The resurrection of life and the resurrection of judgment

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

Other possible translation difficulties in this chapter
The Son, the Son of God, and the Son of Man

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

John 5:1
General Information:

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

background information about the setting of the story.

After this

This refers to after Jesus healed the official's son. See how you translated

this in John 3:22.

there was a Jewish festival

"the Jews were celebrating a festival"

went up to Jerusalem

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

John 5:2

pool

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

Bethesda

a place name

roofed porches

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

John 5:3

A large number of people

"Many people"

John 5:4

General Information:

This page has intentionally been left blank.

John 5:5

General Information:

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

was there

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

thirty-eight years

"38 years"

John 5:6

he realized

"he understood" or "he found out"

he said to him

"Jesus said to the paralyzed man"

John 5:7

Sir, I do not have

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

when the water is stirred up

This can be translated in an active form. Alternate translation: "when the

angel moves the water"

into the pool

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

another steps down before me

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

John 5:8

Get up

"Stand up"

take up your bed, and walk

"pick up your sleeping mat, and walk"

John 5:9

the man was healed

"the man became healthy again"

Now that day

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

John 5:10

So the Jews said to him

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

It is the Sabbath

"It is God's Day of Rest"

John 5:11

He who made me healthy

"The man who made me well"

John 5:12

They asked him

"The Jewish leaders asked the man who was healed"

John 5:13

General Information:

This page has intentionally been left blank.

John 5:14

Jesus found him

"Jesus found the man he had healed"

See

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

John 5:15

General Information:

This page has intentionally been left blank.

John 5:16

Now

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

the Jews

Here "the Jews" is a synecdoche which represent the "Jewish leaders."

Alternate translation: "the Jewish leaders"

John 5:17

is working

This refers to doing labor, including anything that is done to serve other people.

My Father

This is an important title for God.

John 5:18

making himself equal to God

"saying that he was like God" or "saying that he had as much authority as God"

John 5:19

Connecting Statement:

Jesus continues speaking to the Jewish leaders.

Truly, truly

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

whatever the Father is doing, the Son does in the same way

Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.

Son ... Father

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

John 5:20

you will be amazed

"you will be surprised" or "you will be shocked"

For the Father loves the Son

Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.

loves

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

John 5:21

Father ... Son

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

life

This refers to "spiritual life."

John 5:22

For the Father judges no one, but he has given all judgment to the Son

The word "for" marks a comparison. The Son of God carries out judgment for God the Father.

John 5:23

honor the Son just as ... the Father. The one who does not honor the Son does not honor the Father

God the Son must be honored and worshiped just like God the Father. If we fail to honor God the Son, then we also fail to honor God the Father.

John 5:24

Truly, truly

See how you translated this in John 1:51.

he who hears my word

Here "word" is a metonym that represents the message of Jesus. Alternate translation: "anyone who hears my message"

will not be condemned

This can be stated in active form. Alternate translation: "he will not receive condemnation" or "God will not condemn him"

John 5:25

Truly, truly

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

the dead will hear the voice of the Son of God, and those who hear will live

The voice of Jesus, the Son of God, will raise dead people from the grave.

Son of God

This is an important title for Jesus.

John 5:26

For just as the Father has life in himself, so he has also given to the Son so that he has life in himself

The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.

Father ... Son

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

life

This means spiritual life.

John 5:27

Father ... Son of Man

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

the Father has given the Son authority to carry out judgment

The Son of God has the authority of God the Father to judge.

John 5:28

Do not be amazed at this

"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.

hear his voice

"hear my voice"

John 5:29

to the resurrection of life

This tells what will happen to those who have done good. Alternate translation: "will rise to live" or "will rise and live"

to the resurrection of judgment

This tells what will happen to those

who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"

John 5:30

the will of him who sent me

The word "him" refers to God the Father.

John 5:31

General Information:

This page has intentionally been left blank.

John 5:32

There is another who testifies about me

"There is someone else who tells people about me"

another

This refers to God.

the testimony that he gives about me is true

"what he tells people about me is true"

John 5:33

General Information:

This page has intentionally been left blank.

John 5:34

the testimony that I receive is not from man

"I do not need people's testimony"

that you might be saved

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

John 5:35

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

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

John 5:36

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

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

Father

This is an important title for God.

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

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

John 5:37

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

John 5:38

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

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

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

his word

"the message he spoke to you"

John 5:39

in them you have eternal life

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

John 5:40

you are not willing to come to me

"you refuse to believe my message"

John 5:41

receive glory

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

receive

accept

John 5:42

you do not have the love of God in yourselves

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

John 5:43

in my Father's name

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

Father

This is an important title for God.

receive

welcome as a friend

If another should come in his own name

The word "name" is a metonym that represents authority. Alternate translation: "If another should come in his own authority"

John 5:44

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

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

believe

This means to trust in Jesus.

accept glory ... seeking the glory

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

John 5:45

in whom you have hoped

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

John 5:46

General Information:

This page has intentionally been left blank.

John 5:47

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

This remark appears in the form of a

question to provide emphasis.

Alternate translation: "You do not believe his writings, so you will never believe my words!"

my words

"what I say"

Chapter 6

¹ Nikwakayinda zintu ezi, Jesu wakayinka bubambene alwizi lwaku Galili, lwambwa kuti lwizi Tebeliyasi. ² Inkamu mpati yakamutobela nkaambo bakabona zitondezyo zyakali kuchita kuli bakachisidwe. ³ (Jesu wakaya kuchilundu oko wakaakukkala ansi abasikwiiya bakwe. ⁴ Lino Pasika, pobwe lyaba Juda, lyakali aafwifwi.) ⁵ Elyo Jesu wakalanga kujulu wakabona makamu makamu aleza kuli nguwe, wakaamba kuti kuuli Filipo," nkuukuuli nkutunga tulawula chinkwa kuti balye aaba?." ⁶ (Pesi Jesu wakaamba ezi kuti asunke Filipo, wee wakalizi kuti niinzi nzyatachite.) ⁷ Filipo wakamusandula,"myaanda yobile yampondo tiikokwana pe kuti umwi awumwi ajane nikati kucheya." ⁸ Umwi wabasikwiiya, Andileya mukulana wa Simoni Pita, wakaamba kuti kuli Jesu, ⁹ kuli kalombe okiya kalaazinkwa zili musanu zinkwa zyabbali atuswi tubili, pesi niinzi ezi akati kabiingi?" ¹⁰ Jesu wakati," chita kuti bantu bakkale aans, bakali mweelwe wazyuulu zili musanu. ¹¹ Mpawo Jesu wakabweza zinkwa alimwi naakamana kupa kulumba wakapa abo bakakkede ansi. Wakachita bukozyeniye akunswi, kazili zyiingi mbuuli mbubakayandide. ¹² Bantu nibakakkuta, wakati kuli basikwiiya bakwe," amubunganiye bufwefwelenga bwachaala, mpawo kaatakwe buta bulike pe." ¹³ Mpawo bakabunganiya bufwefwelenga bazuzya nsuwo zili kkumi azibili kuzwa bufwefwelenga bwazinkwa zili musanu zyabbali twachaala nibali kulya. ¹⁴ Mpawo, bantu nibakabona ezi zitondezyo nzyaakachita, bakati, "Akakasimpe kuti musinsimi usikide munyika." ¹⁵ Jesu naakaziba kuti baamba kusika kukumujata changuzu akumuchita mwami, wakabweeda kuchilundu alikke. ¹⁶ Nilyakaba mansiku, basikwiiya bakwe bakaya muni aalwizi. ¹⁷ Bakanjila mubwaato,bakaya bweenda atala alwizi lwaku Kkapenawumi. kwakali kwasikila kuli cheecho chiindi, alimwi Jesu takayinaasika pe kulimbabo. ¹⁸ Iguwo lili anguzu lyakabawuma, elyo lwizi lwaka yuuntana. ¹⁹ Nibakakwasula mamayela asikabe makkumi abili amusanu naa makkumi atatu amamayeli bakabona Jesu Jesu uleenda atala alwizi alimwi kazabuza kubwaato, eelyo bakayoowa . ²⁰ Pesi wakaamba kuti kuli mbabo,"Ndime! mutayoowi ." ²¹ Mpawo bakayandisya kumutambula mubwaato ,aboobo bwaato bwakafwambana kuyosika anyika nkubakali kuya. ²² Izuba litobela, inkamu yakayimvwi mumbali aalwizi yakabona kuti takuchikwe bwaato kunze kwabumwi, Jesu mbwatanjila

abasikwiiya bakwe pesi basikwiiya bakwe bakayinka abalikke. ²³ Nikuba boobo, kwakali aamwi maato akazwa kuli Tibbeliyasi kubambene abusena nkubakali kuula zinkwa naakamana kupa kulumba mwaami. ²⁴ Nkamu niyakaziba kuti naa Jesu naa basikwiiya bakwe bakaliwo, abalabo bakanjila mubwaato elyo bakaya ku kkapenawume kuya bulanguula Jesu. ²⁵ Nibakamujana kubbasu limwi lya lwizi bakaamba kuti kuli nguwe," Muiisi, wakasika lili okuno?" ²⁶ Jesu wakabasandula, wati," kasimpe, mulandilanguula, kutali kuti mwaba zitondeezyo pe, pesi nkaambo kakuti mwakalya zinkwa akukkuta zinkwa alimwi mwaka kkuta. ²⁷ Mutabelekele kulya kumana, pesi mubelekele kulya kutola kubuumi butamani buumi Mwana a Muntu mwayomupa, aboobo Leza Taata uyodinda chidindo chakwe alimbabo. ²⁸ Mpawo bakaamba kuti kulinguwe," nchinyamaanzi nchitweelede kuchita ,kuchitila kuti tuchite mulimu wa Leza ?" ²⁹ Jesu wakasandula akwaamba kuti kuli mbabo," Oyu ngumulimu wa Leza: kuti musyome oyo ngwakatuma." ³⁰ Mpawo bakaamba kuti kuli nguwe," Nchichili chitondeezyo nchutachite, kuchitila kuti tubone akusyoma? Ulachita buyeni? ³¹ BamaTaata bakalya mana munkanda, mbuuli mbukulembedwe, 'wakapa zinkwa kuzwa kujulu kuti balye. ³² Mpawo Jesu wakabasandula wati," nkasimpe, nkasimpe, tali Mozesi pe wakamupa zinkwa kuzwa kujulu, pesi ngu Taata uumupa zinkwa zinkwa chini chini chizwa kujulu. ³³ Aboobo chibunge cha Leza nheecho chisika aansu kuzwa kujulu akupa buumi kunyika." ³⁴ Mpawo bakamwaambila kuti," Mwaalumi, kotupa chinkwa echi lyoonse. ³⁵ Jesu wakabaambila kuti, "ndime chinkwa chabuumi ; oyo uuzwa kulindime tachiyoobi anzala limbi, ayoooyu uusyoma mulindime takoyobaa anyota limbi. ³⁶ Pesi ndamwaambila obu kuti mulindibwene, alimwi tamusyomi. ³⁷ Boonse mbaandipa Taata balasika kuli ndime abo baza kulindime, tandibasweeli aanzepe. ³⁸ Ndakasika aansu kuzwa kujulu, pe kuchita luyando lwangu, pesi kuyanda kwayoooyu wakandituma. ³⁹ Oku nkuyanda kwayoooyu wakandituma, kuti nditasweekelwi omwe aabo mbakandipa, pesi ndiyoobabusya kubuzuba bwamamanino. ⁴⁰ Eno olu ndoluyando lwa Taata, ikuti umwi awumwi uubona Mwana akusyoma mulinguwe uyooba abumi butamanini alimwi ndiyomubusya mubuzuba bwamamanino. ⁴¹ Mpawa ba Juda bakatongawuka aatala anguwe nkambo wakamba kuti," ndichinkwa chakazwa kujulu." ⁴² Bakaamba kuti," saa tali ooyu Jesu mwana wa Jozefu, wisi abanyina mbituzi, mpaali mpaambila obo, ' Ndaza aansu kuzwa kujulu ?" ⁴³ Jesu wakasandundulu akubaambila kuti," amuleke kutongawuka akati kanu ⁴⁴ tawope naba omwe uuzwa kulindime anukuti Taata wakandituma wamweeta, aboobo ndomubusya mubuzuba bwama maninino. ⁴⁵ Kuli lembedwe mubasinsimi," ikuti boonse balooyisigwa a Leza. Umwi awumwi wakamvwa akwiiya kuli Taata ulaza kulindime. ⁴⁶ Taakwe wakabona Taata kunze kwayoooyu wakazwa kwa Leza wakabona Taata. ⁴⁷

Nkasimpe, nkasimpe, ooyo usyoma ulaabumi butamani. ⁴⁸ Ndichinkwa chabuumi. ⁴⁹ Bamawuso bakalya mana munkanda, aboobo bakafwa. ⁵⁰ Echi chinkwa chizwa kujulu, lino kuti muntu wachilya tafwi. ⁵¹ Ndichinkwa chabuumi chakaza aansu kuzwa kujulu. Kutu naa umwi wachilya chinkwa eechi, uyooona lyoonse. Chinkwa nchupa ngomubili wangu bube buumi bwanyika." ⁵² Bajuda bakanyema akati kabo akukazyania kabaamba kuti," anga mwaalumi oyu ulatupa buti mubili wakwe kuti tulye?" ⁵³ Mpawo Jesu wakabaambila kuti," Nkasimpe, nkasimpe, kuti tewalya mubili wa Mwanaamuntu akunywa bulowa bwake,tamukoyooba aabumi pe. ⁵⁴ Kufumbwa uulya mubili wangu akunywa bulowa bwangu uyoooba aabumi butamani alimwi ndiyomubusya kubuzuba bwamamanino. ⁵⁵ Nkaabo mubili wangu nkulya kwini abulabo bulowa bwachakunywa chinichini . ⁵⁶ Umwi awumwi uulya mubili wangu akunywa bulowa bwangu ulakkalilila mulindime , ambebo mulinguwe. ⁵⁷ Mbuli Taata mbwakandituma, ambuuli mbupona nkaambo ka Taata, aboobo uundilya me, uyooona nkambo kandime. ⁵⁸ Echi nchinkwa chakaseluka aansu kuzwa kujulu, chitali eeche bamaTaata nchibakalya akufwa.Uulya chinkwa eechi uyooona lyoonse." ⁵⁹ Pesi Jesu wakaamba zintu eezi muchikombelo naakachili kuyiisya mu Kkapenamu. ⁶⁰ Mpawo biingi basikwiiya bakwe bakamvwa bakati," okukwaamba nkuyumu; ngwani ukonzya kukumvwisya?" ⁶¹ Jesu, nkaambo wakalizi lwakwe kuti basikwiiya bakwe kuti balokutongawuka azazi, wakabaambila kuti," zyamukataazya na? ⁶² Mpawo muyochita buti mwaakubona Mwana a Muntu wayinka oko nkwakabede saansi? ⁶³ muya uuchita buponi; inyama tiikwe mpindupe. Majwi ngindakamwaambila ngamuuya, alimwi alapona. ⁶⁴ Nikuba oobo mpubali bamwi banu batasyomi," nkaambo Jesu wakalizi kumatalikilo bamwi bakatali kusyoma alimwi bakali basikumwaaba. ⁶⁵ Wakaamba kuti," nkaambo kazezi nchindaamba kuti taakwe naba omwe ukonzya kusika kuli ndime kuti tapegwa aa Taata." ⁶⁶ Nkaambo kazezi, basikwiiya bakwe biingi bakamwayika alimwi taakwe nibakachilikweenda awe. ⁶⁷ Mpawo jesu wakaambila bali kkumi ababili," tamundi na kwiinka anywebo, mulayandana?" ⁶⁸ 'Simoni Pita wakasandula kuti," mwaami, tulaya kuliini? uuli amajwi aabumi butamani, ⁶⁹ alimwi twakasyoma akuziba kuti nduwe uusalala wa Leza." ⁷⁰ Jesu wakabaambila kuti," teensu ndakamusalana, balikumi ababili, akati kanu umwi ngu satani?" ⁷¹ lino wakali kwamba Judasi mwana wa Simoni Isikkaliyoti, wakalinguwe, omwe akati kabali kkumi ababili, uutamwabe Jesu.

Chapter 6

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

mountain and there he sat down with his disciples. ⁴ (Now the Passover, the Jewish festival, was near.) ⁵ When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" ⁶ (But Jesus said this to test Philip, for he himself knew what he was going to do.) ⁷ Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." ⁸ One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, ⁹ "There is a boy here who has five loaves of barley bread and two fish, but what are these among so many?" ¹⁰ Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. ¹¹ Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. ¹² When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost." ¹³ So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. ¹⁴ Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." ¹⁵ When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself. ¹⁶ When it became evening, his disciples went down to the sea. ¹⁷ They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. ¹⁸ A strong wind was blowing, and the sea was getting rough. ¹⁹ When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. ²⁰ But he said to them, "It is I! Do not be afraid." ²¹ Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going. ²² The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. ²³ However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks. ²⁴ When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. ²⁵ After they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" ²⁶ Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled. ²⁷ Do not labor for the food that perishes, but labor for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him." ²⁸ Then they said to him, "What must we do, so that we may do the works of God?" ²⁹ Jesus replied and said to them,

"This is the work of God: That you believe in the one whom he has sent." ³⁰ So they said to him, "What sign then will you do, so that we may see and believe you? What will you do?" ³¹ Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'" ³² Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. ³³ For the bread of God is that which comes down from heaven and gives life to the world." ³⁴ So they said to him, "Sir, give us this bread always." ³⁵ Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. ³⁶ But I told you that indeed you have seen me, and you do not believe. ³⁷ Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out. ³⁸ For I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹ This is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. ⁴⁰ For this is the will of my Father, that everyone who sees the Son and believes in him would have eternal life and I will raise him up on the last day."

⁴¹ Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." ⁴² They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have come down from heaven'?" ⁴³ Jesus replied and said to them, "Stop grumbling among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. ⁴⁵ It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard and learned from the Father comes to me. ⁴⁶ Not that anyone has seen the Father, except he who is from God—he has seen the Father. ⁴⁷ Truly, truly, he who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread which comes down from heaven, so that a person may eat some of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

⁵² The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" ⁵³ Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. ⁵⁴ Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ He who eats my flesh and drinks my blood remains in me, and I in him. ⁵⁷ As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of me. ⁵⁸ This is the bread that has come down from heaven, not as the fathers ate and

died. He who eats this bread will live forever." ⁵⁹ But Jesus said these things in the synagogue while he was teaching in Capernaum.

⁶⁰ Then many of his disciples who heard this said, "This is a difficult saying; who can hear it?" ⁶¹ Jesus, because he knew in himself that his disciples were grumbling at this, said to them, "Does this offend you?" ⁶² Then what if you should see the Son of Man going up to where he was before? ⁶³ It is the Spirit who makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and they are life. ⁶⁴ Yet there are some of you who do not believe." For Jesus knew from the beginning who were the ones that would not believe and who it was who would betray him. ⁶⁵ He said, "It is because of this that I said to you that no one can come to me unless it is granted to him by the Father."

⁶⁶ Because of this, many of his disciples went away and no longer walked with him. ⁶⁷ Then Jesus said to the twelve, "You do not want to go away also, do you?" ⁶⁸ Simon Peter answered him, "Lord, to whom would we go? You have words of eternal life, ⁶⁹ and we have believed and come to know that you are the Holy One of God." ^[1]⁷⁰ Jesus said to them, "Did not I choose you, the twelve, and one of you is a devil?" ⁷¹ Now he spoke of Judas son of Simon Iscariot, for it was he, one of the twelve, who would betray Jesus.

Footnotes

6:69 ^[1]The phrase

John 6 General Notes

Special concepts in this chapter

King

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

Important metaphors in this chapter

Bread

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

Eating the flesh and drinking the blood

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

that he was using a metaphor but would not understand what the metaphor referred to. (See: flesh and blood)

Other possible translation difficulties in this chapter

Parenthetical Ideas

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

"Son of Man"

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

John 6:1

General Information:

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

After these things

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

Jesus went away

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

John 6:2

A great crowd

"A large number of people"

signs

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

John 6:3

General Information:

This page has intentionally been left blank.

John 6:4

Now the Passover, the Jewish festival, was near
John briefly stops telling about the events in the story in order to give background information about when the events happened.

John 6:5

General Information:

The action in the story begins in verse 5.

John 6:6

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

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

for he himself knew

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

John 6:7

Two hundred denarii worth of bread

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

John 6:8

General Information:

This page has intentionally been left blank.

John 6:9

loaves

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

what are these among so many?

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

John 6:10

sit down

"lie down"

Now there was much grass in the place

John briefly stops telling about the events in the story in order to give background information about the place where this event happens.

So the men sat down, about five thousand in number

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

John 6:11

giving thanks

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

he gave it

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

John 6:12

General Information:

This page has intentionally been left blank.

John 6:13

General Information:

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

they gathered

"the disciples gathered"

left over

the food that no one had eaten

John 6:14

this sign

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

the prophet

the special prophet who Moses said would come into the world

John 6:15

General Information:

This page has intentionally been left blank.

John 6:16

Connecting Statement:

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

in a boat.

John 6:17

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

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

John 6:18

General Information:

This page has intentionally been left blank.

John 6:19

they had rowed

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

about twenty-five or thirty stadia

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

John 6:20

Do not be afraid

"Stop being afraid!"

John 6:21

they were willing to receive him into the boat

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

John 6:22

the sea

"the Sea of Galilee"

there was no other boat there except the one

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

John 6:23

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

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

boats that came from Tiberias

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

had left the night before.

John 6:24

General Information:

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

John 6:25

General Information:

This page has intentionally been left blank.

John 6:26

Truly, truly

See how you translated this in John 1:51.

John 6:27

eternal life which the Son of Man will give you, for God the Father has set his seal on him
God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.

Son of Man ... God the Father

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

has set his seal on him

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

John 6:28

General Information:

This page has intentionally been left blank.

John 6:29

General Information:

This page has intentionally been left blank.

John 6:30

General Information:

This page has intentionally been left blank.

John 6:31

Our fathers

"Our forefathers" or "Our ancestors"
heaven

This refers to the place where God

lives.

John 6:32

Truly, truly

See how you translated this in John 1:51.

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

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

my Father

This is an important title for God.

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

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

John 6:34

General Information:

This page has intentionally been left blank.

John 6:35

I am the bread of life

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

believes in

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

John 6:36

General Information:

This page has intentionally been left blank.

John 6:37

Everyone whom the Father gives me will come to me

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

Father

This is an important title for God.
he who comes to me I will certainly not throw out

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

John 6:38

Connecting Statement:

Jesus continues speaking to the crowd.

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

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

will raise them up

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

John 6:40

General Information:

This page has intentionally been left blank.

John 6:41

Connecting Statement:

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

grumbled

talked unhappily

I am the bread

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

John 6:42

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

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

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

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

John 6:43

Connecting Statement:

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

John 6:44

raise him up

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

draws

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

Father

This is an important title for God.

John 6:45

It is written in the prophets

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

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

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

John 6:46

Connecting Statement:

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

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

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

Father

This is an important title for God.

John 6:47

Truly, truly

See how you translated this in John

1:51.

he who believes has eternal life

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

John 6:48

I am the bread of life

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

John 6:49

Your fathers

"Your forefathers" or "Your ancestors" died

This refers to physical death.

John 6:50

This is the bread

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

not die

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

John 6:51

living bread

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

for the life of the world

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

John 6:52

Connecting Statement:

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

How can this man give us his flesh to eat?

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

John 6:53

Truly, truly

See how you translated this in John 1:51.

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

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

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.

Whoever eats my flesh and drinks my blood has everlasting life

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

raise him up

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

at the last day

"on the day when God judges everyone"

John 6:55

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

The phrases "true food" and "true drink" are a metaphor that means Jesus gives life to those who trust in him. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

The phrase "eats me" is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

living Father

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

Father

This is an important title for God.

John 6:58

This is the bread that has come down from heaven

Jesus was speaking about himself.

Alternate translation: "I am the bread that has come down from heaven"

This is the bread that has come down from heaven

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

He who eats this bread will live forever

Jesus spoke about himself as "this bread." Alternate translation: "He who eats me, the bread, will live forever"

He who eats this bread

Here "eats this bread" is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

the fathers

"the forefathers" or "the ancestors"

John 6:59

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

Here John gives background information about when this event happened.

John 6:60

Connecting Statement:

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

who can hear it?

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

hear it

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

John 6:61

Does this offend you?

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

John 6:62

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

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

John 6:63

profits

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

words

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

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

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

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

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

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

John 6:65

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

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

Father

This is an important title for God.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

Jesus went from one place to another by walking, so it is literally true that they did not walk where and when he walked, but the reader should also be able to understand that this metaphor indicates that they no longer wanted to hear what he had to say.

his disciples

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

John 6:67

the twelve

This is an ellipsis for "the twelve

disciples," a specific group of twelve men who followed Jesus for his entire ministry. Alternate translation: "the twelve disciples"

John 6:68

Lord, to whom would we go?

Simon Peter gives this remark in the form of a question to emphasize that he desires to follow only Jesus.

Alternate translation: "Lord, we could never follow anyone but you!"

John 6:69

General Information:

This page has intentionally been left blank.

John 6:70

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

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

John 6:71

General Information:

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

Chapter 7

¹ Nikwakamana zintu ezi Jesu wakayinka ku Galili, nkambo talikuyanda kwinka ku Judiya nkambo ba Juda balikumulangula kuti bamujaye. ² Lino ipobwe lyaba Juda lyamadumba lyakali afwifwi. ³ Bakulana bakwe bakati kuli nguwe, "zwa busena obu uyeku Judiya, kuchitila kuti basikwiya bakwe babone milimu njabeleka. ⁴ Takwe chelede kuchitwa mukusisikizya kuti kayanda kuzibinkana antanganana. Kutu mwachita zintu ezi, litondezye kunyika. ⁵ Nkambo abalabo bakkulana bakwe tebakali kumusyoma. ⁶ Jesu wakabambila kuti, "Chindi changu tachinasikape, pesi chindi chanu mpuchili kale. ⁷ Inyika timuswilide pe nywebo, pesi mebo ilindiswilide nkambo ndamba kuti milimu yaayo mibi. ⁸ Kamuya mupobwe; mebo tandikoyinka pe kupobwe nkambo chiindi changu tachina zuzikizigwa pe." ⁹ Nakamana kwamab zintu ezi kulimbabo, wakakkala mu Galili. ¹⁰ bakulana bakwe bakiinka kupobwe, alakwe wakinka, kutali kwantanganana pe pesi mukusisikizya. ¹¹ Ba Juda bakali kumulangula kupobwe balamba kuti, "Ulikuli?" ¹² Kwakali mizeezo myiingi akati kankamu

yabantu atala anguwe. Bamwi bakati, " Mwalumi mubotu." Bamwi bakati, "pe, ulokusowa makamu abantu." ¹³ Katakwe wakambula antanganana atala anguwe bakali kuyowa ba Juda. ¹⁴ Ipobwe nilyakaba akati kuti limane, Jesu wakanjila muntempele akutalisya kuyisya. ¹⁵ Mpawo ma Juda bakagamba, bati, "Nkamboyi nazi kwindilila? Takwe anakayiide pe." ¹⁶ Jesu wakabasandula kuti, "kuyiisya kwangu takuli kwangu, pesi nkukwayoyo wakandituma. ¹⁷ Kuti umwi wachita kuyanda kwakwe, ulaziba njiisyo eyii, kuti nansya yazwa kuli Leza , akuti na ndalyambwida lwangu. Ulyambwida lwangu. ¹⁸ Ulyambwida lwakwe ulilangwida bulemu bwakwe mwini, pesi oyo ulangula bulemu bwayoyo wakamutuma, ooyo muntu wakasimpe; alimwi takwe bululami mulinguwe. ¹⁹ Mozesi takamupede mulawu na? Katakwe naba omwe wakubaamba. Niinzi nimulokulangula kuti mundijaye ?" ²⁰ Inkamu yakasandula, "Uli aadimoni. Ngwani ulokulangula kuti akujaye?" ²¹ Jesu wakasandula kuti kulimbabo, "Ndakachita mulimo omwe, alimwi moonse mwakagamba nkambo kanguwo. ²² Mozesi wakamupa kupalulwa (pe kuzwa kuli Mozesi, pesi kuzwa kuli basikale) alimwi mubuzuba butegwa Sabata mwakapalula baluumi. ²³ Kuti na muntu watambula kupalulwa mubuzuba bwesabata nkukuti mulawu wa Mozesi tewakatyolwa pe, Nkambo nzimwandinyemena me akambo kakuti ndachita kuti muntu amaninine kupona kubuzuba bwesabata." ²⁴ Mutabeteki achiimo, pesi amubeteke chakululama." ²⁵ Bamwi babo bazwa ku Jelusalema bakamba, "teensi yooyu na ngubali kulangula kuti bamujaye?" ²⁶ Amubone wamba antanganana, alimwi nchibamba anguwe. Tachikooba obo pe kuti bendelezi kuti oyu ngu Kkilisitu, tensi mbubo pe? ²⁷ Iswetuli oyu nkwarzwa. Pesi Kkilisitu asika , takwe naba omwe uzoziba nkwarzwa." ²⁸ Mpawo Jesu wakoopolola mutempele, kalookuyisya akwamba kuti, "moonse mulindizi ankundakazwa mulikwizi. Tendakalizidilide lwangu, pesi wakandituma ulakasimpe, alimwi tamumwizi pe. ²⁹ Ndimwizi me nkambo ndakazwa kulinguwe alimwi wakandituma." ³⁰ Bakali kwezya kumwanga, pesi takwe wakabika luboko alinguwe nkambo chindi chakwe techakalina sika pe. ³¹ Pesi bayingi munkamu bakasyoma mulinguwe, alimwi bakamba kuti, Kkilisitu nasika, uzochita zitondezyo zyingi na kwindi nzyachita oyu?" ³² Ba Falisi bakamvwa kabalo kuvwiya vwiya zintu ezi atala a Jesu, alimwi bapati babapayizi aba Falisi bakatuma bamapulisa kuti bamusunge. ³³ Jesu wakamba kuti, "ndichili andinywe, kuchindi chinini, alimwi ndizoyinka kuliyoyo wakandituma. ³⁴ Muyondiyandawula pesi tamukoyondijana pe mebo oko nkwenja, Tamukonzyipe pe kusika." ³⁵ Abo ba Juda bakabuzyania akati kabo, "Nkukuli nkwaya mwalumi oyo nkotutakonzyi kuyomujana? Sena ulayinka kuli bamwayikide akati kaba Giliki akuyoyiisya baGiliki? ³⁶ Katyeni kambo aka nkaamba kakuti muyondiyandawula, pesi tamukoyondijana pe. Oko nkwenja, tamukonzyi kukusika?" ³⁷ Lino mubuzuba bwakumaninsya, izuba pati lyepobwe, Jesu wakanyampuka akopolola, kati, "Na umwi wafwa inyota, abole kulindime

anywe." ³⁸ Umwi awumwi usyoma mulindime, mbuli melembe mbawamba, milonga yamanzi mawumi iyoyenda mwida lyakwe." ³⁹ Pesi wakamba ezi mumuuya, kulibabo basyoma mulinguwe bayotambula, Muuya tewakayinapegwa pe nkambo Jesu talina lemesegwa pe. ⁴⁰ Bamwi benkamu, nibakamvwa ayamajwi, bakamba kuti, "Inchobeni oyu musinsimi." ⁴¹ Bamwi bakati, "oyu nguKkilisitu." Pesi bamwi bakati Kkilisitu inga ulazwa mu Galili? ⁴² Malembe sa tawambi kuti Kkilisitu ulazwa kulunyungu lwa Davidi alimwi kuzwa ku Betelehemu, kumunzi Davida nkwakali kuzwa?" ⁴³ Aboobo kwakaba kwaanzana akati kankamu nkambo kanguwe. ⁴⁴ Bamwi bakayandide kumwaanga, pesi takwe wakabikka manza alinguwe. ⁴⁵ Mpawo bamapulisa bakabola kubapati babapayizi aba Falisi, bakati kulimbabo "kwabanzi nimwatamweta?" ⁴⁶ Bamapulisa bakasandula kuti, "Takwe naba omwe wakali wambula abo." ⁴⁷ Aboobo ba Falisi bakasandula, andinywe mwenwa na?. ⁴⁸ Kulumwi na akati kabendelezi wasyoma mulinguwe, nikuba kuba Falisi? ⁴⁹ Pesi eyi inkamu intaanzi mulawu, ulitukidwe." ⁵⁰ Nikkodimasi (umwi wabaFalisi wakasika akufwambana) wakati kulimbabo. ⁵¹ Mulawu wesu ulabeteka na muntu katutanaswilila na kulinguwe akuziba nzyachita?" ⁵² Bakamusandula bati kulinguwe, "ayebo uzwa ku Galili na? Langula ubone kuti takwe musinsimi uzwaku Galili." ⁵³ Mpawo umwi awumwi wakaya kung'anda yakwe.

Chapter 7

¹ After these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. ² Now the Jewish Festival of Shelters was near. ³ His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do. ⁴ No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." ⁵ For even his brothers did not believe in him. ⁶ Jesus therefore said to them, "My time has not yet come, but your time is always ready. ⁷ The world cannot hate you, but it hates me because I testify about it that its works are evil. ⁸ You go up to the festival; I am not going to this festival because my time has not yet been fulfilled." ⁹ After he said these things to them, he stayed in Galilee. ¹⁰ But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. ¹¹ The Jews were looking for him at the festival and said, "Where is he?" ¹² There was much discussion among the crowds about him. Some said, "He is a good man." Others said, "No, he leads the crowds astray." ¹³ Yet no one spoke openly about him for fear of the Jews. ¹⁴ When the festival was already half over, Jesus went up into the temple and began to teach. ¹⁵ Then the Jews marveled, saying, "How does this man know

so much? He has never been educated." ¹⁶ Jesus answered them and said, "My teaching is not mine, but is of him who sent me. ¹⁷ If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. ¹⁸ Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him. ¹⁹ Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" ²⁰ The crowd answered, "You have a demon. Who seeks to kill you?" ²¹ Jesus answered and said to them, "I did one work, and you all marvel because of it. ²² Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man. ²³ If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? ²⁴ Do not judge according to appearance, but judge righteously."

²⁵ Some of them from Jerusalem said, "Is not this the one they seek to kill? ²⁶ See, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? ²⁷ Yet we know where this one is from. But when the Christ comes, no one will know where he is from." ²⁸ Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. ²⁹ I know him because I come from him and he sent me." ³⁰ They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. ³¹ But many in the crowd believed in him, and they said, "When the Christ comes, will he do more signs than what this one has done?" ³² The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him. ³³ Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. ³⁴ You will seek me but you will not find me; where I go, you will not be able to come." ³⁵ The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? ³⁶ What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come'?"

³⁷ Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. ³⁸ He who believes in me, just as the scripture says, rivers of living water will flow from his belly." ³⁹ But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified. ⁴⁰ Some of the crowd, when they heard these words, said, "This is indeed the prophet." ⁴¹ Others said, "This is the Christ." But some said, "Does the Christ come from

Galilee? ⁴² Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?" ⁴³ So there arose a division in the crowds because of him. ⁴⁴ Some of them would have arrested him, but no one laid hands on him. ⁴⁵ Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" ⁴⁶ The officers answered, "Never has anyone spoken like this." ⁴⁷ So the Pharisees answered them, "Have you also been deceived? ⁴⁸ Have any of the rulers believed in him, or any of the Pharisees? ⁴⁹ But this crowd that does not know the law, they are cursed." ⁵⁰ Nicodemus (one of the Pharisees, who came to him earlier) said to them, ⁵¹ "Does our law judge a man before hearing from him and knowing what he does?" ⁵² They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee." ⁵³^[1] [Then everyone went to his own house.

Footnotes

7:53 ^[1]The best ancient copies do not have John 7:53-8:11.

John 7 General Notes

Structure and formatting

This whole chapter concerns the concept of believing Jesus to be the Messiah. Some people believed this to be true while others rejected it. Some were willing to recognize his power and even the possibility that he was a prophet, but most were unwilling to believe that he was the Messiah. (See: christ and prophet)

Translators may wish to include a note at verse 53 to explain to the reader why they have chosen or chosen not to translate verses 7:53-8:11.

Special concepts in this chapter

"My time has not yet come"

This phrase and "his hour had not yet come" are used in this chapter to indicate that Jesus is in control of the events unfolding in his life.

"Living water"

This is an important image used in the New Testament. It is a metaphor. Because this metaphor is given in a desert environment, it probably emphasizes that Jesus is able to give life sustaining nourishment.

Important figures of speech in this chapter

Prophecy

Jesus gives a prophecy about his life without an explicit statement in John 7:33-34.

Irony

Nicodemus explains to the other Pharisees that the Law requires him to hear directly from a person before making a judgment about them. The Pharisees in turn made a judgment about Jesus without speaking to Jesus.

Other possible translation difficulties in this chapter

"Did not believe in him"

Jesus's brothers did not believe Jesus was the Messiah. (See: believe)

"The Jews"

This term is used in two different ways in this passage. It is used specifically in reference to the Jewish leaders who were trying to kill him (John 7:1). It is also used in reference to the people of Judea in general who had a positive opinion of Jesus (John 7:13). The translator may wish to use the terms "Jewish leaders" and "Jewish people" or "Jews (leaders)" and "Jews (in general)."

John 7:1

General Information:

Jesus is in Galilee speaking to his brothers. These verses tell about when this event occurred.

After these things

These words tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples" (John 6:66-71) or "Some time later"

traveled

The reader should understand that Jesus is probably walking rather than riding on an animal or in a vehicle.

the Jews were seeking to kill him

Here "the Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "the Jewish leaders were making plans to kill him"

John 7:2

Now the Jewish Festival of Shelters was near
"Now the time for the festival of the Jews was near" or "Now it was almost time for the Jewish festival of Shelters"

John 7:3

brothers

This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.

the works that you do

The word "works" refers to the miracles that Jesus had performed.

John 7:4

he himself

The word "himself" is a reflexive pronoun that emphasizes the word "he."

the world

Here "the world" is a metonym for all of the people in the world. Alternate translation: "all people" or "everyone"

John 7:5

For even his brothers did not believe in him

This sentence is a stop from the main story. Here John gives background information about the brothers of Jesus.

his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "his younger brothers"

John 7:6

My time has not yet come

The word "time" is a metonym. Jesus is implying that it is not the right time for him to bring his ministry to a close. Alternate translation: "It is not the right time for me to end my work"

your time is always ready

"any time is good for you"

John 7:7

The world cannot hate you

Here the "world" is a metonym for the people who live in the world. Alternate translation: "The people in the world cannot hate you"

I testify about it that its works are evil

"I tell them that what they are doing is evil"

John 7:8

Connecting Statement:

Jesus continues speaking to his brothers.

my time has not yet been fulfilled

Here Jesus is implying that if he goes

to Jerusalem, he will bring his work to an end. Alternate translation: "It is not the right time for me to go to Jerusalem"

John 7:9

General Information:

This page has intentionally been left blank.

John 7:10

General Information:

The setting of the story has changed. Jesus and his brothers are now at the festival.

when his brothers

All of Jesus's brothers were younger than he was. This can be made explicit in the translation as long as it does not suggest that Jesus also had older brothers. Alternate translation: "when his younger brothers"

he also went up

Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.

not publicly but in secret

These two phrases mean the same thing. The idea is repeated for emphasis. Alternate translation: "very secretly"

John 7:11

The Jews were looking for him

Here the word "Jews" is a synecdoche for "the Jewish leaders." The word "him" refers to Jesus. Alternate translation: "The Jewish leaders were looking for Jesus"

John 7:12

he leads the crowds astray

Here "leads ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "he deceives the people"

John 7:13

fear

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

the Jews

The word "Jews" is a synecdoche for the leaders of the Jews who opposed Jesus. Alternate translation: "the Jewish leaders"

John 7:14

General Information:

Jesus is now teaching the Jews in the temple.

John 7:15

How does this man know so much?

The remark appears in the form of a question to emphasize the Jewish leaders' surprise that Jesus has so much knowledge. Alternate translation: "It is amazing how much he knows about the scriptures!"

John 7:16

but is of him who sent me

"but comes from God, the one who sent me"

John 7:17

Connecting Statement:

Jesus continues speaking to the Jews.

John 7:18

but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him

"when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie"

John 7:19

Connecting Statement:

Jesus continues speaking to the Jews.

Did not Moses give you the law?

This remark appears in the form of a question to add emphasis. Alternate translation: "It was Moses who gave you the law"

keeps the law

"obeys the law"

Why do you seek to kill me?

Jesus questions the motives of the Jewish leaders who want to kill him for breaking the law of Moses. He implies that the leaders themselves do not keep that same Law. Alternate translation: "You break the Law yourselves and yet you want to kill

me!"

John 7:20

You have a demon

"This shows that you are crazy, or maybe a demon is controlling you!"

Who seeks to kill you?

This remark appears in the form of a question to add emphasis. Alternate translation: "No one is trying to kill you!"

John 7:21

one work

"one miracle" or "one sign"

you all marvel

"you all are shocked"

John 7:22

not that it is from Moses, but from the ancestors

Here John provides additional information about circumcision.

on the Sabbath you circumcise a man

Jesus implies that the act of circumcision also involves work.

Alternate translation: "you circumcise a male baby on the Sabbath. That is working too"

on the Sabbath

"on the Jewish Day of Rest"

John 7:23

If a man receives circumcision on the Sabbath so that the law of Moses is not broken

"If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"

why are you angry with me because I made a man completely healthy on the Sabbath?

This remark appears in the form of a question to add emphasis. Alternate translation: "you should not be angry with me because I made a man completely well on the Sabbath!"

on the Sabbath

"on the Jewish Day of Rest"

John 7:24

Do not judge according to appearance, but judge righteously

Jesus implies that the people should not decide what is right, based only on

what they can see. Behind the action is a motive that cannot be seen.

Alternate translation: "Stop judging people according to what you see! Be more concerned with what is right according to God"

John 7:25

Is not this the one they seek to kill?

This remark appears in the form of a question to add emphasis. Alternate translation: "This is Jesus whom they are seeking to kill!"

John 7:26

they say nothing to him

This implies that the Jewish leaders are not opposing Jesus. Alternate translation: "they say nothing to oppose him"

It cannot be that the rulers indeed know that this is the Christ, can it?

This remark appears in the form of a question to add emphasis. Alternate translation: "Maybe they have decided that he is truly the Messiah!"

John 7:27

General Information:

This page has intentionally been left blank.

John 7:28

cried out

"spoke in a loud voice"

in the temple

Jesus and the people were actually in the courtyard of the temple. Alternate translation: "in the temple courtyard"

You both know me and know where I come from

John uses irony in this statement. The people believe that Jesus is from Nazareth. They do not know that God sent him from heaven and that he was born in Bethlehem. Alternate translation: "You all know me and you think you know where I come from"

of myself

"on my own authority." See how you translated "of himself" in John 5:19.

he who sent me is true

"God is the one who sent me and he is true"

John 7:29

General Information:

This page has intentionally been left blank.

John 7:30

his hour had not yet come

The word "hour" is a metonym that represents the right time for Jesus to be arrested, according to God's plan. Alternate translation: "it was not the right time to arrest him"

John 7:31

When the Christ comes, will he do more signs than what this one has done?

This remark appears in the form of a question to add emphasis. Alternate translation: "When the Christ comes, surely he will not be able to do more signs than this man has done!"

signs

This refers to the miracles that prove that Jesus is the Christ.

John 7:32

General Information:

This page has intentionally been left blank.

John 7:33

I am still with you for a short amount of time

"I will remain with you for only a short period of time"

then I go to him who sent me

Here Jesus refers to God the Father, who sent him.

John 7:34

where I go, you will not be able to come

"you will not be able to come to the place where I am"

John 7:35

The Jews therefore said among themselves

The "Jews" is a synecdoche that represents the leaders of the Jews who opposed Jesus. Alternate translation: "The Jewish leaders said among themselves"

the dispersion

This refers to the Jews that were

spread all across the Greek world, outside of Palestine.

John 7:36

What is this word that he said

This "word" is a metonym which stands for the meaning of the message that Jesus had shared, which the Jewish leaders had failed to understand. Alternate translation: "What is he talking about when he said"

John 7:37

General Information:

Some time has passed. It is now the last day of the festival and Jesus speaks to the crowd.

great day

It is "great" because it is the last, or most important, day of the festival.

If anyone is thirsty

Here the word "thirsty" is a metaphor that means one's great desire for the things of God, just as one "thirsts" for water. Alternate translation: "Anyone who desires the things of God like a thirsty man desires water"

let him come to me and drink

The word "drink" is a metaphor that means to receive the spiritual life that Jesus provides. Alternate translation: "let him come to me and quench his spiritual thirst"

John 7:38

He who believes in me, just as the scripture says

"As the scripture says about anyone who believes in me"

rivers of living water will flow

The "rivers of living water" is a metaphor that represents the life that Jesus provides for those who are spiritually "thirsty." Alternate translation: "spiritual life will flow like rivers of water"

living water

Possible meanings are 1) "water that gives life" or 2) "water that causes people to live."

from his belly

Here the belly represents the inside of a person, specifically the non-physical part of a person. Alternate translation: "from inside of him" or "from his heart"

John 7:39

General Information:

In this verse the author gives information to clarify what Jesus is talking about.

But he

Here "he" refers to Jesus.

the Spirit had not yet been given

John implies that the Spirit would later come to live in those who trusted Jesus. Alternate translation: "the Spirit had not yet come to live in the believers"

because Jesus was not yet glorified

Here the word "glorified" refers to the time when God would honor the Son after his death and resurrection.

John 7:40

This is indeed the prophet

By saying this, the people are indicating that they believe Jesus is the prophet like Moses that God had promised to send. Alternate translation: "This is indeed the prophet who is like Moses that we have been waiting for"

John 7:41

Does the Christ come from Galilee?

This remark appears in the form of a question to add emphasis. Alternate translation: "The Christ cannot come from Galilee!"

John 7:42

Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?
This remark appears in the form of a question to add emphasis. Alternate translation: "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!"

Have the scriptures not said ... was?

The scriptures are referred to as if they were actually speaking as a person speaks. Alternate translation: "Did the prophets not write in the scriptures ... was?" or "The prophets wrote in the scriptures ... was."

where David was

"where David lived"

John 7:43

So there arose a division in the crowds because of him

The crowds could not agree about who or what Jesus was.

John 7:44

but no one laid hands on him

To lay hands on someone is an idiom which means to grab him or to hold onto him. Alternate translation: "but no one grabbed him to arrest him"

John 7:45

the officers

"the temple guards"

John 7:46

Never has anyone spoken like this

The officers exaggerate to show how impressed they are by what Jesus said. You may need to make explicit that the officers were not claiming to know everything that every person in all times and places had ever said. Alternate translation: "We have never heard anyone say such amazing things as this man!"

John 7:47

So the Pharisees

"Because they said that, the Pharisees"

answered them

"answered the officers"

Have you also been deceived?

The remark appears in the form of a question to add emphasis. The Pharisees are shocked at the response of the officers. Alternate translation: "You have been deceived too!"

John 7:48

Have any of the rulers believed in him, or any

of the Pharisees?

This remark appears in the form of a question to add emphasis. Alternate translation: "None of the rulers or Pharisees have believed in him!"

John 7:49**the law**

This is a reference to the law of the Pharisees and not the law of Moses.

But this crowd that does not know the law, they are cursed

"As for this crowd that does not know the law, God will cause them to perish!"

John 7:50

one of the Pharisees, who came to him earlier
John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information.

John 7:51

Does our law judge a man ... what he does?

This remark appears in the form of a question to add emphasis. This can be translated as a statement. Alternate translation: "Our Jewish law does not allow us to judge a man ... what he does!"

Does our law judge a man ... does?

Here Nicodemus speaks of the law as if it were a person. If this is not natural in your language, you may translate it with a personal subject. Alternate translation: "Do we judge a man ... does?" or "We do not judge a man ... does."

John 7:52

Are you also from Galilee?

The Jewish leaders know that Nicodemus is not from Galilee. They ask this question as a way of scoffing at him. Alternate translation: "You must also be one of those inferior persons from Galilee!"

Search and see

This is an ellipsis. You may wish to include the information that does not appear. Alternate translation: "Search carefully and read what is written in the Scriptures"

no prophet comes from Galilee

This probably refers to the belief that Jesus was born in Galilee.

John 7:53

General Information:

The best early texts do not have 7:53-8:11. The ULB has set them apart in square brackets

Chapter 8

¹ Jesu wakaya kuchilundu cha Oliva. ² Chifumofumo wakaya ku tempele lubo, eelyo bantu boonse bakasika; wakakkala aansii akubayiisya. ³ Balembi bamulawu abaFalisi bakeeta mukayintu wakajatwa nkalookuchita bumambe. Bakamubika aakati. ⁴ Mpawo bakati kulinguwe, "Muyiisi, ooyu mwanakaziwajatawa kalikuchita bumambe. ⁵ Lino mumulawu, Mozesi wakatulayilila kuti bantu baliboobu tubatulule mabwe; iwe utyeni aatala anguwe?" ⁶ Bakaamba eezi kuchitila kuti bamupe mulandu anzizyo, pesi Jesu wakakotama walembe aansii amunwe wakwe. ⁷ Nibakiinkilila aanembo akumubuzya mibuzyo, wakanyampuka akubaambila kuti, "Ooyo utakwe chibi aakati kenu, ngabe mutanzi kutulula mwanakazi ooyu ibbwe." ⁸ Wakakotama aansii lubo, akulemba aanyika amunwe wakwe. ⁹ Nibakamvwa eezi bakeenda umwi awumwi, kotalika aamupati. Kumamanino Jesu wakasyaala aalike, nkali aamwanakazi ngubakabikide aakati. ¹⁰ Jesu wakanyampuka akumwaambila kuti, "Yoo mwanakazi, mbali basikukupa mulandu? Takwe muntu wajana

mulandu na mulinduwe?" **11** Wakati, "Takwe, nikuba womwe Mwaami." Jesu wakati, "Ambebo nsikupi mulandu. Koya alimwi utakabisi limbi." **12** Alimwi Jesu wakaambuula aabo nkati, "Ndili mumuni wanyika; ooyo unditobela takoyoyenda mumudima pesi uyooba aamumuni wabuumi." **13** Ba Falisi bakati kulinguwe, "Ulipeda bukamboni nomwini, bukamboni bwako tabusinizize pe." **14** Jesu wakabasandula akwaamba kuti kulimbabo, "Nekuba kuti ndipa bukamboni bwangu ndemwini, bukamboni bwangu bulisinizize. Ndilikwizi nkundakazwa ankwenjobuya. **15** Mubeteka chanyama; Ime nsibeteki muntu pe. **16** Nikuba kuti ndabeteka, kubeteka kwangu kulisinizize nkaambo nsili aandike pe, pesi ndili aaTaata wakandituma. **17** Iyii, alimwi mumulawu wenu kulilembedwe kuti bukamboni bwabantu babili bulisinizize. **18** Ndili ooyo uulungulula bukamboni aatala alwangu, eelyo Taata wakandituma upeda bukamboni aatala andime." **19** Bakati kulinguwe, "Ulikuli wuso?" Jesu wakasandula, "Takwe ngomuzi imebo na Taata; kansinga mwalindizi, mwalikunomuziba Taata alakwe." **20** Aaya majwi wakaamba muchibambalilo nkali kuyiisya mutempele pesi takwe muntu wakamusunga nkaambo chiindi chakwe techakalinaakwana pe. **21** Aawo wakabaambila lubo kuti, "Ndiyobwiinka, muyondiyanduula eelyo muyofwa muzibi zyanu. Ooko nkweya, tamukonzyi kusika pe." **22** Ba Juda bakati, "Mpo ulalijaya na? Nnchenchicho na mpo nchati, 'Nkweya tamuyosika?'" **23** Jesu wakati kulimbabo, "Muli baansi; Imebo ndiwakujulu. Muli banyika eeyi; Mebo nsili wenyika eeyi pe. **24** Akaako ndakamwaambila kuti muyoofwa muzibi zyabo. Ado do mane musyome kuti NDIME, muyoofwa muzibi zyenu." **25** Bakati kulinguwe, ikuti kuliboobo, "Nduweni?" Jesu wakabaambila kuti, "Nzindamwaambila kuzwa kumatalikilo. **26** Ndili aazintu zyiingi zyakwaamba azyakubeteka aatala andinywe. Nikubaboobo, ooyo wakandituma ulisinizize; mpawo zintu nzyemvwa kuzwa kulinguwe, nzyezintu nzyewamba kunyika." **27** Tensi bakamvwisisisya pe kuti wakalikwaambula aatala aTaata. **28** Jesu wakati, "Aawo mwayoonyampula Mwana waMuntu, mpempawo mpomuyooziba kuti NDIME, akuti nsichiti chintu alwangu. Mbubo Taata mbwakandiyiisya me, mbubo bewamba zintu eezi. **29** Ooyo wakandituma uli andime, mpawo tandisiide andiike pe, nkaambo ndichita zintu zimukonda chiindi choonse. **30** Nkachaambula zintu eezi Jesu, bantu biingi bakasyoma mulinguwe. **31** Jesu wakati kuma Juda ibakali bamusyoma, "Na mwakkalilila mujwi lyangu, muyooba basikwiya bangu basinizize, **32** alimwi muyoziba kasimpe, eelyo kasimpe kayoomwaangununa." **33** Bakamusandula, "Tulizyalane lya Abbulahamu mpawo tatunaaba bazike bamuntu pe; waambilaaloi kuti, 'Muyowangununwa?'" **34** Jesu wakabasandula, "Nchobeni, nchobeni, ndamwaambila kuti, ooyo woonse uchita chibi muzike wachibi. **35** Muzike takkalilili mun'anda kwalyoonse; mwana ulakkalilila chalyoonse. **36** Akaako, na Mwana wakwaangununa, ulaangunuka

cha nchobeni. ³⁷ Ndilizizi kuti muli zyalane lya Abbulahamu; muyandula kundijaya nkaambo ijwi lyangu talikwe busena mulindinywe. ³⁸ Ndiwamba nzindakabona kuli Taata, alimwi andinywe muchite nzimwakamvwa kuli wuso wanu." ³⁹ Bakamusandula alimwi bakati kulinguwe, "Taata wesu ngu Abbulahamu." Jesu wakati kulimbabo, "Na mwali bana ba Abbulahamu, nimunga muchita milimu ya Abbulahamu. ⁴⁰ Pesi, lino muyanduula kundijaya, muntu wamwaambila kasimpe nkendakamvwa kuli Leza. Abbulahamu takwe nakachita eechi. ⁴¹ Muchita milimu yawuso wenu." Bakati kulinguwe, "Tetwakazyalilwa mubwamu pe; tuli aaTaata omwe: Leza." ⁴² Jesu wakabaambila wakati, "Kaansinga Leza ngu Wuso wenu, mwalikunondiyanda, nkaambo ndakazwa kuli Leza mpawo ndili aano; nkaambo nsilizidilide pe ndemwini, pesi wakandituma. ⁴³ Nkaambonzi nimutamvwwisisisi majwi aangu? Kuli oobu nkaambo tamukonzyi kumvwa majwi aangu. ⁴⁴ Muli bawuso wenu, dyabbulosi, alimwi mukanza kuchita ziyandisyo zyawuso. Wakali mujayi kuzwa kumatangunino mpawo tayiimvwi muchisinizyo nkaambo takwe kusinizya mulinguwe. Aawo nawamba zyakubeja, uwamba kazizwa mubube bwakwe mwini nkaambo mubeji alimwi ngowisi wabubeji. ⁴⁵ Eelyo, nkaambo ndiwamba lusinizyo, tamundisyomi pe. ⁴⁶ Ngwani aakati kenu uundipa mulandu wachibi? Kuti ndaamba lusinizyo, nkambooyi nimutandisyomi? ⁴⁷ Muntu waLeza woonse ulaamvwa majwi aa Leza; tamwaamvwi nkaambo tamuli ba Leza." ⁴⁸ Ba Juda bakamusandula alimwi bakati kulinguwe, "Nchoonzyo tatwaambi kuti uli mu Samaliya na akuti uli aadayimona?" ⁴⁹ Jesu wakasandula, "Nsikwe dayimona pe, pesi ndilemya Taata wangu, alimwi inywe mulanduubawulusya. ⁵⁰ Nsilanguuli bulemu bwangu ndemwini; kuli uumwi uyandula akubeteka. ⁵¹ Chobeni, nchobeni, ndamwaambila, na umwi wabamba ijwi lyangu, takoyoobona lufu." ⁵² Ma Juda bakati kulinguwe, "Lino twaziba kuti uli aadayimona. Abbulahamu abasinsimi bakafwa; pesi wamba kuti, 'Na umwi wabamba ijwi lyangu, takoyoolabila lufu.' ⁵³ Toli mupati pe kwiinda taata Abbulahamu wakafwa, ulimupati na? Basinsimi abalabo bakafwa. Ulichita ani?" ⁵⁴ Jesu wakasandula, "Kuti nkelipa bulemu ndemwini, bulemu bwangu mbwabuyo; ngu Taata undilemya - ooyo ngumuti ngu Leza wanu. ⁵⁵ Tamunaamuziba pe, pesi ndilimwizi. Kuti ndati, 'Nsimwizi, ndilaba mbuli ndinywe, mubeji. Nikuba boobo, ndimwizi alimwi ndilabamba ijwi lyakwe. ⁵⁶ Wuso wenu Abbulahamu wakabotelwa kubamba izuba lyangu; waklibona alimwi wakabotelwa." ⁵⁷ BamaJuda bakati kulinguwe, "Tonaakuba aaminyaka ili makkumi musanu pe, mpawo wakamubona Abbulahamu?" ⁵⁸ Jesu wakati kulimbabo, "Nchobeni, nchobeni, ndamwaambila Abbulahamu nkatanaaba, NDIME." ⁵⁹ Mpawo bakabweza mabwe kuti bamutulule, pesi Jesu wakayuba akuzwa aanze kwe tempele.

Chapter 8

1^[1] Jesus went to the Mount of Olives. **2** Early in the morning he came to the temple again, and all the people came; he sat down and taught them. **3** The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle. **4** Then they said to him, "Teacher, this woman has been caught in the act of adultery. **5** Now in the law, Moses commanded us to stone such people; what do you say about her?" **6** They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger. **7** When they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him be the first to throw a stone at her." **8** Again he stooped down, and wrote on the ground with his finger. **9** When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. **10** Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" **11** She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more." ^[2]

12 Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life." **13** The Pharisees said to him, "You testify about yourself; your testimony is not true." **14** Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. **15** You judge according to the flesh; I judge no one. **16** Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me. **17** Yes, and in your law it is written that the testimony of two men is true. **18** I am he who testifies about myself, and the Father who sent me testifies about me." **19** They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father also." **20** He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

21 So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." **22** The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?" **23** Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. **24** Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins." **25** They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. **26** I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." **27** They did not understand that he was speaking to them about the

Father. ²⁸ Jesus said, "When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. ²⁹ He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." ³⁰ As Jesus was saying these things, many believed in him.

³¹ Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; ³² and you will know the truth, and the truth will set you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" ³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ Therefore, if the Son sets you free, you will be truly free. ³⁷ I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. ³⁸ I say what I have seen with my Father, and you also do what you heard from your father." ³⁹ They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ⁴⁰ Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. ⁴¹ You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." ⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my words? It is because you cannot hear my words. ⁴⁴ You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies. ⁴⁵ Yet, because I speak the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I speak the truth, why do you not believe me? ⁴⁷ He who is of God hears the words of God; you do not hear them because you are not of God." ⁴⁸ The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" ⁴⁹ Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me. ⁵⁰ I do not seek my glory; there is one seeking and judging. ⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death." ⁵² The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' ⁵³ You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?" ⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. ⁵⁵ You have not known him, but I know him. If I would

say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. ⁵⁶ Your father Abraham rejoiced at seeing my day; he saw it and was glad." ⁵⁷ The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." ⁵⁹ Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Footnotes

8:1 ^[1]See the note on John 7:53.

8:11 ^[2]See the note on John 7:53.

John 8 General Notes

Structure and formatting

Translators may wish to include a note at verse 1 to explain to the reader why they have chosen to translate or to not translate verses 8:1-11.

Special concepts in this chapter

A light and darkness

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

I AM

John records Jesus as saying these words four times in this book, three times in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

The Scribes and Pharisees' trap

The Scribes and Pharisees wanted to trick Jesus. They wanted him to say either that they should keep the law of Moses by killing a woman whom they had found committing adultery or that they should disobey the law of Moses and forgive her sin. Jesus knew that they were trying to trick him and that they did not really want to keep the law of Moses. He knew this because the law said that both the woman and the man should die, but they did not bring the man to Jesus. (See: adultery)

Other possible translation difficulties in this chapter

"Son of Man"

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

John 8:1

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

Connecting Statement:

Verse 1 tells us where Jesus went at

the end of the previous chapter.

John 8:2

all the people

This is a general way of speaking. It means "many people."

John 8:3

The scribes and the Pharisees brought

Here the phrase "the scribes and the Pharisees" is a synecdoche that represents some of the members of these two groups. Alternate translation: "Some scribes and Pharisees brought" or "Some men who taught the Jewish laws and some who were Pharisees brought"

a woman caught in the act of adultery

This is a passive statement. You may translate it in an active form.

Alternate translation: "a woman whom they had found committing adultery"

John 8:4

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

John 8:5

such people

"people like that" or "people who do that"

what do you say about her?

"so you tell us. What should we do about her?"

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

What they would accuse him of can be made explicit. Alternate translation:

"so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law"

John 8:7

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

When they continued

The word "they" refers to the scribes and Pharisees.

The one among you who has no sin

The abstract noun "sin" can be expressed with the verb sin. Alternate translation: "The one among you is has

never sinned" or "If any one of you has never sinned"

let him

"let that person"

John 8:8

he stooped down

"he bent down"

John 8:9

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

one by one

"one after another"

John 8:10

Woman, where are your accusers

When Jesus called her "woman," he was not trying to make her feel insignificant. If people in your language group would think that he was doing that, this can be translated without the word "Woman."

John 8:11

General Information:

This page has intentionally been left blank.

John 8:12

General Information:

Jesus is speaking to a crowd near the treasury in the temple after either the events of [John 7:1-52]

I am the light of the world

Here the "light" is a metaphor for the revelation that comes from God.

Alternate translation: "I am the one who gives light to the world"

the world

This is a metonym for the people.

Alternate translation: "the people of the world"

he who follows me

This is an idiom that means "everyone who does what I teach" or "everyone who obeys me"

will not walk in the darkness

To "walk in darkness" is a metaphor for living a sinful life. Alternate translation: "will not live as if he were

in the darkness of sin"

light of life

The "light of life" is a metaphor for the truth from God that gives spiritual life. Alternate translation: "truth that brings eternal life"

John 8:13

You testify about yourself

"You are just saying these things about yourself"

your testimony is not true

The Pharisees are implying that the witness of only one person is not true because it cannot be verified.

Alternate translation: "you cannot be your own witness" or "what you say about yourself may not be true"

John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

Possible meanings are 1) "I do not judge anyone yet" or 2) "I am not judging anyone now."

John 8:16

if I judge

Possible meanings are 1) "if I judge people" or 2) "whenever I judge people"

my judgment is true

Possible meanings are 1) "my judgment will be right" or 2) "my judgment is right."

I am not alone, but I am with the Father who sent me

Jesus, the Son of God, has authority because of his special relationship with his Father.

I am not alone

The implied information is that Jesus is not alone in his judgment. Alternate translation: "I am not alone in how I judge" or "I do not judge alone"

I am with the Father who sent me

The Father and the Son judge together. Alternate translation: "the Father who sent me also judges with me" or "the Father who sent me judges as I do"

the Father

This is an important title for God. If your language must state whose Father this is, you could say "my Father" since Jesus switches to that in the following verses.

John 8:17

Connecting Statement:

Jesus continues speaking to the Pharisees and other people about himself.

Yes, and in your law

The word "Yes" shows that Jesus is adding to what he was saying before.

it is written

This is a passive phrase. You may translate it in an active form with a personal subject. Alternate translation: "Moses wrote"

the testimony of two men is true

The logic implied here is that one person can verify the words of another. Alternate translation: "if two men say the same thing, then people know it is true"

John 8:18

I am he who testifies about myself

Jesus testifies about himself. Alternate translation: "I give evidence to you about myself"

the Father who sent me testifies about me

The Father also testifies about Jesus. You could make it explicit that this means Jesus's testimony is true. Alternate translation: "my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

the Father

This is an important title for God. If your language must state whose Father this is, you could say "my

Father" since Jesus switches to that in the following verses.

John 8:19

You know neither me nor my Father; if you had known me, you would have known my Father also

Jesus indicates that to know him is to also know the Father. Both Father and Son are God. "Father" is an important title for God.

my Father

This is an important title for God.

John 8:20

General Information:

Here there is a break in Jesus's speaking where the author give us background information regarding where Jesus had been teaching. Some languages may require the information about the setting to be placed at the beginning of this part of the story in [John 8:12]

his hour had not yet come

The word "hour" is a metonym for the time for Jesus to die. Alternate translation: "it was not yet the right time for Jesus to die"

John 8:21

Connecting Statement:

Jesus continues speaking to the crowd.

die in your sin

Here the word "die" refers to spiritual death. Alternate translation: "die while you are still sinful" or "you will die while you are sinning"

you cannot come

"you are not able to come"

John 8:22

The Jews said

Here "Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "The Jewish leaders said" or "The Jewish authorities said"

John 8:23

You are from below

"You were born in this world"

I am from above

"I came from heaven"

You are of this world

"You belong to this world"

I am not of this world

"I do not belong to this world"

John 8:24

you will die in your sins

"you will die without God's forgiving your sins"

that I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."

John 8:25

They said

The word "They" refers to the Jewish leaders (John 8:22).

John 8:26

these things I say to the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "these things I say to all the people"

John 8:27

the Father

This is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"

John 8:28

When you have lifted up

This refers to placing Jesus on the cross to kill him.

lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself. Alternate translation: "lifted me, the Son of Man, up"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

As the Father taught me, I speak these things

"I am only saying what my Father taught me to say." The word "Father" is an important title for God.

John 8:29

He who sent me

The word "He" refers to God.

John 8:30

As Jesus was saying these things

"As Jesus spoke these words"

many believed in him

"many people trusted him"

John 8:31

remain in my word

This is an idiom that means "to obey Jesus." Alternate translation: "obey what I have said"

my disciples

"my followers"

John 8:32

the truth will set you free

This is personification. Jesus speaks of "the truth" as if it were a person.

Alternate translation: "if you obey the truth, God will set you free"

the truth

This refers to what Jesus reveals about God. Alternate translation: "what is true about God"

John 8:33

how can you say, 'You will be set free'?

This remark appears in the form of a question to express the Jewish leaders' shock at what Jesus has said.

Alternate translation: "We do not need to be set free!"

John 8:34

Truly, truly

See how you translated this in John 1:51.

is the slave of sin

Here the word "slave" is a metaphor. This implies that "sin" is like a master for the one who sins. Alternate translation: "is like a slave to sin"

John 8:35

in the house forever

Here "house" is a metonym for "family." Alternate translation: "as a

permanent member of a family"

the son remains forever

This is an ellipsis. You may translate it by including the implied words.

Alternate translation: "the son is a member of the family forever"

John 8:36

if the Son sets you free, you will be truly free

It is implied that Jesus is talking about freedom from sin, which is a metaphor for being able not to sin. Alternate translation: "if the Son sets you free, you will truly be able to refrain from sin"

if the Son sets you free

"Son" is an important title for Jesus, the Son of God. Jesus was speaking about himself. Alternate translation: "If I, the Son, set you free"

John 8:37

Connecting Statement:

Jesus continues speaking to the Jews.

my word has no place in you

Here "word" is a metonym for the "teachings" or "message" of Jesus, which the Jewish leaders do not accept. Alternate translation: "you do not accept my teachings" or "you do not allow my message to change your life"

John 8:38

I say what I have seen with my Father

"I am telling you about the things I saw when I was with my Father"

you also do what you heard from your father

The Jewish leaders do not understand that by "your father" Jesus is referring to the devil. Alternate translation: "you also continue doing what your father has told you to do"

John 8:39

father

forefather

John 8:40

Abraham did not do this

"Abraham never tried to kill anyone who told him the true revelation from God"

John 8:41

You do the works of your father

Jesus implies that their father is the devil. Alternate translation: "No! You are doing the things that your real father did"

We were not born in sexual immorality

Here the Jewish leaders imply that Jesus does not know who his real father is. Alternate translation: "We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"

we have one Father: God

Here the Jewish leaders claim God as their spiritual Father. This is an important title for God.

John 8:42

love

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

John 8:43

Why do you not understand my words?

Jesus is using this question mainly to rebuke the Jewish leaders for not listening to him. Alternate translation: "I will tell you why you do not understand what I say!"

It is because you cannot hear my words

Here "words" is a metonym for the "teachings" of Jesus. Alternate translation: "It is because you will not accept my teachings."

John 8:44

You are of your father, the devil

"You belong to your father, Satan"

the father of lies

Here "father" is a metaphor for the one who originates all lies. Alternate translation: "he is the one who created all lies in the beginning"

John 8:45

Connecting Statement:

Jesus continues speaking to the Jews.
because I speak the truth

"because I tell you true things about God"

John 8:46

Which one of you convicts me of sin?

Jesus uses this question to emphasize that he has never sinned. Alternate translation: "None of you can show that I have ever sinned!"

If I speak the truth

"If I say things that are true"

why do you not believe me?

Jesus uses this question to scold the Jewish leaders for their unbelief. Alternate translation: "you have no reason for not believing in me!"

John 8:47

the words of God

Here "words" is a metonym for the "message" of God. Alternate translation: "the message of God" or "the truth that comes from God"

John 8:48

The Jews

The "Jews" is a synecdoche that represents the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders"

Do we not truly say that you are a Samaritan and have a demon?

The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

John 8:49

General Information:

This page has intentionally been left blank.

John 8:50

Connecting Statement:

Jesus continues answering the Jews.
there is one seeking and judging
This refers to God.

John 8:51

Truly, truly

See how you translated this in John 1:51.

keeps my word

Here "word" is a metonym for the "teachings" of Jesus. Alternate translation: "obeys my teachings" or "does what I say"

see death

This is an idiom that means to experience death. Here Jesus is referring to spiritual death. Alternate translation: "die spiritually"

John 8:52

Jews

Here "Jews" is a metonym for the "Jewish leaders" who opposed Jesus. Alternate translation: "Jewish leaders"

If anyone keeps my word

"If anyone obeys my teaching"

taste death

This is an idiom that means to experience death. The Jewish leaders mistakenly assume that Jesus is speaking only about physical death. Alternate translation: "die"

John 8:53

You are not greater than our father Abraham who died, are you?

The Jewish leaders use this question to emphasize that Jesus is not greater than Abraham. Alternate translation: "You are certainly not greater than our father Abraham who indeed died!"

father

forefather

Who do you make yourself out to be?

The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. Alternate translation: "You should not think that you are so important!"

John 8:54

it is my Father who glorifies me—about whom you say that he is your God

The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of God. Alternate translation: "it is my Father who honors me, and you say that he is your

God"

John 8:55

keep his word

Here "word" is a metonym for what God says. Alternate translation: "I obey what he says to do"

John 8:56

my day

This is a metonym for what Jesus would accomplish during his life. Alternate translation: "what I would do during my life"

he saw it and was glad

"he foresaw my coming through God's revelation and he rejoiced"

John 8:57

Connecting Statement:

This is the end of the part of the story about Jesus speaking with the Jews in the temple, which began in John 8:12.

The Jews said to him

Here the "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "The Jewish leaders said to him"

You are not yet fifty years old, and you have seen Abraham?

The Jewish leaders use this question to express their shock that Jesus claims to have seen Abraham. Alternate translation: "You are less than fifty years old. You could not have seen Abraham!"

John 8:58

Truly, truly

See how you translated this in John 1:51.

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "before Abraham existed, I existed."

John 8:59

Then they picked up stones to throw at him

The Jewish leaders are outraged at what Jesus has said. Here it is implied that they wanted to kill him because

he had made himself equal to God.
Alternate translation: "Then they

picked up stones to kill him because
he claimed to be equal with God"

Chapter 9

1 Lino Jesu nakayinda, wakabona mwalumi moofu kuzwa kubuzyalwe bwakwe.
2 Basikwiya bakwe bakamubuzya, "Muyisiyi, ngwani wakabisya, ngooyu mwalumi nakuti mbazyali bakwe, kuti azyalwe kali moofu?" **3** Jesu wakasandula kuti, "teensi nguwepe wakachita chibi, nikuba bazyali bakwe, pesi kuti milimu ya Leza iyubununwe mulinguwe." **4** Tulelede kubeleka milimu ya oyo wakandituma nelichili isikati. Mansiku alasika nikuyochala katachikwe uyobekeka. **5** Ninchili munyika, ndime mumuni wenyika." **6** Nakamaninsya Jesu kwamba ezi zintu, wakaswida anyika, wakakanda bulongo amate, akunanika bulongo kumeso akwe. **7** Wakamba kuti kulinguwe, "Yinka, ukasambe mukalambwa kaku kaku Silawomi" (kupandululwa kuti "kutumwa"). Lino mwalumi wakayinka, wakusamba, wakubola wabbwazula. **8** Mpawo mbakayakilene aabo mwalumi abakamubonwene kali mukumbizi bakalikwamba kuti, "teensi nguwe na mwalumi oyu walimukumbizi?" **9** Bamwi bakamba kuti, "Nguwe." bamwi bakati, "pe, pesi ukozyania awe biyo." Pesi wakati, "Ndime." **10** Bakamba kuti kulinguwe, "mpawo bakamubuzya kuti ajulika buti meso?" **11** Wakasandula, mwalumi utegwa Jesu wakakkanda bulongo akubunanika mumeso angu akwamba kuti kulindime, Yinka ku Silawomi ukasamb. 'Lino ndakayinka akuyosamba, alimwi ndakatambula kubona kwangu. **12** Bakati kulinguwe, "Ulikuli ?" wakasandula, "Tandizi pe." **13** Bakeeta mwalumi wakali moofu kubaFalisi. **14** Eno lyakali zuba lyakwe lyesabata. Jesu mpakakanda bulongo akumujula menso akwe. **15** Aboobo ba Falisi bakamubuzya kuti watambula buti kubona kwako. Wakati kulimbabo, wabika bulongo mumenso angu, ndakakusamba, alimwi lino ndabona." **16** Bamwi baFalisi bakati oyu mwalumi tazwi kuli Leza nkambo tabambi buzuba bwaSabata." Bamwi bakati, "Anga wakonzya buti mwalumi sizibi kuchita zitondezyo zili boobu ?" Lino kwakaba kwanzana akati kabo. **17** Bakamubuzya moofu alimwi kuti, uwamba buti anguwe, mbwakajula menso aako?" Mwalumi moofu wakati, "Musinsimi." **18** Nkambo kako baJuda takwepe nibakasyoma kuti nguwakali moofu alimwi kuti watambula kubona. **19** Bakakubuzya bazyali, "Oyu ngumwana ngumwana wenu na ulokwamba kuti wakazyalwa kali moofu?" **20** Lino wabona ?" Bazyali bakwe bakasandula, "Tuzi biyo kuti oyu mwana wesu akuti wakazyalwa kali moofu. **21** Kutu wazobona buti tatuzipe, akuti ngwani wajula menso akwe, tatuzipe. Amumubuzye, mupati. Ulakonzya kulyambwida lwakwe." **22** Bazyali bakwe bakaamba ayamakani, nkambo bakali kuyowa ba Juda nkambo ma Juda bakali kuzumina kuti kufumbwa utazumine kuti ngu Kkilisitu, ulatandwa muchikombelo. **23** Nkambo kazezi, nchibakati, "Mupati, ulalyambwida." **24** Lino bakamwita lwabili mwalumi wakali moofu akuti kuli nguwe, "kupa bulemu kuli Leza. Tulizi kuti oyu mwalumi ngu sizibi." **25** Mpawo mwalumi

wakasandula, "Tandizi pe kuti na ngu sizibi. Chintu chimwi nchinzi: Nkuti ndakali moofu, lino ndabona." ²⁶ Mpawo bakaamba kuti kulinguwe, "ninzi nchaachita kulinduwe? Waajula buti menso aako?" ²⁷ Wakasandula, "ndamwambila kale, alimwi tamuswilizyi pe! Nkambonzi nimuyanda kumvwa lubo? Tamuyandi pe kuba basikwiiya bakwe, mulayandana?" ²⁸ Bakamutukila kabati, "Nduwe sikwiya wakwe, pesi iswe ndiswe basikwiya ba Mozesi." ²⁹ Tulizikuti Leza wakambula a Mozesi, pesi tatuzi kuti oyu uzwakuli." ²⁸ Bakamutukila alimwi bakati, "Nduwe sikwiya wakwe, pesi swebo tulibasikwiiya ba Mozesi." ²⁹ Tulizi kuti Leza waambula kuli Mozesi, pesi tatwizi kuti ooyu uzwa kuli." ³⁰ Mwalumi wakasandula akuti kulimbabo, "Eechi chilayoosya, kuti tamumuwi nkwazwa, alimwi wajula menso angu." ³¹ Tulizi kuti Leza taswilizyi pe kuli basizibi, pesi umwi kuti walipeda akuchita luyando lwakwe, ulamuswilizya." ³² Kuzwa nyika niyakalengwa takuna mwigwa pe kuti naba omwe wakajula menso amuntu wakazyalwa kali moofu." ³³ Kuti mwalumi oyu katazwi kuli Leza, natakwe anchakonzya kuchita." ³⁴ Bakasandula akwamba kuti kuli nguwe, "Wakazyaligwa muchibi, alimwi ulokuyisya ndiswe?" Mpawo bakamutontela aanze." ³⁵ Jesu wakamvwa kuti bamutandila aanze achikombelo. Wakamujana alimwi wakati, "Ulasyoma na mu Mwana a Muntu?" ³⁶ Wakasandula kuti, "Ngwani, Mwami, kuti ndimusyome." ³⁷ Jesu wakamwambila kuti, "Wamubona, alimwi nguwe ngulokwambula awe." ³⁸ Mwalumi wakati, "Mwami, ndasyoma, "alimwi wakamukomba." ³⁹ Jesu wakati, "Nkambo kakubeteka nchindasikamunyika ino kuti abo bataboni babone alimwi kuti babona babe boofu." ⁴⁰ Bamwi ba Falisi bakali awe bakamvwa zintu eezi alimwi bakamubuzya kuti, "Tuliboofu na toonse?" ⁴¹ Jesu wakati kuli mbabo, "Naa mwakali boofu, munoli kamutakwe chibi, pesi mwamba kuti, 'Tulabona, Aboobo zibi zyana zilakkalila."

Chapter 9

¹ Now as Jesus passed by, he saw a man blind from birth. ² His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?" ³ Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him." ⁴ We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. ⁵ While I am in the world, I am the light of the world." ⁶ After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. ⁷ He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing. ⁸ Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" ⁹ Some said, "It is he." Others said, "No, but he is like him." But he said, "It is me." ¹⁰ They said

to him, "Then how were your eyes opened?" ¹¹ He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." ¹² They said to him, "Where is he?" He replied, "I do not know."

¹³ They brought the man who used to be blind to the Pharisees. ¹⁴ Now it was the Sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then again the Pharisees asked him how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I now can see." ¹⁶ Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was a division among them. ¹⁷ So they asked the blind man again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." ¹⁸ Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight. ¹⁹ They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" ²⁰ So his parents answered them, "We know that this is our son and that he was born blind. ²¹ How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself." ²² His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. ²³ Because of this, his parents said, "He is an adult, ask him." ²⁴ So for a second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." ²⁵ Then that man replied, "I do not know if he is a sinner. One thing I do know: I was blind, and now I see." ²⁶ Then they said to him, "What did he do to you? How did he open your eyes?" ²⁷ He answered, "I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?" ²⁸ They insulted him and said, "You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but we do not know where this one is from." ³⁰ The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him. ³² Since the world began it has never been heard that anyone opened the eyes of a man born blind. ³³ If this man were not from God, he could do nothing." ³⁴ They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

³⁵ Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" ³⁶ He replied and said, "Who is he, Lord, that I may believe in him?" ³⁷ Jesus said to him, "You have seen him, and

it is the one who is speaking with you." ³⁸ The man said, "Lord, I believe," and he worshiped him. ³⁹ Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." ⁴⁰ Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" ⁴¹ Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

John 9 General Notes

Special concepts in this chapter

"Who sinned?"

Many of the Jews of Jesus's time believed that if a person was blind or deaf or crippled, it was because he or his parents or someone in his family had sinned. This was not the teaching of the law of Moses. (See: sin and lawofmoses)

"He does not keep the Sabbath"

The Pharisees thought that Jesus was working, and so breaking the Sabbath, by making mud. (See: sabbath)

Important metaphors in this chapter

Light and darkness

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

Seeing and being blind

Jesus calls the Pharisees blind because they see that Jesus is able to heal blind people but they still do not believe that God sent him

Other possible translation difficulties in this chapter

"Son of Man"

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

John 9:1

General Information:

As Jesus and his disciples are walking along, they come across a blind man.

Now

This word shows that the author is about to describe a new event.

as Jesus passed by

Here "Jesus" is a synecdoche for Jesus and the disciples. Alternate translation: "as Jesus and his disciples passed by"

John 9:2

who sinned, this man or his parents, so that he was born blind?

This question reflects the ancient Jewish belief that sin caused all illnesses and other deformities. The

rabbis also taught that it was possible for a baby to sin while still in the womb. Alternate translation: "Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? Did this man himself sin, or was it his parents who sinned?"

John 9:3

General Information:

This page has intentionally been left blank.

John 9:4

We

This "We" includes both Jesus and the disciples he is talking to.

day ... Night

Here "day" and "night" are metaphors.

Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

John 9:5

in the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "living among the people of this world"

the light of the world

Here "light" is a metaphor for the true revelation of God. Alternate translation: "the one who shows what is true, just as light allows people to see what is in the darkness"

John 9:6

made mud with the saliva

Jesus used his fingers to mix the dirt and saliva. Alternate translation: "and used his fingers to mix the dirt and saliva to make mud"

smeared the mud on his eyes

"smeared the mud on the man's eyes"

John 9:7

wash ... washed

You may need to make explicit that Jesus wanted him to wash the mud off of his eyes in the pool and that that is what the man did.

which is translated "Sent"

A brief stop occurs here in the story. Here John explains to his readers what "Siloam" means. Alternate translation: "which means 'Sent'"

John 9:8

Is not this the man that used to sit and beg?

This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!"

John 9:9

General Information:

This page has intentionally been left blank.

John 9:10

Connecting Statement:

The neighbors of the man who had been blind continue to speak to him.

Then how were your eyes opened?

"Then what caused you to be able to see?" or "How is it that you can see now?"

John 9:11

smeared it on my eyes

"used his fingers to cover my eyes with mud." See how you translated a similar phrase in John 9:6.

John 9:12

General Information:

This page has intentionally been left blank.

John 9:13

They brought the man who used to be blind to the Pharisees

The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

John 9:14

General Information:

This verse tells background information about when Jesus healed the man.

Sabbath day

"Jewish Day of Rest"

John 9:15

Then again the Pharisees asked him

"So the Pharisees also asked him"

John 9:16

he does not keep the Sabbath

This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

How can a man who is a sinner do such signs?

This remark appears in the form of a question to emphasize that Jesus's signs prove he is not a sinner. Alternate translation: "A sinner can not do such signs!"

signs

This is another word for miracles. "Signs" give evidence that God is the all-powerful one who has complete authority over the universe.

John 9:17

He is a prophet

"I think he is a prophet"

John 9:18

General Information:

Here John stops the main story. Here he provides background information about the Jews' disbelief.

Now the Jews still did not believe

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "Now the Jewish leaders still did not believe"

John 9:19

They asked the parents

"They" refers to the Jewish leaders.

John 9:20

General Information:

This page has intentionally been left blank.

John 9:21

he is an adult

"he is a man" or "he is no longer a child"

John 9:22

General Information:

In this verse there is a stop from the main story. Here John provides background information about the man's parents being afraid of the Jews.

they were afraid of the Jews

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "they were afraid of what the Jewish leaders might do to them"

afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to oneself or others.

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to

the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:23

He is an adult

"he is a man" or "he is no longer a child." See how you translated this in John 9:21.

John 9:24

they called the man

Here, "they" refers to the Jews. (John 9:18)

Give glory to God

This is an idiom that people used when taking an oath. Alternate translation: "In the presence of God, tell the truth" or "Speak the truth before God"

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:26

Connecting Statement:

The Jews continue to speak to the man who had been blind.

John 9:27

Why do you want to hear it again?

This remark appears in the form of a question to express the man's amazement that the Jewish leaders have asked him to tell them again what happened. Alternate translation: "I am surprised that you want to hear again what happened to me!"

You do not want to become his disciples too, do you?

This remark appears in the form of a question to add irony to the man's statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. Alternate translation: "It sounds like you also want to become his disciples!"

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

The pronoun "we" is exclusive. The Jewish leaders are speaking only of themselves. Alternate translation: "but we are following Moses"

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

Here the Jewish leaders are referring to Jesus. They imply that he has no authority to call disciples. Alternate translation: "we do not know where he comes from or where he gets his authority"

John 9:30

that you do not know where he is from

The man is surprised that the Jewish leaders question Jesus's authority when they know he has the power to heal. Alternate translation: "that you do not know where he gets his authority"

John 9:31

does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

John 9:32

Connecting Statement:

The man who had been blind continues speaking to the Jews.

Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

it has never been heard that anyone opened

This is a passive statement. You can translate it in an active form.

Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

If this man were not from God, he could do nothing

This sentence uses a double negative

pattern. Alternate translation: "Only a man from God could do something like that"

John 9:34

You were completely born in sins, and you are teaching us?

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents.

Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

John 9:35

General Information:

Jesus finds the man whom he healed (John 9:1-7) and begins to speak to him and the crowd.

believe in the Son of Man

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

the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:36

General Information:

This page has intentionally been left blank.

John 9:37

General Information:

This page has intentionally been left blank.

John 9:38

General Information:

This page has intentionally been left blank.

John 9:39

came into this world

The "world" is a metonym for "the people who live in the world."

Alternate translation: "came to live among the people of this world"

so that those who do not see may see

Here "seeing" is a metaphor for being able to understand spiritual things.

Alternate translation: "so that those who do not see spiritually may see spiritually"

so that those who see

When Jesus speaks here of those that see, he is speaking of those who think that they understand spiritual things.

Alternate translation: "so that those who think that they see spiritually"

may become blind

Here "blind" is a metaphor for not being able to understand spiritual things. Alternate translation: "may never see spiritually"

John 9:40

and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The

Pharisees do not believe that they are spiritually blind, but they realize that Jesus might say that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

but now you say, 'We see,' so your sin remains

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin.

Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

Chapter 10

¹ Nkasimpe, nkasimpe, ndamwambila, utanjili akwinda amulyango wachaata chambelele, pele ulatanta mujulu ayimbi nzila, ooyo muntu mubbi asikunyanga.

² Ooyo unjila akwinda amulyango ngusikwembela mbelele. ³ Uubamba mulyango ulamujulila. Mbelele zilamvwa ijwi lyakwe, aboobo ulazyita mbelele

zyakwe amazina azyo, akuzitola anze. ⁴ Chiindi nzigwisizya anze zyoonse zyakwe, ulinka kunembo lyazyo, abbobo mbelele ziyomutobela, nkambo zililizi

ijwi lyakwe. ⁵ Tazikoyo tobela mwenzu nguzitazi pesi anukuti ziyomuchija,

nkambo tazilizi pe ijwi lyamwenzu ngozitazi. ⁶ Jesu wakamba aya mambilambali kulimbabo, pesi takwe nibakamvwisisya kuti ezi zintu zyakali

nzizyo nzyakali kubaambila. ⁷ Aboobo Jesu wakabambila lubo, "nchobeni, nchobeni ndamwambila, ndime, mulyango wambelele. ⁸ Boonse bakasika

nkesina sika mbabbi abasikunyanga, pesi mbelele tezyakabaswilila. ⁹ Ndime mulyango. Kutu umwii unjila akwiinda mulindime, uyoo futulwa, uyoo njila

akuzwa akujana machelelo. ¹⁰ Mubbi tazi kupela pe kunze kwakubba, kujaya akunyonyona. Ndaza kuti babe abuumi akuti buvule. ¹¹ Ndime sikwembela

mubotu. Sikwembela mubotu ulapeda buumi bwakwe kumbelele. ¹² Oyoo mubelesi ubbadalwa tensi ngusikwembela pe aboobo tazilizyakwe mbelele. A

bona wumpe ulaza aboobo ulazisiya mbelele akuchija, elyo wumpe uyoziluma akuzimwayisya. ¹³ Ulachija nkambo mubelesi sikubbadalwa aboobo talikatazyi ambelele. ¹⁴ Ndime sikwembela mubotu, aboobo zyangu zilindizi. ¹⁵ Taata ulindizi, andime ndilimwizi Taata, aboobo ndilapeda buumi bwangu kumbelele. ¹⁶ Ndilijisi zimwi mbelele zitali zyamuchata chambelele echino. Aboobo ndilelede kuzyeta azilazyo, alimwi ziyolimvwa ijwi lyangu elyo ziyoba taanga lyomwe asikwembela omwe. ¹⁷ Echi nchenchicho Taata nchandiyandila. Ndilapeda buumi bwangu elyo njobubweza lubo. ¹⁸ Takwe naba omwe uyobubweza kuzwa kuli ndime, pesi ndabupeda ndemwini. Ndila chelelo chakubupeda ndemwini. Ndila chelelo chakubupeda, aboobo ndilachelelo chakubu bweza lubo. Ndakatambula malayilile aya kuzwa kuli Taata" ¹⁹ Kwanzana lubo kwaka akati kama Juda nkambo kamajwi aya. ²⁰ Biingi babo bakati "Ulijisi dimoni abobo ulisuwidwe. Nkambonzi nmumuswilila?" ²¹ Bamwi bakati, "Aya tensi majwi amuntu unjidwe dimoni. Sena dimoni lilakonzya kujula meso amoofu?" ²² Kwakali kuchindi chakusalazigwa mu Jelusalemu. Kwakali lya mpeyo, ²³ aboobo Jesu wakali kuyowenda mu mutempele mu kota lya Solomon. ²⁴ Pesi ba Juda bakamuzyunguluka akwamba kuti kuli nguwe, "Kukabe lili kojisi nkotwena? Kutu na nduwe Kilisito, twambile antanganana". ²⁵ Jesu wakabasandula, "Ndakamwambila, pesi tamusyomi pe. Milimu eyo njenchita muzina lya Taata njindipandulula lwangu me. ²⁶ Pesi tamusyomi nkambo tamuli mbelele zyangu. ²⁷ Mbelele zyangu zilamvwa ijwi lyangu. Ndilizizi aboobo zilanditobela me. ²⁸ Ndazipa buumi butamani. Tazikoyoofwa pe, aboobo takwe naba omwe uyozikwempya mujanza lyangu. ²⁹ Taata wangu wakazipa ndime, mupati kwindi bamwi boonse takwe naba omwe uyokonzya kuzikwempya kuzwa mujanza lya Taata. ³⁰ Ime a Taata tuli umwi". ³¹ Nkabela ma Juda bakabweza mabwe lubo kuti bamutulule ³² Jesu wakabasandula, "Ndamutondezya milimu myingi mibotu izwa kuli Taata. Pesi nguli wamilimu awa ngumunditulwida?" ³³ Ba Juda bakamusandula, "Tetwakutulula nkambo kamilimu mibotu pe, pesi nkambo kakusampawula, nkambo webo, ulimuntu, ulichita Leza lwakwe". ³⁴ Jesu wakasandula "Sa tazilembedwe na mumulawu wanu, 'Ndati, "muli baleza"? ³⁵ Kutu bategwa mbaleza, ooyo ngulyakazida ijwi lya Leza (aboobo malembe takoyotyolwa), ³⁶ uwamba kuli ooyo ngwakasala Taata akumutuma munyika, Muloku sampawula. nkambo ndamba kuti ndii mwana wa Leza? ³⁷ Kutu na nsili kuchita milimu ya Taata, mutandisyomi. ³⁸ Pesi na ndikuchita, nansya kuti temwandisyoma, musyome mumilimu kuchitila kuti mukazibe akumvwisisisya kuti Taata ulimulindime aboobo ambebo ndimuli Taata". ³⁹ Bakezya kumujata lubo, pesi wakapuzuka kuzwa kumanza abo. ⁴⁰ Wakabweda lubo mutaala Jodani kubusena oko Joni nkwakatalikila kubbabbatizya, aboobo wakakukkala nkukoko. ⁴¹ Bantu biingi bakasika kulinguwe alimwi bakati, "Joni nchobeni takwe nakachita zitondezyo, pesi

zyonse zintu Joni nzyakamba atala ayoyu mwalumi nzyakasimpe". ⁴² Bantu biingi bakamusyoma mpawawo.

Chapter 10

¹ "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. ² He who enters through the gate is the shepherd of the sheep. ³ The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice. ⁵ They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." ⁶ Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

⁷ Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. ⁸ Everyone who came before me is a thief and a robber, but the sheep did not listen to them. ⁹ I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. ¹⁰ The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly. ¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. ¹³ He runs away because he is a hired servant and does not care for the sheep. ¹⁴ I am the good shepherd, and I know my own, and my own know me. ¹⁵ The Father knows me, and I know the Father, and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd. ¹⁷ This is why the Father loves me: I lay down my life so that I may take it again. ¹⁸ No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

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

²² Then it was time for the Festival of the Dedication in Jerusalem. It was winter, ²³ and Jesus was walking in the temple in the porch of Solomon. ²⁴ Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly." ²⁵ Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. ²⁶ Yet you do not believe because you are not my

sheep. ²⁷ My sheep hear my voice; I know them, and they follow me. ²⁸ I give them eternal life; they will never die, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. ³⁰ I and the Father are one." ³¹ Then the Jews took up stones again to stone him. ³² Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" ³³ The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God." ³⁴ Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? ³⁵ If he called them gods, to whom the word of God came (and the scripture cannot be broken), ³⁶ do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? ³⁷ If I am not doing the works of my Father, do not believe me. ³⁸ But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." ³⁹ They tried to seize him again, but he went away out of their hand. ⁴⁰ He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. ⁴¹ Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." ⁴² Many people believed in him there.

John 10 General Notes

Special concepts in this chapter

Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

Important metaphors in this chapter

Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

John 10:1

General Information:

Jesus begins to speak in parables.

Connecting Statement:

Jesus continues to speak to the Pharisees. This is the same part of the story which began in John 9:35.

Truly, truly

See how you translated this in John 1:51.

sheep pen

This is a fenced area where a shepherd keeps his sheep.

a thief and a robber

This is the use of two words with similar meanings to add emphasis.

John 10:2

General Information:

This page has intentionally been left blank.

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

The sheep hear his voice

"The sheep hear the shepherd's voice"

John 10:4

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

John 10:5

General Information:

This page has intentionally been left blank.

John 10:6

they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus.

The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

John 10:7

Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

Truly, truly

See how you translated this in John 1:51.

I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

John 10:8

Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

John 10:9

I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

pasture

The word "pasture" means a grassy area where sheep eat.

John 10:10

does not come except to steal and kill and

destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people.

Alternate translation: "steal and kill and destroy the sheep"

so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

John 10:11

Connecting Statement:

Jesus continues his parable about the good shepherd.

I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying.

Alternate translation: "dies"

John 10:12

The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

John 10:13

does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who

abandons the sheep, and they do not care for God's people.

John 10:14

I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

John 10:15

The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep.

Alternate translation: "I die for the sheep"

John 10:16

I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

Father

This is an important title for God.

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for

others, no matter what they do.

I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

John 10:18

I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

John 10:19

Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

John 10:20

Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

John 10:21

Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

John 10:22

General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader

understands that in Israel this was in December, not in June.

Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

John 10:25

Connecting Statement:

Jesus begins to respond to the Jews.

in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate

translation: "these offer proof concerning me"

John 10:26

not my sheep

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

John 10:30

I and the Father are one

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

Father

The word "Father" is an important title for God.

John 10:31

Then the Jews took up stones again

The word "Jews" is a synecdoche for

the Jewish leaders who opposed Jesus.

Alternate translation: "Then the Jewish leaders started picking up stones again"

John 10:32

Jesus answered them, "I have shown you many good works from the Father"

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"?'"

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture.

Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

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

John 10:37**Connecting Statement:**

Jesus finishes responding to the Jews.

Father

This is an important title for God.

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38**believe in the works**

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

John 10:39**went away out of their hand**

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

John 10:40**beyond the Jordan**

Jesus had been on the west side of the Jordan River. Alternate translation: "to the east side of the Jordan River"

he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

John 10:41

John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

signs

These are miracles that prove that something is true or that give someone credibility.

John 10:42**believed in**

Here "believed in" means accepted or trusted what Jesus said was true.

Chapter 11

¹ Lino umwi mwalumi walikutegwa Lazalo wakalikuchiswa. Wakali kuzwa ku Bbetani, igunzi mwakali kukkala Meli a amuchizi wakwe Maata. ² Meli nguwe oyo iwakananika Mwami amunde akumusinda mawulu akwe amasusu, ngula mukulana Lazalo wakachisidwe. ³ Bachizi bakananizya mulumbe kuli Jesu kabaamba kuti, 'Mwami, Langa, ooyo ngoyandisya wachiswa.' ⁴ Jesu nakamvwa eezi, wakati, "Óku kuchiswa tekwakufwa pe, pesi nkwabulemu bwa Leza kuti akonzye kulemekwa kuli nzizyo." ⁵ Lino Jesu wakali kuyandisya

Maata, mwanike wakwe, a Lazalo. ⁶ Nakamvwa kuti Lazalo wachiswa, Jesu wakakkala kwamazuba aabili lubo kubusena oobo nkwakabede. ⁷ Mpawo nikwakiinda eezi, wakati kuli basikwiya bakwe, "Tubwede lubo ku Judiya." ⁸ Basikwiya bakati kuli nguwe, "Muyiisiyi, lino lino bama Juda balokwezezya kuti bakutulule alimwi uyanda kubweda luubo?" ⁹ Jesu wakavwila, "Taakuli mahoola alikkumi aabili na amumuuni mubuzuba bumwi? Na umwi weenda izuba kaliliwo, takonzyi pe kuti aligubbule, nkambo unobona amumuni wenyika. ¹⁰ Nikuba boobo, kuti weenda mansiku, ulawaa nkambo mudima tuli anguwe." ¹¹ Wakaamba zintu ezi, nakamana kwamba ezi, wakati kuli mbabo, imuzyalwama Lazalo ulookona, pesi njankuko kuchitila kuti nkamubusye kuzwa mukoono." ¹² Basikwiya mpawo bakati kuli nguwe, "Mwaami na kali ulokoona, ulabuka." ¹³ Lino Jesu wakalaambide akufwa kwakwe, pesi bakayeya aanga wakali kwambula akoona kwakulyokezya. ¹⁴ Mpawo Jesu wakabambila kanzambwenene kuti, "Lazalo wafwa. ¹⁵ Ndabotelwa, nkambo kandinywe, kuti tendaliwope pe kuchitila kuti musyome. Twende kulinguwe. ¹⁶ Tomasi, ooyo walikwitwa kuti Didimasi, wakati kuli basikwiyanina "Twiinke andiswe kuchitila kuti tukafwe a Jesu." ¹⁷ Nakasika Jesu wakajana kuti Lazalo wakali mukabanda kwamazuba aane. ¹⁸ Lino Bbeteli yakali afwifwi a Jelusalema, mweelwe walikusika kumamayila obile. ¹⁹ Bama Juda biingi bakalizide kuli Maata a Meli, kuzobaambulizya atala amuchizi wabo. ²⁰ Eelyo Maata, nakamvwa kuti Jesu wasika, wakayinka wakuswanana awe, pesi Meli wakali kkede mungánda. ²¹ Mpawo Maata wakati kuli Jesu, "Mwami, aanoli wakaliwo, mukulana wangu tayinofwa pe. ²² Nikuba lino, ndilizi kuti kufumbwa nchokumbila kuli Leza, ulakupa. ²³ Jesu wakati kulinguwe, "Mukulana wako ulabuka lubo." ²⁴ Maata wakati kulinguwe, "Ndizi kuti ulabuka lubo kububuke muzuba lyakumamanino." ²⁵ Jesu wakati kulinguwe, "Ndendime bubuke abuumi, Ooyo uusyoma mulindime nikuba kuti wafwa, uyopona; ²⁶ alimwi kufumbwa oyo upona akusyoma mulindime takoyofwa pe. Ulazisyoma na eezi?" ²⁷ Wakati kulinguwe, "Iyii, Mwami, ndilasyoma kuli nduwe Kkilisito, Mwana wa Leza, ooyo utazosike munyika." ²⁸ Naakamba ezi wakazwa waya kukwita Meli chakusisilikizya. Wakati, "Muyiisiyi ulaano alubo ulokukwiita." ²⁹ Mpakamvwa ezi, wakanyampuka achakufwambana akwinka kulinguwe. ³⁰ Lino Jesu takalina kusika pe mumunzi pesi wakachili kubusena ooko Maata nkwakamuswene. ³¹ Mpawo awo ba Juda, bakalanguwe mungánda bakali kumumbulizya nibakabona Meli kanyampuka chakufwambana kaaya aanze bakamutobela kabayeeya aanga wakali kuya kuchuumbwe kukuyolila. ³² Meli nakasika abusena aawo Jesu mpakabede akumubona wakawida kundyato zyakwe akwamba kuti, "Mwami aanoli walaano, Mukulana wangu natafwide pe." ³³ Jesu nakamubona kalila, abajuda mbakazide aabo kabalila,

wakeetelela, wakatazikana akujatwa mumoyo wakwe. ³⁴ Wakati, "nkokuli nkumwakakumulazika?" Bakati kuli nguwe, "Mwami, boola uzobone." ³⁵ Jesu wakalila. ³⁶ Mpawo ba Juda bakati, "Boona kuti Lazalo walikumuyanda biyeni!" ³⁷ Pesi bamwi baabo bakaamba kuti, "Talikukonzya na ooyu mwalumi wakajula meso amuntu moofu, kuchitila kuti ooyu muntu atafwi?" ³⁸ Mpawo Jesu, kachizwide kukatazikana mulinguwe, wakayinka kuchuumbwe. Lino chumbwe yakali mpako, nkabela kwakasinkidwe ibbwe mpawo. ³⁹ Jesu wakati, "Mugwisye ibbwe, "Maata muchizi wa Lazalo, ooyo iwakafwide wakati kuli Jesu, "Mwami, kuli eechi chiindi mubili unoli wabola, nkambo waba amazuba aane kafwide. ⁴⁰ Jesu wakati kulinguwe, "Tendakwambila na kuti, wasyoma ulabona bulemu bwa Leza?" ⁴¹ Mpawo bakagwisya ibbwe balibikka kumbali. Jesu wakalanga kujulu akwamba kuti, "Taata, ndakulumba kuti wandiswilizya. ⁴² Ndalizi kuti ulandiswilizya chiindi choonse, pesi nkambo kankamu yabantu bayimvwi akati kangu nchindamba eezi, kuchitila kuti basyome kuli nduwe nuwakandituma." ⁴³ Nakamana kwambula ezi, wakawompolola ajwi lilaajulu, "Lazalo, zwida aanze!" ⁴⁴ Mwalumi wakafwide wakazwida aanze, mawulu akwe amaboko akali zambilidwe asila. Jesu wakati kuli mbabo, "Amumuzambanune mumuleke ayeende." ⁴⁵ Mpawo bamaJuda biingi bakazide kuli Meli akubona ezyo Jesu nzyakachita, bakasyoma mulinguwe; ⁴⁶ pesi bamwi baabo bakaya kuba Falisi bakubabuzya izintu Jesu nzyakali wachita. ⁴⁷ Mpawo bapati babapayizi abaFalisi bakabungania bwendelezi amwi akwamba kuti, "Niinzi nchitutachite? Ooyu mwalumi uchita zitondezyo zyiingi. ⁴⁸ Kuti tumusiye alikke kali boobu, boonse balasyoma kuli nguwe; ma Loma balaza akututolela busena bwesu achisi chesu." ⁴⁹ Nikuba oobo, umwi mwalumi akati kabo, Kkeyifasi, wakali mupayizi mupati ooyo munyaka, wakati kuli mbabo, Taakwe nchimuzi pe. ⁵⁰ Tamulangisisyi na kuti nchibotu kuli ndinywe kuti kufwe umwi muntu kafwida bantu kwindi kuti nyika yoonse ifwidilile." ⁵¹ Lino eechi wakachaamba kachitazwide mulinguwe anukuti wakali mupayizi mupati oyo munyaka, wakasinsima kuti Jesu welede kufwida nyika; ⁵² kutali chisi luzutu, pesi kuchitila kuti baana baLeza abo basanseene babunganisigwe aamwi babe umwi. ⁵³ Mpawo kuzwa eelyo izuba kaziya kunembo bakalangula inzila yakuti Jesu bamujaye. ⁵⁴ Jesu takachili kweenda antanganana pe akati kaba Juda, pesi wakeenda wazwa waya kuli imwi inyika afwifwi akunkaanda mudolopo litegwa Efulemu. Nkuko nkwakakkala abasikwiiya bakwe. ⁵⁵ Lino ipasika lyabama Juda lyakali lyaba afwifwi, mpawo biingi bakaya ku Jelusalema kabazwa kuzisi bayinka kuti bakalisalazye beni. ⁵⁶ Bakali kuyandula Jesu, kabalo kwambula umwi awumwi kabayimvwi muchikombelo, "Muyeyayi loko? kuti ulaleka kusika kupobwe?" ⁵⁷ Lino bapayizi bapati aba Falisi bakali bapa malayilile akuti kufumbwa muntu unoli ulizi ooko Jesu nkwanobede, uyelede kuzyamba kuchitila kuti bamujate.

Chapter 11

1 Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. **2** It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick. **3** The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." **4** When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it." **5** Now Jesus loved Martha and her sister and Lazarus. **6** So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. **7** Then after this, he said to the disciples, "Let us go to Judea again." **8** The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" **9** Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world. **10** However, if he walks at night, he will stumble because the light is not in him." **11** He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep." **12** The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." **13** Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. **14** Then Jesus said to them plainly, "Lazarus is dead. **15** I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." **16** Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

17 When Jesus came, he found that Lazarus had already been in the tomb for four days. **18** Now Bethany was near Jerusalem, about fifteen stadia away. **19** Many of the Jews had come to Martha and Mary, to comfort them about their brother. **20** Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. **21** Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. **22** Even now, I know that whatever you ask from God, he will give to you." **23** Jesus said to her, "Your brother will rise again." **24** Martha said to him, "I know that he will rise again in the resurrection on the last day." **25** Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; **26** and whoever lives and believes in me will never die. Do you believe this?" **27** She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." **28** When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." **29** When she heard this, she got up quickly and went to him. **30** Now Jesus had not yet come into the village but was still in the place where Martha had met

him. ³¹ So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. ³² When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died." ³³ When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; ³⁴ he said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵ Jesus wept. ³⁶ Then the Jews said, "See how much he loved Lazarus!" ³⁷ But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?" ³⁸ Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. ³⁹ Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." ⁴⁰ Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?" ⁴¹ So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. ⁴² I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me." ⁴³ After he had said this, he cried out with a loud voice, "Lazarus, come out!" ⁴⁴ The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go." ⁴⁵ Then many of the Jews who came to Mary and saw what Jesus did, believed in him. ⁴⁶ But some of them went away to the Pharisees and told them the things that Jesus had done.

⁴⁷ Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. ⁴⁸ If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation." ⁴⁹ However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. ⁵⁰ You do not consider that it is better for you that one man dies for the people than that the whole nation perishes." ⁵¹ Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; ⁵² and not only for the nation, but so that the children of God who are scattered would be gathered together into one. ⁵³ So from that day onward they planned how to put Jesus to death.

⁵⁴ No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. ⁵⁵ Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves. ⁵⁶ They were looking for Jesus, and speaking one with

another as they stood in the temple, "What do you think? That he will not come to the festival?" ⁵⁷ Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

John 11 General Notes

Special concepts in this chapter

Light and darkness

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

Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: passover)

Important figures of speech in this chapter

"One man dies for the people"

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, "It is better for you that one man dies for the people than that the whole nation perishes" (John 11:50). He said this because he loved his "place" and "nation" (John 11:48) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

Condition that is contrary to fact

When Martha said, "If you had been here, my brother would not have died," she was speaking of a situation that could have happened but did not happen. Jesus had not come sooner, and her brother died.

John 11:1

General Information:

These verses introduce the story of Lazarus and give background information about him and his sister Mary.

John 11:2

It was Mary who anointed the Lord ... her hair

As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story.

John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

Jesus implies that he knows what will happen related to Lazarus and his sickness. Alternate translation: "Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

Jesus implies that he knows what the outcome will be. Alternate translation: "but the purpose is that the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:5

Now Jesus loved Martha and her sister and Lazarus

This is background information.

John 11:6

General Information:

This page has intentionally been left blank.

John 11:7

General Information:

This page has intentionally been left blank.

John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "Teacher, you surely do not want to go back there! The Jews were trying to stone you the last time you were there!"

the Jews

This is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

John 11:9

Are there not twelve hours of light in a day?

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!"

If someone walks in the daytime, he will not stumble, because he sees by the light of this world

People who walk in the light of the day can see well and do not stumble.

"Light" is a metaphor for "truth." Jesus is implying that people who live according to truth will be able to

successfully do the things that God wants them to do.

John 11:10

Connecting Statement:

Jesus continues speaking to his disciples.

if he walks at night

Here "night" is a metaphor that refers to one's walking without God's light.

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

"Has fallen asleep" is an idiom that means "has begun to sleep" or "is sleeping." Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"Wake him out of sleep" is an idiom that means "cause someone who is sleeping to wake up." Jesus meant that he was going to bring Lazarus back to life. But his disciples did not understand this. So it is important to keep the idea of waking him up in the translation. Alternate translation: "but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:13

General Information:

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what Jesus meant when he said Lazarus was asleep.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

Connecting Statement:

Jesus continues speaking to his disciples.

for your sakes

"for your benefit"

that I was not there so that you may believe
"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

You can translate this in an active form. Alternate translation: "whom they called Didymus"

Didymus

This is a male name that means "twin."

John 11:17

General Information:

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

he found that Lazarus had already been in the tomb for four days

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away." A "stadium" is 185 meters.

John 11:19

about their brother

Lazarus was their younger brother.

Alternate translation: "about their younger brother"

John 11:20

General Information:

This page has intentionally been left blank.

John 11:21

my brother would not have died

Lazarus was the younger brother.

Alternate translation: "my younger brother would still be alive"

John 11:22

General Information:

This page has intentionally been left blank.

John 11:23

Your brother will rise again

Lazarus was the younger brother.

Alternate translation: "Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

The abstract nouns "resurrection" and "life" can be stated as verbal phrases.

Alternate translation: "I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

will never die

Here "die" refers to spiritual death.

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the

Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

Mary is the younger sister of Martha.

Alternate translation: "she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:29

General Information:

This page has intentionally been left blank.

John 11:30

Now Jesus had not yet come into the village

Here John provides a brief break in the story to give background information regarding the location of Jesus.

John 11:31

General Information:

This page has intentionally been left blank.

John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

John 11:33

he was deeply moved in his spirit and was troubled

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

John 11:34

Where have you laid him

This is a milder way of asking, "Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have made this man not die?

This remark appears in the form of a question to express the Jews' surprise

that Jesus did not heal Lazarus.

Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

opened the eyes

This is an idiom. Alternate translation: "healed the eyes"

John 11:38

Now it was a cave, and a stone lay against it

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

John 11:39

Martha, the sister of Lazarus

Martha and Mary were older sisters of Lazarus. Alternate translation:

"Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

Father, I thank you that you listened to me

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

Father

This is an important title for God.

John 11:42

that you have sent me

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

John 11:45

General Information:

These verses tell us what happened after Jesus raised Lazarus from the dead.

John 11:46

General Information:

This page has intentionally been left blank.

John 11:47

General Information:

Because so many people have told them that Lazarus is alive again, the chief priests and Pharisees gather the Jewish council for a meeting.

Then the chief priests

"Then the leaders among the priests"

Then

The author uses this word to tell the reader that the events that begin in this verse are a result of the events of John 11:45-46.

What will we do?

It is implied here that the council members are talking about Jesus. Alternate translation: "What are we going to do about Jesus?"

John 11:48

all will believe in him

The Jewish leaders were afraid that the people would try to make Jesus their king. Alternate translation: "everyone will trust in him and rebel against Rome"

the Romans will come

This is a synecdoche for the Roman army. Alternate translation: "the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

You know nothing

This is an exaggeration that Caiaphas uses to insult his hearers. Alternate translation: "You do not understand what is happening" or "You speak as though you know nothing"

John 11:50

than that the whole nation perishes

Caiaphas implies that the Roman army would kill all of the people of the Jewish nation if Jesus is allowed to live and cause a rebellion. The word "nation" here is a synecdoche that represents all of the Jewish people. Alternate translation: "than that the Romans kill all the people of our nation"

John 11:51

General Information:

In verses 51 and 52 John explains that Caiaphas was prophesying even though he did not realize it at the time. This is background information.

die for the nation

The word "nation" is a synecdoche and refers to the people of the nation of Israel.

John 11:52**and not only for the nation**

The words "that he should die" are understood from the previous clause.

Alternate translation: "and that he should die not only for the nation"

would be gathered together into one

This is an ellipsis. The word "people" is implied by the context. Alternate translation: "would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:53**General Information:**

This page has intentionally been left blank.

John 11:54**General Information:**

Jesus leaves Bethany and goes to Ephraim.

walk openly among the Jews

Here "Jews" is a synecdoche for the Jewish leaders and "walk openly" is a metaphor for "live where everyone could see him." Alternate translation: "live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

There he stayed with the disciples

Jesus and his disciples stayed in Ephraim for a while. Alternate translation: "There he stayed with his disciples for a short period of time"

John 11:55**General Information:**

Here the story shifts to telling about what many of the Jews are doing now that Passover is near.

went up to Jerusalem

The phrase "went up" is used here because Jerusalem is higher in elevation than the surrounding areas.

John 11:56**General Information:**

The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56.

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

The speakers were sure that if Jesus came to the festival the Jewish leaders would arrest him. The meaning of these rhetorical questions is not clear. Possible meanings are 1) the speakers were not sure that he would come. Alternate translation: "Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

John 11:57**Now the chief priests**

This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here.

Chapter 12

¹ Mazuba musanu alimwi, kakutanayinda Pasika Jesu wakasika Betani, aawo aakali Lazalasi, ooyo Jesu ngwakabusya kuzwa kubafu. ² Aabobo

bakamubambila chilalilo nkuko, aMata wakali kubapa. Pesi lazalasi wakali umwi wababo wakalede munsu atafula kali aJesu. ³ Kuzwawo Mariya wakabweza kankuli kamafuta mabotu kwindilila, wakananika Jesu kumawulu angawo akupukuta kumawulu amasusu aakwe. Ngaanda yakazula bweema bubotu bwamafuta. ⁴ Juda Sikaliyoti, umwi wabasikwiya bakwe oyo sikumuzya, wakati, ⁵ "Nkambonzi mafuta aaya natakuzigwa amiyanda yotatwe akupegwa kubafwaba?" ⁶ Wakamba ezi nkaambo takalikulangisisya kubafwaba, pesi nkaambo wakali, mubbi. Wakali ankomo yamali akukkonzya kubba zyakabikidwe mukati. ⁷ Jesu wakati, "Amumuzumizye kubaamba ezyo nzyalazyo kuzuba lyakuvwikwa kwangu. ⁸ Munoli aabo bafwaba kwalyoonse. Pesi tamukoyoba andime lyoonse." ⁹ Lino nkamu mpati yamaJuda yakaziba kuti Jesu mpali, mpo bakasika kabatazidi Jesu alike pe, akuzobona Lazalasi, ooyo Jesu ngwakabusya kuzwa kubafu. ¹⁰ Ibapayizi bapati bakakkankayizya antomwe kuti bakonzye kujaya Lazalasi; ¹¹ nkaambo kanguwe kuti MaJuda biingi bakeenda akusyoma kuliJesu. ¹² Izuba litobela inkamu mpati yakasika kupobwe nibakamvwa kuti Jesu ulasika kuJerusalem. ¹³ Bakabweeza mitabi yatukunka akwinka kuyoswananaawe akompolola kuti, wosana ulilongezegelwe, ooyo usika muzina lyaMwami, waIzilayeli. ¹⁴ Jesu wakajana kambongolo kanini wakkala alinkako; mbuli mbukwakalembedwe. ¹⁵ "Mutayowi nobana basimbi baZiyoni, amubone Mwami wanu ulaza, kakkede amusana wambongolo." ¹⁶ Basikwiya bakwe tebakamvwisisya pe kuzintu eezi kumatalikilo, pesi, aawo Jesu nakalemekezegwa bakayeya kuti eezi zintu zyakalembedwe ataala anguwe akuti bakachita zintu eezi kulinguwe. ¹⁷ Lino nkamu yakazuzikizigwa kuti bakali anguwe nakayita Lazalasi kuzwa muchumbwe akumubusya kuzwa kubafu. ¹⁸ Chakali nchicho chizato kuti inkamu inkamu yakaya kuyoswanana nkambo bakamvwa kuti wakachita chitondezyo. ¹⁹ Bafalisi mpawawo bakati lwabo lwabo, "Bona takwe nchokonzya kuchita: laanga, nyika yinka kunembo aatala aakwe." ²⁰ Lino bamwi baGiliki bakali mulibaabo bakalikuya kukomba kupobwe. ²¹ Aabo bakaya kuliFilipo, oyoowakazwa KuBbetisyaida mu Galili mpo wakakumbila wati, "Mwalumi tuyanda kubona Jesu." ²² Filipo wakeenda akuyobuzya Andulo, Andulo wakeenda aFilipo, mpo wakabuzya Jesu. ²³ Jesu wakabasandula mpo wati, chindi chasika chamwana amuntu, kuti alemekezegwe. ²⁴ Nchobeni, nchobeni ndamwambila anukuti, imbuto yabbale yakawida munyika mpo yafwa, iyosyala lwayo ayilike, pesi kuti yafwa, ilazyala michelo myiingi. ²⁵ Ooo uyandisya buumi bwakwe takoyobujana, pesi utayandisya buumi bwakwe kulizyanyika eeyi uyobamba buumi butamani. ²⁶ Kutu umwi undigwasya, akunditobela, ooko nkumbede, ooko nkokuko mulanda wangu nkwabede. Oyoo undimanina milimo, Taata uyakumulemeka. ²⁷ Lino muuya wangu wapengeleka. Mpo ngambeenzi ? " ²⁸ Taata, lemekezya zina

lyako." Aboobo ijwi lyakazwa kujulu kaliti, ' Ndachilemekezya mpo
 nzochilemekezya lubo." ²⁹ Aabobo nkamu yakayimvwi kumbali niyakamumvwa
 yakamba kuti kwakamvwika muzuzumo. Bamwi bakamba kuti mungelo
 ulawambula anguwe." ³⁰ Jesu wakasandula wati, " Eeli jwi telyazida ndime pesi
 lyazida ndinywe. ³¹ Lino ndolu lubeta lwanyika eeyi: Lino muzululi wanyika
 eeyi uzosowelwa aanze." ³² Aawo mpunjonyampulwa kuzwa munyika,
 ndiyoyobolola bantu boonse kulindime. ³³ Wakamba bobu kutondezya lufu
 lwakwe mbolunobede. ³⁴ Makamu akamusandula, " Twakamvwa kuzwa
 kumulawu kuti Kkilisito uzokkala ikutamani. Wamba buyeni ikuti, ' Mwana
 Muntu uyelede kusumpulwa? Nguli ooyo Mwana Muntu? ³⁵ Jesu wakabambila
 kuti, " Mumuni unolandinywe kwachindi chifwifwi. Mwende nimuchili mumuni
 , ikuti mudima tukamuvumbi. Ooyo wenda mumudima taazi ooko nkwaaya. ³⁶
 Nimuchilamumuni, amusyome mumumuni kuchitila kuti mube bana
 bamumuni." Jesu wakaamba zintu eezi aboobo wakamba zintu eezi wakeenda
 akulisisa mulimbabo. ³⁷ Nikuba kuti Jesu wakachita zitondezyo zyiingi kuli
 mbaabo, pele takwe nibakasyoma mulinguwe. ³⁸ Kuti ijwi Ayizaya musinsimi
 lizuzikizigwe, muli zyakamba: " Mwami, ooyo wakasyoma kwaamba kwesu,
 akuli oyoo luboko lwaMwami nkulyakayubunizidwa?" ³⁹ Nkaambo kayaaya
 tebakayosyoma , mbuli Ayizaya akakwe mwamba, ⁴⁰ "Wakofwazigwa meso
 aabo, akuyumya myoyo yabo, muliyimwi nzila bazobona ameso aabo
 akumvwisisya amyoyo yabo, akusanduka alimwi njobaponia". ⁴¹ Ayizaya
 wakaamba eezi zintu nkaambo wakabona bulemu bwajesu akwambula aatala
 anguwe. ⁴² Pesi nikuba boobu , akube kuti bazulwidi basyome muliJesu; pesi
 nkaambo kabaFalisi, tebakakumbila kulekelelwa pe kuti bataka kasigwi kuya
 kuchikombelo. ⁴³ Bakayanda bulemu bwakazwa kubantu kwiinda bulemu
 bwakazwa kuliLeza. ⁴⁴ Jesu wakompolola wati, "Ooyo usyoma mulindime
 tasyomi biyo mulindime, Pesi akuliwoyo wakandituma, ⁴⁵ aawoyo wabona
 ndime wabona nguwe ooyo wakatuma ndime. ⁴⁶ Ndasika mbuli mumuni
 munyika, kuti ooyo usyoma mulindime takasyali mumudima. ⁴⁷ Kuti wamvwa
 majwi aangu, pesi katabambide, simubeteki pe, tee ndaza kuzotonga nyika,
 pesi kufutula nyika. ⁴⁸ Ooyo undikaka akutatambula majwi aangu,
 ulasikumubeteka. Ijwi ndindambula liyomubeteka kuzuba lyamamanino. ⁴⁹
 Nkambo nsilyambwidi pe, pesi nguTaata wandituma, ooyo wapa ndime chelelo
 chakwaamba , azyakwamba. ⁵⁰ Ndiizi kuti chelelo mbuumi butamani, mbubobu
 nzizezi zindawamba - mbuli Taata mbwakambula kuli ndime, mbubobu
 ndilamba."

Chapter 12

¹ Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the

table with Jesus. ³ Then Mary took a litra of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. ⁴ Judas Iscariot, one of his disciples, the one who would betray him, said, ⁵ "Why was this perfume not sold for three hundred denarii and given to the poor?" ⁶ Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it. ⁷ Jesus said, "Allow her to keep what she has for the day of my burial. ⁸ You will always have the poor with you. But you will not always have me."

⁹ Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. ¹⁰ The chief priests conspired together so that they might also put Lazarus to death; ¹¹ for it was because of him that many of the Jews went away and believed in Jesus.

¹² On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, ¹³ they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

¹⁴ Jesus found a young donkey and sat on it; as it was written,

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

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him. ¹⁷ Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. ¹⁸ It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. ¹⁹ The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

²⁰ Now certain Greeks were among those who were going up to worship at the festival. ²¹ These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." ²² Philip went and told Andrew; Andrew went with Philip, and they told Jesus. ²³ Jesus answered them and said, "The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit. ²⁵ He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him. ²⁷ Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this

reason I came to this hour. ²⁸ Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." ²⁹ Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him." ³⁰ Jesus answered and said, "This voice did not come for me, but for you. ³¹ Now is the judgment of this world: Now will the ruler of this world be thrown out. ³² When I am lifted up from the earth, I will draw everyone to myself." ³³ He said this to indicate what kind of death he would die. ³⁴ The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" ³⁵ Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them. ³⁷ Although Jesus had done so many signs before them, yet they did not believe in him ³⁸ so that the word of Isaiah the prophet would be fulfilled, in which he said:
 "Lord, who has believed our report,
 and to whom has the arm
 of the Lord been revealed?"

³⁹ For this reason they could not believe, for Isaiah had also said,

⁴⁰ "He has blinded their eyes,
 and he has hardened their heart,
 otherwise they would see with their eyes
 and understand with their hearts,
 and turn, and I would heal them."

⁴¹ Isaiah said these things because he saw the glory of Jesus and spoke of him.

⁴² But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. ⁴³ They loved the glory that comes from people more than the glory that comes from God.

⁴⁴ Jesus cried out and said, "The one who believes in me, believes not only in me but also in him who sent me, ⁴⁵ and the one who sees me sees him who sent me. ⁴⁶ I have come as a light into the world, so that whoever believes in me may not remain in the darkness. ⁴⁷ If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world. ⁴⁸ The one who rejects me and who does not receive my words, has one who judges him. The word I have spoken will judge him on the last day.

⁴⁹ For I did not speak for myself, but it is the Father who sent me, who has

given me the command about what to say and what to speak. ⁵⁰ I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

John 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:38 and 40, which is from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

Special concepts in this chapter

Mary anointed Jesus's feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings. Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: Matthew 21:1-7 and Mark 11:1-7 and Luke 19:29-36 and John 12:14-15)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection (John 12:16).

Important figures of speech in this chapter

The metaphors of light and darkness

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

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in 12:25: "He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life." But in 12:26 Jesus explains what it means to keep one's life for eternal life. (John 12:25-26).

John 12:1

General Information:

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

This is an idiom. Alternate translation: "had made alive again"

John 12:2

General Information:

This page has intentionally been left blank.

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

three hundred denarii

You can translate this as a numeral.

Alternate translation: "300 denarii"
denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

John 12:9

Now

This word is used here to mark a stop in the main story. Here John tells about a new group of people that has come to Bethany from Jerusalem.

the dead

All those who have died. This expression describes all dead people

together in the underworld.

John 12:10

General Information:

This page has intentionally been left blank.

John 12:11

because of him

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

believed in Jesus

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

John 12:12

General Information:

Jesus enters Jerusalem and the people honor him as a king.

On the next day

The author uses these words to mark the beginning of a new event.

a great crowd

"a great crowd of people"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

John 12:14

Jesus found a young donkey and sat on it

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

as it was written

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

John 12:16

General Information:

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

when Jesus was glorified

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

John 12:17

Now

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

John 12:18

they heard that he had done this sign

"they heard others say that he had done this sign"

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

see, the world has gone after him

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus.

Alternate translation: "It looks like everyone is becoming his disciple"

the world

Here "the world" is a metonym that represents

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation:

"Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

John 12:23

General Information:

Jesus begins to respond to Philip and Andrew.

The hour has come for the Son of Man to be glorified

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

John 12:24

Truly, truly, I say to you

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

translated "Truly, truly" in John 1:51.

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others.

Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others.

Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. Alternate translation: "I will not pray, 'Father, save me from this hour!'"

Father

This is an important title for God.

this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

John 12:28

glorify your name

Here the word "name" is a metonym that refers to God. Alternate translation: "make your glory known" or "reveal your glory"

a voice came from heaven

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

John 12:29

General Information:

This page has intentionally been left blank.

John 12:30

General Information:

Jesus explains why the voice spoke from heaven.

John 12:31

Now is the judgment of this world

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

Now will the ruler of this world be thrown out

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

John 12:32

When I am lifted up from the earth

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: "When people raise me high on a cross"

will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

John 12:33

General Information:

Here John tells us background information about what Jesus said about being "lifted up."

He said this to indicate what kind of death he would die

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

John 12:34

The Son of Man must be lifted up

The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

John 12:35

The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:36

While you have the light, believe in the light so that you may be sons of light

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the

message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

John 12:37

General Information:

This is a stop in the main story. Here John begins to explain about the fulfillment of prophecies that had been spoken by the prophet Isaiah.

John 12:38

so that the word of Isaiah the prophet would be fulfilled

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message. They may be stated as a single rhetorical question, Alternate translation: "Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!"

the arm of the Lord

This is a metonym that refers to the Lord's ability to rescue with power.

John 12:39

General Information:

This page has intentionally been left blank.

John 12:40

he has hardened their heart ... understand with their heart

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand" **and turn**

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

John 12:41

General Information:

This page has intentionally been left blank.

John 12:42

so that they would not be banned from the synagogue

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

John 12:43

They loved the glory that comes from people more than the glory that comes from God

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

John 12:44

General Information:

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

Jesus cried out and said

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"

John 12:45

the one who sees me sees him who sent me

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

John 12:46

Connecting Statement:

Jesus continues speaking to the crowd.

I have come as a light into the world

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in

[John 8:12]

may not remain in the darkness

Here "darkness" is a metaphor for living in ignorance of God's truth.

Alternate translation: "may not continue to be spiritually blind"

the world

Here "the world" is a metonym that represents all of the people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world
Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate

translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

This is an important title for God.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

Chapter 13

¹ Lino kalitana kutalika ipobwe lya Pasika. Jesu wakaziba kuti chiindi chakwe chasika chakuti azwe munyika eyi ayinke kuli Taata. Mbalikubayanda bakwe bakali munyika, wakabayanda mane kusika kumamamanino. ² Lino Satani wakali wazibika kale mumoyo wa Judasi Sikaliyoti mwana wa Sayimoni, kuti awuzye Jesu. Ndilyo achilalilo. ³ Jesu wakashizi kuti wisi wakalimupede zyoonse mumanza akwe alimwi kuti wakazwide kul Leza alimwi wakali kubweda k uli Leza. ⁴ Wakanyampuka achilalilo mpawo wagwisya chikobela chakwe chakujulu. ⁵ Mpawo wakabweza chisansamuzyo walyaanga. Mpawo wakatila maanzi mubede watalika kusanzya basikwiiya kumawulu akubayumya achisansamuzyo nchakangide muchikungu chakwe. ⁶ Mpawo wakasika kuli Sayimoni Pita wakati kulinguwe, "Mwami uyanda kundisanzya mawulu na?" ⁷ Jesu wakashandula akumubuzya zyakuti, "Eechi nchenchita tamukochimvwisisisya." ⁸ Pita wakati kulinguwe, "tokonzyi kundisanzya mawulu angu, "Jesu wakamusandula wati, "kuti tendakusanzya tokooba abulyidilane pe ambebo. ⁹ Sayimoni Pita wakati kulinguwe, "Mwami, tondisanzyi kumawulu kupela pesi akumaboko angu akumutwe." ¹⁰ Jesu wakati kulinguwe, Muntu wasamba tabuli, kutalisanzya mawulu biyokupela, pesi amubili woonse wasamba, wasalala, pesi temonse nimwasalala." ¹¹ (Nkambo Jesu wakalimwizi utakamuzye; nchenchicho nchaakambila, "Moonse tamusalede pe.") ¹² Nakamana kubasanzya mawulu abo wakabweza zisamo zyakwe wakkala ansi lubo, mpawo wakati kuli mbabo, "mwazimvwisisisya na nzinda muchitila? ¹³ Mundiita kuti Muiisya a Mwami mwamba kabotu, nkambo ndime. ¹⁴ kuti nkendi Mwami a Muiisya , wamusanzya mawulu, anywebo mwelede kusanzya mawulu awumwi awumwi. ¹⁵ Nkaambo ndamutondezya chikozyanisyo kuti anywebo kuti anywebo muchite mbuli

mbundamuchitila. ¹⁶ , Chamasimpe, ndamwambila kuti, muzike talimupati kumubelesi wakwe naakuti mutumwa tali mupati kuli wamutuma. ¹⁷ Kuti kamuzizi eezi zintu mulilongezegedelwe kuti mwaziba. ¹⁸ Nsilokwamba moonse pe, ndibazi mbindakasala. Pesi ndaamba kuti malembe azuzikizigwe; Ooyo uulya chinkwa wandilyata akasindi kakwe.' ¹⁹ Ndamwambila zyoonse ezi kazitana chitika pe, kuchitila kuti zyazochitika muzosyome KUTI NDIME. ²⁰ Nkasimpe, nkasimpe, ndamwambila kuti, woonse utambula ngundakatuma, wanditambula, awunditambula, watambula wakandituma." ²¹ Nakaamba boobu Jesu, wakapengeleka mumuuya. Wakapandulula wati, "Nkasimpe , nkasimpe, ndamwambila umwi wanu uyoondaba. ²² Basikwiiya bakwe bakalangana umwi awumwi kabagamba kuti ngwani ngwakali kwamba. ²³ Umwi wabasikwiiya ba Jesu ngwakali kuyanda wakalilede atafula kumbali lya Jesu. ²⁴ Sayimoni Pita wakamwambila sikwiya muyandisi kuti, "buzya kulinguwe kuti uwambani." ²⁵ Lino wakaseyama akaango ka Jesu akumwambila kuti, "Mwami, ngaulabani ngowamba?" ²⁶ Mpawo Jesu wakasandula, "Oyu ngwensisunsile chinkwa akumupa." Lino nakasunsa, wakapa Judasi mwana wa Sayimoni Sikaliyoti. ²⁷ Mpawo nikwakiinda kulya chinkwa, satani wakanjila mulinguwe, kuzwawo Jesu wakamubuzya kuti "Eecho nchoyanda kuchita, chichite akufwambana. ²⁸ Lino takwe naba omwe wabakalede atafula wakaziba kuti nkambozi nawambula oobo. ²⁹ Bamwi bakayeeya kuti Judasi mbali sinkomo wamali, Jesu ambweni uyanda kuti akawule ziyandikana apobwe, "Naakuti ape zimwi kubantu bafwaba. ³⁰ Naakamana kutambula chinkwa, wakeenda chakufwambana. Kwakali mansiku. ³¹ Lino Judasi nakeenda, Jesu wakati, "Lino Mwana a Muntu walamekezegwa, alakwe Leza ulalemekezegwa mulinguwe. ³² Leza ulalemezya mwana mulinguwe, alimwi ulamulemya lumwi chakufwambana. ³³ Nobana banini, ndandinywe kwachiindi chifwifwi. Muyondiyandula mbuli mbundakabuzya ba Juda, "oko nkwenjobuya, tamukonzyi kusika. Lino ndamba eechi kulindinywe. ³⁴ Ndamupa mulawu mupya, wakuti muyandane umwi awumwi. ³⁵ Acheechi bantu boonse bazooziba kuti ndinywe basikwiya bangu, kuti mwaba luyando kulumwi amwenzinyina." ³⁶ Sayimoni Pita wakati kulinguwe, "Mwami, nkokuli nkoya? Jesu wakasandula, "ooko nkwenja tokonzyi kunditobela kwaino, pesi uzonditobela chaba chiindi. ³⁷ Pita wakati kulinguwe 'Mwami nkamboonzi nentakkonzyi kukutobela? Ndatula buumi bwangu nkambo kako. ³⁸ Jesu wakasandula, "ulatuula buumi bwako na nkambo kangu? Nkasimpe, nkasimpe ndakwambila kuti mukombwe takolila kotana kunditama totatwe.

Chapter 13

¹ Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² Now the devil had already put it

into the heart of Judas Iscariot son of Simon, to betray Jesus. So during dinner, ³ Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God—⁴ got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. ⁵ Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself. ⁶ He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." ⁸ Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head." ¹⁰ Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." ¹¹ (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

¹² So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you understand what I have done for you? ¹³ You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. ¹⁴ If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. ¹⁵ For I have given you an example so that you should also do just as I did for you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.' ¹⁹ I tell you this now before it happens so that when it happens, you may believe that I AM. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me." ²¹ When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." ²² The disciples looked at each other, wondering of whom he was speaking. ²³ One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. ²⁴ Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." ²⁵ So he leaned back against the side of Jesus and said to him, "Lord, who is it?" ²⁶ Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. ²⁷ Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly." ²⁸ Now no one who was lying down at the table knew why he said this to him. ²⁹ Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or

that he should give something to the poor. ³⁰ After Judas received the bread, he went out immediately. It was night.

³¹ When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. ³³ Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you. ³⁴ I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love one for another."

³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." ³⁷ Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." ³⁸ Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times."

John 13 General Notes

Structure and formatting

The events of this chapter are commonly referred to as the last supper or the Lord's supper. This Passover feast in many ways parallels Jesus's sacrifice as the lamb of God. (See: passover)

Special concepts in this chapter

The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other.

I AM

John records Jesus as saying these words four times in this book, once in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

Other possible translation difficulties in this chapter

"Son of Man"

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

John 13:1

General Information:

It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas.

Father

This is an important title for God.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

Connecting Statement:

John begins to give background information for a part of the story that begins in verse 4.

Now

This word shows that the author has stopped describing the action and is about to give background information before continuing the story. You should translate using the way your language introduces background information.

the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus
The phrase "put it into the heart" is an idiom that means to cause someone to think about something. Alternate translation: "the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Connecting Statement:

John continues to tell us background information about what Jesus knew. The action in the story begins in verse 4.

Father

This is an important title for God.
had given everything over into his hands
Here "his hands" is a metonym for power and authority. Alternate translation: "had given him complete power and authority over everything"
he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

John 13:4

Connecting Statement:

John has finished giving the background to this part of the story John 13:2-3 and tells what Jesus did next.

got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

John 13:5

began to wash the feet of the disciples

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

John 13:6

Lord, are you going to wash my feet?

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!"

John 13:7

General Information:

This page has intentionally been left blank.

John 13:8

If I do not wash you, you have no share with me

Here Jesus begins to speak about "washing" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

If I do not wash you

It can be stated explicitly that Jesus is talking about washing feet. Alternate translation: "If I do not wash your feet" (

you have no share with me

The word "share" means a part of an inheritance. Here it is a metaphor meaning that Peter would not have fellowship or anything in common with Jesus. Alternate translation: "you will not be my disciple" or "you will not

belong to me"

John 13:9

General Information:

This page has intentionally been left blank.

John 13:10

Connecting Statement:

Jesus continues to speak to Simon Peter.

He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone

Here Jesus speaks about "bathed" and "wash" and "clean" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

He who is bathed has no need, except to wash his feet, but he is completely clean

The word "but" shows the contrast between a person needing to be cleaned and a person already being clean. In some languages "but" would not be used. Alternate translation: "He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"

He who is bathed has no need, except to wash his feet

This double negative emphasizes that to wash the feet is the only thing that he who is bathed needs. Alternate translation: "He who is bathed needs only to wash his feet" or "The only thing a person who has bathed needs is to wash his feet"

has no need

It is implied that this need concerns washing the whole body. Alternate translation: "has no need to be fully bathed" or "does not need me to wash his whole body"

John 13:11

Not all of you are clean

Here "clean" means spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "clean" imagery and not try to explain it in the text.

John 13:12

Do you understand what I have done for you?

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!"

John 13:13

You call me 'teacher' and 'Lord,'

Here Jesus implies that his disciples have great respect for him. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

John 13:14

General Information:

This page has intentionally been left blank.

John 13:15

you should also do just as I did for you

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other"

John 13:16

Connecting Statement:

Jesus continues to speak to his disciples.

Truly, truly

See how you translated this in John 1:51.

greater

"more important"

John 13:17

you are blessed

Here "bless" means to cause good, beneficial things to happen to a person. You can translate this in an

active form. Alternate translation:
"God will bless you"

John 13:18

this is so that the scripture will be fulfilled
With this sentence, Jesus introduces something he will tell them in verse 21 that fulfills what the scripture says. You can translate this in an active form. Alternate translation: "this is in order to fulfill the scripture"

the scripture
"this scripture"

He who eats my bread lifted up his heel against me

Jesus quoted the scripture that will be fulfilled. Here the phrase "eats my bread" is an idiom for someone who pretends to be a friend. The phrase "lifted up his heel" is also an idiom, which means someone who has become an enemy. If you have idioms in your language that have these meanings, you can use them here. Alternate translation: "The one who has pretended to be my friend has turned out to be an enemy"

John 13:19

I tell you this now before it happens
"I am telling you now what is going to happen before it happens"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

John 13:20

Truly, truly
See how you translated this in John 1:51.

John 13:21

troubled
concerned, upset

Truly, truly
See how you translated this in John 1:51.

John 13:22

The disciples looked at each other, wondering

of whom he was speaking.

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

John 13:23

One of his disciples, whom Jesus loved
This refers to John.

lying down at the table

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

Jesus' side

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

loved

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

John 13:24

General Information:

This page has intentionally been left blank.

John 13:25

General Information:

This page has intentionally been left blank.

John 13:26

Iscaiot

This indicates that Judas was from the village of Kerieth.

John 13:27

Then after the bread

The words "Judas took" are understood from the context. Alternate translation: "Then after Judas took the bread"

Satan entered into him

This is an idiom that means Satan took complete control of Judas. Alternate translation: "Satan took control of him" or "Satan started to command him"

so Jesus said to him

Here Jesus is speaking to Judas.

What you are doing, do it quickly

"Do quickly what you are planning to do"

John 13:28

General Information:

This page has intentionally been left blank.

John 13:29

that he should give something to the poor

You can translate this as a direct quote. Alternate translation: "Go and give some money to the poor"

John 13:30

he went out immediately. It was night

John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night. Alternate translation: "he went out immediately into the dark night"

John 13:31

Now the Son of Man is glorified, and God is glorified in him

You can translate this in an active form. Alternate translation: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

John 13:32

God will also glorify the Son in himself, and he will glorify him at once

The word "him" refers to the Son of Man. The word "himself" is a reflexive pronoun that refers to God. Alternate translation: "God himself will immediately give honor to the Son of Man"

John 13:33

Little children

Jesus uses the term "Little children" to communicate that he loves the

disciples as though they were his children.

as I said to the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "as I said to the Jewish leaders"

John 13:34

Connecting Statement:

Jesus continues speaking to his disciples.

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:35

everyone

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

John 13:36

General Information:

This page has intentionally been left blank.

John 13:37

lay down my life

"give up my life" or "die"

John 13:38

Will you lay down your life for me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!"

the rooster will not crow before you have denied me three times

"you will say that you do not know me three times before the rooster crows"

Chapter 14

¹ "Myoyo yenu kitapengi. Musyome muli Leza, musyome amulindime. ²

Mun'anda yaTaata mwaali makkalilo miingi. Nikutalibbobo

tendalikunoomwaambila pe, lino ndiya kukumubambila busena. ³ Na ndiinka

kuyomubambila busena ndiyoboola kuzomutola, kuti ooko nkwebede mukabeko

anywebo. ⁴ Muliizi inzila yakoko nkwenjobuya." ⁵ Tomasi wakati kuli Jesu, "Mwaami, tatukwizi pe nkoyobuya, tuliiziba biyei nzila?" ⁶ Jesu wakati kulinguwe, "Ndime nzila, bwini, abuumi; tawo pe uuza kuli Taata natiinda mulindime." ⁷ Nansyo mulindizi, nimumwizi Taata alakwe. Kuzwa sunu mwamuziba alimwi mwamubona." ⁸ Filipi wakati kuli Jesu, "Mwaami, tutondeeza Taata, aawo kunoli kwazuzikizigwa kulindiswe." ⁹ Jesu wakati kulinguwe, "Ndakali aandinywe kwachiindi chilamfu alimwi tamunaa kundiziba, Filipi? Ooyo wandibona wabona Taata. Kujana ulaamba biyeni kuti, "Tutondeeze Taata?" ¹⁰ Tondisyomi na kuti ndili muli Taata alimwi Taata uli muli ndime? Majwi ngindamwaambila nywe nsyaawambi kuzwa munguzu zyangu, pesi Taata upona mulindime ulikuchita mulimu wakwe. ¹¹ Mundisyome kuti ndili muli Taata, akuti Taata uli mulindime, nikuba kuti usyome akaambo kamilimu lwayo. ¹² Nchobeni, nchobeni, ndamwaambila, ooyo uusyoma mulindime uyoochita milimu njechita, alimwi uyoochita milimu mipati kwiinda eeyi nkaambo ndiya kuli Taata. ¹³ Kufumbwa nchimuyookumbila muzina lyangu, ndiyomuchitila kuchitila kuti Taata akabe aabulemu mu Mwana. ¹⁴ Na mwakumbila kufumbwa muzina lyangu, ndiyomuchitila. ¹⁵ Na mwandiyanda muyoobamba milawu yangu, ¹⁶ alimwi ndiyookomba kuli Taata alimwi uyomupa uumbi mugwasyi kuchitila kuti akabe aandinywe kusikila kukabe kutamani - ¹⁷ Muuya wakasimpe. Ooyo nyika ngwitakabule kumutambula pe nkaambo timubwene pe na kumuziba. Pesi mulimwizi, alimwi ukkala andinywe alimwi uli mulindinywe. ¹⁸ Nsikoyoomusiya amulike, ndiyoooola kulindinywe. ¹⁹ Biyo kwachiindi chifwifwialimwi nyika tikozonebona lubo me, pesi muzondibona. Akaambo kakuti ndilapona, andinywe munoyopona. ²⁰ Mubuzuba oobo muyoziba kuti ndili muli Taata, akuti muli mulindime, akuti ndili mulindinywe. ²¹ Ooyo uli amilawu yangu akwiibamba nguwe undiyanda, alimwi ooyo undiyanda uyooyandwa aTaata wangu, alimwi ndiyomuyanda akulitondeeza kulinguwe." ²² Judas (pe pe Sikkaliyoti) wakati kuli Jesu, "Mwaami, nkaambonzi noyolitondeeza kulindiswe notayolitondeezi kunyika?" ²³ Jesu wakasandaula alimwi wati kulinguwe, "Na kuli uumwi undiyanda, uyoobamba majwi aangu. Taata ulamuyanda alimwi tuyosika kulinguwe alimwi tuyoyaka muunzi anguwe. ²⁴ Ooyo utandiyandi mebo takwe nabamba majwi aangu. Ijwi ndimumvwa talizwi kulindime pesi kuli Taata wakandituma. ²⁵ Ndaamba zintu eezi kulindinywe kuchiindi nkechipona andinywe. ²⁶ Nekubaboobo, Mugwasyi - Muuya Uusalala ooyo Taata ngwayootuma kwiindila muzina lyangu - uyoomuyiisya zyoonse akumuyezya zyoonse nzindakamwaambila nywe. ²⁷ Ndamusiila luumuno; ndamupa luumuno lwangu. Tendamupa pe mbuli nyika mbwiipa. Myoyo yanu itapengi, alimwi mutapengi. ²⁸ Mwakamvwa eezyo nzindakaamba kulindinywe; Ndiobweenda alimwi nzooolo lubo kulindinywe. 'Na mwalikundiyanda, mwalikubotelwa nkaambo ndiya kuli Taata, nkaambo Taata mupati kwiinda ndime. ²⁹ Lino ndamwaambila

kazitanaachitikana kuchitila kuti , nizyazochitika, muzosyoma. ³⁰
 Tandichizowambuli zyiingi andinywe, kuli muzululi wanyika uuchizobuza.
 Taakwe nguzu aatala andime, ³¹ pesi mbuli nyika mbiiyoziba kuti ndamuyanda
 Taata, ndichita mbuli Taata mbakandilayilila me. Atunyampuke alimwi tuzwe
 aawa. ³⁰ Nsikoyoowambula twiingi andinywe, nkaambommweendelezi wanyika
 eeyi uyobuza. Takwe manguzu pe aatala andime, ³¹ pesi mukuti inyika izibe
 kuti ndilamuyanda Taata, ndilachita mbubo mbuli Taata mbaakandilayilila
 mebo. Ngatukanyampuke alimwi tukeende kuzwa aano."

Chapter 14

¹ "Do not let your heart be troubled. You believe in God; believe also in me. ²
 In my Father's house are many rooms. If it were not so, I would have told you,
 for I am going to prepare a place for you. ³ If I go and prepare a place for you,
 I will come again and receive you to myself, so that where I am you will also be.
⁴ You know the way to where I am going." ⁵ Thomas said to Jesus, "Lord, we do
 not know where you are going; how can we know the way?" ⁶ Jesus said to him,
 "I am the way, the truth, and the life; no one comes to the Father except
 through me. ⁷ If you had known me, you would have known my Father also.
 From now on you know him and have seen him." ⁸ Philip said to Jesus, "Lord,
 show us the Father, and that will be enough for us." ⁹ Jesus said to him, "I have
 been with you for such a long time and you still do not know me, Philip?
 Whoever has seen me has seen the Father. How can you say, 'Show us the
 Father'? ¹⁰ Do you not believe that I am in the Father and the Father is in me?
 The words that I say to you I do not speak from my own authority, but the
 Father living in me is doing his work. ¹¹ Believe me that I am in the Father, and
 the Father is in me, or else believe because of the works themselves. ¹² Truly,
 truly, I say to you, he who believes in me will do the works that I do, and he will
 do greater works than these because I am going to the Father. ¹³ Whatever you
 ask in my name, I will do it so that the Father will be glorified in the Son. ¹⁴ If
 you ask me anything in my name, I will do it. ¹⁵ If you love me, you will keep
 my commandments, ¹⁶ and I will pray to the Father, and he will give you
 another Comforter so that he will be with you forever— ¹⁷ the Spirit of truth.
 The world cannot receive him because it does not see him or know him. But
 you know him, for he lives with you and will be in you. ¹⁸ I will not leave you as
 orphans; I will come back to you. ¹⁹ Yet a short amount of time and the world
 will no longer see me, but you will see me. Because I live, you will also live. ²⁰
 On that day you will know that I am in my Father, and that you are in me, and
 that I am in you. ²¹ He who has my commandments and keeps them is the one
 who loves me, and he who loves me will be loved by my Father, and I will love
 him and I will show myself to him." ²² Judas (not Iscariot) said to Jesus, "Lord,
 why is it that you will show yourself to us and not to the world?" ²³ Jesus

answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. ²⁴ He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

²⁵ I have said these things to you, while I am staying with you. ²⁶ However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. ²⁷ I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid. ²⁸ You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am.

²⁹ Now I have told you before it happens so that, when it happens, you will believe. ³⁰ I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, ³¹ but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

John 14 General Notes

Special concepts in this chapter

"My Father's house"

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: heaven)

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter (John 14:16) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth (John 14:17) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

John 14:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

Do not let your heart be troubled

Here "heart" is a metonym for a person's inner being. Alternate translation: "Stop being so anxious and worried"

John 14:2

In my Father's house are many rooms

"There are many places to live in my Father's house"

In my Father's house

This refers to heaven, where God

lives.

Father

This is an important title for God.

many rooms

The word "room" can refer to a single room, or to a larger dwelling.

I am going to prepare a place for you

Jesus will prepare a place in heaven for every person who trusts in him.

The "you" is plural and refers to all his disciples.

John 14:3

General Information:

This page has intentionally been left blank.

John 14:4

the way

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

John 14:5

how can we know the way?

"how can we know how to get there?"

John 14:6

the truth

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

the life

This is a metaphor that means Jesus can give life to people. Alternate translation: "the one who can make people alive"

no one comes to the Father except through me

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father.

Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

comes to the Father

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

Father

This is an important title for God.

John 14:7

General Information:

This page has intentionally been left blank.

John 14:8

Lord, show us the Father

The "Father" is an important title for God.

John 14:9

I have been with you for such a long time and you still do not know me, Philip?

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already

for a very long time. You should know me by now!"

Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father. The "Father" is an important title for God.

How can you say, 'Show us the Father'?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

John 14:10

Connecting Statement:

Jesus asks Philip a question and then he continues to speak to all of his disciples.

Do you not believe ... in me?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

Father

This is an important title for God.

The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

John 14:11

I am in the Father, and the Father is in me

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

John 14:12

Truly, truly

See how you translated this in John 1:51.

believes in me

This means to believe that Jesus is the Son of God.

Father

This is an important title that describes the relationship between God and Jesus.

John 14:13

Whatever you ask in my name

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

so that the Father will be glorified in the Son
You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

Father ... Son

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

John 14:14

If you ask me anything in my name, I will do it

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

John 14:15

General Information:

This page has intentionally been left blank.

John 14:16

another Comforter

This refers to the Holy Spirit.

John 14:17

Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

The world cannot receive him because it does not

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

John 14:18

leave you as orphans

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

John 14:19

the world

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

John 14:20

you will know that I am in my Father

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

my Father

This is an important title for God.

you are in me, and that I am in you

"you and I are just like one person"

John 14:21

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he who loves me will be loved by my Father

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

my Father

This is an important title for God.

John 14:22

Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

why is it that you will show yourself to us

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

not to the world

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

John 14:23

Connecting Statement:

Jesus responds to Judas (not Iscariot).

If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

My Father

This is an important title for God.

we will come to him and we will make our home with him

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

John 14:24

The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

The word

"The message"

that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

John 14:25

General Information:

This page has intentionally been left blank.

John 14:26

Father

This is an important title for God.

John 14:27

world

The "world" is a metonym that represents those people who do not love God.

Do not let your heart be troubled, and do not be afraid

Here "heart" is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid"

John 14:28

loved

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

I am going to the Father

Here Jesus implies that he will return to his Father. Alternate translation: "I am going back to the Father"

the Father is greater than I

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

Father

This is an important title for God.

John 14:29

General Information:

This page has intentionally been left blank.

John 14:30

the ruler of this world is

Here "ruler" refers to Satan. See how you translated this in John 12:31.

Alternate translation: "Satan, who rules this world, is"

the ruler ... is coming

Here Jesus implies that Satan is coming to attack him. Alternate translation: "Satan is coming to attack me"

John 14:31

in order that the world will know

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that

the ones who do not belong to God
may know"

the Father
This is an important title for God.

Chapter 15

1 "Ndimusamu wakasimpwa Taata ngomuka mwini muunda? **2** Uyogwisya ntabi zyoonse mulindime zitazyali michelo, akukwezuula ntabi zitazyali michelo kuchitila kuti zikazyale michelo. **3** Ulasalala kale nkambo kamilumbe njindakawambula kulinduwe. **4** Kkalilila mulindime, andime mulinduwe, mbuli mutabi, utakonzyi kuzyala michelo lwayo, kunze kwakuti wayima kuchisiko, kuti amwi ulakonzya kuzyala, kunze kwakukkalilila mulindime. **5** Ndichisiko chamusamu, inywe muli mutabi. Oyo ukkalilila muli ndime, ambebo mulinguwe, ulazyalisya michelo, kotakwe ndime takwe nchokonzya kuchita. **6** Ooyo naba oomwe uutakkali mulindime, Uyosowegwa mbuli mutabi mpo uyoyuma, alubo iyobwezelelwa mitabi akuyowalilwa mumulilo, mpawo iyotentwa. **7** Kuti wakkalilila mulindime, akuti majwi angu akkala mulinduwe, kumbila kufumbwa nchoyanda, mpawo uyochitilwa mboyanda. **8** Taata ulalemekezegwa azeezi, kuti wazyalisya michelo akulitondezya kuti nduwe sikwiiya wangu. **9** Mbuli Taata mbandiyandisya mebo, Ndakuyanda ambebo; mukkalilile mulindime. **10** Kuti wabamba milawu yangu, unokkalilide muluyando lwangu, mbundaka bambamilawu ya Taata akukkalilila muluyando lwakwe. **11** Ndambuula ezi zintu kulindinywe nkuchitila kuti lukondo lube muli nduwe, akuchitila kuti lukondo lumaninine. **12** Ooyu ngomulwu wangu, kuti muyandane mbuli mbondakamuyanda. **13** Takwe naba omwe ulaluyando luli oobu-kuti umwi abambe buumi bwakwe mwenzinyina. **14** Muli benzuma kuti mwachita zintu nzindakamulayilila. **15** Nsichiyomwiti kuti babelesi, nkambo mubelesi tazi kuti simalelo akwe anzyachita. Ndamwita kuti benzuma, mbuli zyoonse nzindakamvwa kuli Taata, ndachita kuti zizibinkane kulindinywe. **16** Teensi mwakandisala mebo, pesi ndakamusala inywebo kumwimika nywe kuti mwelede kwenda akuzyala michelo, akuti michelo yanu ikkalilile. Eechi chamba kuti kufumbwa nchimuyokumbila kuli Taata kwinda muzina lyangu, uuyochipa kulindinywe. **17** Eezi zintu nzindamu layilila, kuti mukonzye kuyandana umwi awumwi. **18** Kuti nyika yakusula, ziiba kuti yakalindisulide nkitana kukusula webo. **19** Kuti wali muntu wenyika, inyika ilakuyanda lwayo. Pesi nkambo kakuti taliwanyika akambo kakuti ndakakusala kuzwa munyika, nkiinkako inyika iyokusula we. **20** Koyeeya ijwi ndindakakwambila we, Imubelesi tali mupati kwinda simalelo. Na bandipenzya mebo, bayomupenzya anywebo; Anukuti balondola majwi angu, bayowalondola amajwenu. **21** Bayochita zyoonsezi zintu kuli nduwe nkambo kezina lyangu, nkambo tabamwizi pe wakandituma. **22** Anoli tendakasika akwambuula kuli mbabo, teensi bayinobisya, pesi kwalino tabakwe nchebanga balatamizya kukubisya kwabo. **23** Ooyo wakkaka ndime ngonguwe wakkaka Taata. **24** Ikuti tendachita milimo takwe naaba oomwe ukazya akati kabo, takwe nibanola chibi pe, pesi lino

bibona akusula ndime a Taata. ²⁵ Pesi eezi zitondezya kuzuzikizya majwi alembedwe mumulawu, 'Bandisula nkenditakwe mulandu.' ²⁶ Eelyo mugwasyi nayosika - ooyo ngwenjotuma kuli ndinywe kuzwa kuli Taata, nguwe ooyo Muuya wakasimpe, ooyo iwakazwa kuli Taata - Uyoopa bukamboni atala andime. ²⁷ Uleelede ayebo kupa bukamboni, nkambo wakali andime kuzwa kumatalikilo.

Chapter 15

¹ "I am the true vine, and my Father is the gardener. ² He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit. ³ You are already clean because of the message that I have spoken to you. ⁴ Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. ⁵ I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. ⁶ If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. ⁷ If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you. ⁸ My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. ⁹ As the Father has loved me, I have also loved you. Remain in my love. ¹⁰ If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. ¹¹ I have spoken these things to you so that my joy will be in you and so that your joy will be made full. ¹² This is my commandment, that you love one another as I have loved you. ¹³ No one has greater love than this—that one lays down his life for his friends. ¹⁴ You are my friends if you do the things that I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you. ¹⁶ You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. ¹⁷ These things I command you, so that you love one another. ¹⁸ If the world hates you, know that it has hated me before it hated you. ¹⁹ If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹ They will do all these things to you because of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for

their sin. ²³ He who hates me also hates my Father. ²⁴ If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. ²⁵ But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.' ²⁶ When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me. ²⁷ You also must testify, because you have been with me from the beginning.

John 15 General Notes

Structure and formatting

Special concepts in this chapter

Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God.

John 15:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

I am the true vine

Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of life that causes people to live in a way that pleases God. Alternate translation: "I am like a vine that produces good fruit"

my Father is the gardener

The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener"

my Father

This is an important title for God.

John 15:2

He takes away every branch in me that does not bear fruit

Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God. **takes away**

"cuts off and takes away"

prunes every branch

"trims every branch"

John 15:3

You are already clean because of the message that I have spoken to you

The implied metaphor here is the "clean branches" that have already been "pruned." Alternate translation: "It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

you

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

John 15:4

Remain in me, and I in you

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

unless you remain in me

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: "unless you stay joined to me and depend upon me for everything"

John 15:5

I am the vine, you are the branches

The "vine" is a metaphor that represents Jesus. The "branches" is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine"

He who remains in me and I in him

"He who stays joined to me and I stay joined to him"

he bears much fruit

The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. Alternate translation: "you will bear much fruit"

John 15:6

he is thrown away like a branch and dries up

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. Alternate translation: "the vinedresser throws him away like a branch and it dries up"

they are burned up

You can translate this in an active form. Alternate translation: "the fire burns them"

John 15:7

ask whatever you wish

Jesus implies that believers must ask God to answer their prayers. Alternate translation: "ask God whatever you wish"

it will be done for you

You can translate this in an active form. Alternate translation: "he will do it for you"

John 15:8

My Father is glorified in this, that

You can translate this in an active form. Alternate translation: "It causes

people to honor my Father when"

My Father

This is an important title for God.

in this, that you bear much fruit

Here "fruit" is a metaphor for living to please God. Alternate translation: "when you live in a way that pleases him"

prove that you are my disciples

"show you are my disciples" or "demonstrate you are my disciples"

John 15:9

As the Father has loved me, I have also loved you

Jesus shares the love that God the Father has for him with those who trust in him. Here "Father" is an important title for God.

Remain in my love

"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love

When Jesus's followers obey him, they show their love for him. Alternate translation: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

my Father

Here "Father" is an important title for God.

John 15:11

I have spoken these things to you so that my joy will be in you

"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

You can translate this in an active form. Alternate translation: "so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:12

General Information:

This page has intentionally been left blank.

John 15:13

life

This refers to physical life.

John 15:14

General Information:

This page has intentionally been left blank.

John 15:15

everything that I heard from my Father I have made known to you

"I have told you everything my Father told me"

my Father

Here "Father" is an important title for God.

John 15:16

You did not choose me

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: "You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

Here "fruit" is a metaphor that represents a life that is pleasing to God. Alternate translation: "live lives that please God so that the results of what you do last forever"

whatever you ask of the Father in my name, he will give it to you

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Because you belong to me, whatever you ask of the Father, he will give it to you"

the Father

This is an important title for God.

John 15:17

General Information:

This page has intentionally been left blank.

John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

the world

the people who do not belong to God and are opposed to him

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

Here "word" is a metonym for the message of Jesus. Alternate translation: "Remember the message that I spoke to you"

John 15:21

because of my name

Here "my name" is a metonym that represents Jesus. People will make his followers suffer because they belong to him. Alternate translation: "because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation:

"Because I have come and told them God's message, they have no excuse when God judges them for their sins"

they would not have sin

"they would not be guilty of sin"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

Father

This is an important title for God.

John 15:24

If I had not done the works ... they would have no sin, but

You can translate this double negative in a positive form. Alternate translation: "Because I have done the works ... they have sin, and"

they would have no sin

"they would not be guilty of sin." See how you translated "they would not

have sin" in John 15:22.

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

John 15:25

to fulfill the word that is written in their law

You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate translation: "to fulfill the prophecy in their law"

law

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

John 15:26

will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

Father

This is an important title for God.

the Spirit of truth

This is a title for the Holy Spirit.

Alternate translation: "the Spirit who tells the truth about God and me"

John 15:27

You also must testify

Here "testify" means to tell others about Jesus. Alternate translation: "You also must tell everyone what you know about me"

You also must

Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"

the beginning

Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"

Chapter 16

¹ "Ndamwambila ezi zintu kulindinywe kuchitala kuti mutalebwi. ² Bayomusowela anze achikombelo pesi chiindi chiyosika echo woonse oyo utakamujaye uyochitanga wamanina Leza mulimo. ³ Bayochita ezi zintu nkaambo tabana kumuziba Taata nekuba ndime. ⁴ Ndamwambila ezi zintu kulindinywe kuchitila kuti chiindi chazyo chakusika, muyoyeya kuti kakamwambila atala anzizyo. Tendakamwambila atala azezi zintu kumasangunino, kambo ndakachili anywebo. ⁵ Pele lino ndayinka kuliyoyo iwakandituma, takukwe akati kanu undibuzya kuti, uyakuli? ⁶ 'Pesi nkaambo ndamwambila ezi zintu kuli ndinywe, kubijilwa kwazula mummyo yanu ⁷ Pesi ndamwambila kasimpe, chibotu kulindinywe kuti ndiinke. Ukuti tendinka, Mugwasyi takosika pe kulindinywe, pesi kuti ndayinka, ndiyomutumina nguwe kuli ndinywe. ⁸ Elyo asika, Mugwasyi uyotondezya nyika kuti iibisizye atala aziibi, atala abululami, atala alubeteko, ⁹ atala aziibi, nkaambo tabandisyomi. ¹⁰ ataala abululami, nkaambo ndilayinka kuli Taata, aboobo tamukachindiboni limbi, ¹¹ alubeteko nkaambo nkaambo mweendelezi wanyika eyi wabetekwa kale. ¹² Ndazingi zintu zyakumwambila, pesi tamukomvwisisya lino. ¹³ pesi walo muuya wakasimpe, asika, oyo umwenzya mukasimpe koonse, pesi takoyowamba izyakwe mwini. Pesi uyowamba ezyo zyatakamwvwe aboobo uyomwambila zintu izichiza. ¹⁴ Uzondilumbayizya, nkaambo uzobweza zyali zyangu akuzyambila ndinywe. ¹⁵ Zyoonse zyajisi Taata nzizyangu. Nchechicho

,nchindamba kuti Muuya ulabweza zyali zyangu akuzyambila ndinywe. ¹⁶ chaba chiindi chifwifwi tamuchikandiboni limbi ,aboobo kwakuyinda chiindi chifwifwi muyondibona . " ¹⁷ Alimwi bamwi basikwiya bakwe kuli umwi aumwi , "Chamba nzi echi nchatwambila swebo , 'chaba chindi chifwifwi tamukachindiboni limbi aboobo , 'Nkaambo ndayinka kuli Taata?' " ¹⁸ Nchechicho nchibakamba kuti ,Chamba nzi echi chawamba , 'chaba chindi chifwifwi 'Tatuzi kuti uwambula atala anyamayi ". ¹⁹ Jesu wakabona kuti bakali kuyanda kubuzya kulinguwe ,aboobo wakabambila kuti ,Ézi nzizyo na nzimwalikulibuzya lwanu,kuti ndiwamba nzi kandamba ,kuti muchindi chifwifwi tamuyokondibona limbi,aboobo muchindi chifwifwi muyondibona? ²⁰ Nkasimpe ,nkasimpe ,ndamwambila muyokwila akoomoka ,pesi nyika iyokondwa . Alimwi muyozula kubijilwa ,pesi mapenzi anu ayosanduka akuba lukondo. ²¹ Mwanakazi chiindi nayanda kutumbuka ulabijilwa nkaambo chiindi chakwe chasika ,pesi chindi natumbuka mwana ,tachiyeyi limbi machise akwe nkaambo kakukondwa kuti muntu watumbukwa mukati kanyika. ²² Anywebo mwabijilwa lino ,pesi ndiyomubona lubo ,aboobo myoyo yanu iyo kondwa ,aboobo takwe naba omwe uyokonzya kumunyanga kukondwa kwanu. ²³ Mubuzuba obo takukwe uyondibuzya chintu . Nkasimpe ,nkasimpe ,ndamwambila kuti ,na mwakumbila kufumbwa chintu kuli Taata muzina lyangu ,uyomupa nchicho . ²⁴ Ambuleno tamunakukumbila chintu mu zina lyangu . Kumbila uyopegwa,kuchitila kuti kukondwa kwanu kuzuzikizigwe" ²⁵ Ndamwambila ezi zintu kuli ndinywe mutulabiko ,pesi chiindi chilasika nchetachiyomwambili mutulabiko ,pesi anukuti ndiyomwambila antaanganana atala aTaata. ²⁶ Mubuzuba obo muyokumbila muzina lyangu aboobo nsikoyomwambila kuti ndiyomukombela kuli Taata, ²⁷ pesi Taata lwakwe ulamuyanda nkaambo mwakandiyanda andime aboobo nkaambo mwakasyoma kuti ndakazwa kuli Leza. ²⁸ Ndakazwa kuli Taata ,aboobo ndakaza munyika .Lubo ndiyozwa munyika aboobo ndilayinka kuli Taata." ²⁹ Basikwiya bakwe bakati, ' Bona, lino wambula antaanganana aboobo tolikubelesya tulabiko pe. ³¹ Lino twaziba kuti ulizi zintu zyoonse, aboobo toyandi naba omwe kuti akubuzye mibuzyo. Nkaambo kazezi, tulasyoma kuti wakazwa kuli Leza." ³⁰ Jesu wakabasandula," Mwasyoma na lino ? ³² Bona ,chiindi chilasika ,iyii,aboobo nchechicho echino chimuyowazana aumwi aumwi kumunzi wakwe , aboobo aboobo muyondisiya andikke . Nekuba boobo nsili andikke pe nkaambo Taata ula ndime . ³³ Ndamwambila ezi zintu kuti mube alumuno mulindime . Munyika mube mapakasyo ,pesi amube akujatilila ; Ndakizunda nyika.

Chapter 16

¹ "I have spoken these things to you so that you will not fall away. ² They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God. ³ They will do these things because they have not known the Father nor me. ⁴ I have spoken these

things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you. ⁵ But now I go to him who sent me, yet none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you. ⁸ When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father, and you will no longer see me; ¹¹ and about judgment, because the ruler of this world has been judged. ¹² I have many things to say to you, but you cannot bear them now. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. ¹⁴ He will glorify me, because he will take from what is mine and he will tell it to you. ¹⁵ Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. ¹⁶ In a short amount of time you will no longer see me, and after another short amount of time you will see me." ¹⁷ Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" ¹⁸ Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about." ¹⁹ Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'?" ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. ²¹ When a woman gives birth she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world. ²² So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. ²³ On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. ²⁴ Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled. ²⁵ "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father. ²⁶ On that day you will ask in my name and I do not say to you that I will pray to the Father for you, ²⁷ for the Father himself loves you because you have loved me and because you have believed that I

came from God. ²⁸ I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father." ²⁹ His disciples said, "See, now you are speaking plainly and you are not using figures of speech. ³⁰ Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." ³¹ Jesus answered them, "Do you believe now? ³² See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³ I have spoken these things to you so that you will have peace in me. In the world you have tribulation, but have courage, I have conquered the world."

John 16 General Notes

Special concepts in this chapter

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter (John 16:7) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth (John 16:13) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

"The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers (John 16:2) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone (John 16:32) was less than sixty minutes long. (See: prophet)

Important figures of speech in this chapter

Simile

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again.

John 16:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

you will not fall away

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the

difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This is an important title for God.

John 16:4

when their hour comes

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

in the beginning

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

John 16:5

General Information:

This page has intentionally been left blank.

John 16:6

sorrow has filled your heart

Here "heart" is a metonym for a person's inner being. Alternate translation: "you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This is a metonym that refers to the people in the world.

John 16:9

about sin, because they do not believe in me
"they are guilty of sin because they do

not trust in me"

John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

Father

This is an important title for God.

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

Here "ruler" refers to Satan. See how you translated this in John 12:31.

Alternate translation: "because Satan, who rules this world, has"

John 16:12

things to say to you

"messages for you" or "words for you"
you cannot bear them

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

he will say whatever he hears

Jesus implies that God the Father will speak to the Spirit. Alternate translation: "he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell

it to you

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

John 16:15

Father

This is an important title for God.

the Spirit will take from what is mine and he will tell it to you

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

John 16:16

In a short amount of time

"Soon" or "Before much time passes"

after another short amount of time

"again, before much time passes"

John 16:17

General Information:

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

the Father

This is an important title for God.

John 16:18

General Information:

This page has intentionally been left blank.

John 16:19

Connecting Statement:

Jesus continues speaking to his disciples.

Is this what you are asking each other, what I

meant by saying, ... see me'?

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me."

John 16:20

Truly, truly, I say to you

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

but the world will be glad

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

but your sorrow will be turned into joy

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:21

General Information:

This page has intentionally been left blank.

John 16:22

your heart will be glad

Here "heart" is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful"

John 16:23

Truly, truly, I say to you

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

if you ask anything of the Father in my name, he will give it to you

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

Father

This is an important title for God.
in my name

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

You can translate this in an active form. Alternate translation: "you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

Father

This is an important title for God.

John 16:26

you will ask in my name

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

Father

This is an important title for God.

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

John 16:28

I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

I came from the Father ... going to the Father
Here "Father" is an important title for God.

world

The "world" is a metonym that refers to the people who live in the world.

John 16:29

Connecting Statement:

The disciples respond to Jesus.

John 16:30

General Information:

This page has intentionally been left blank.

John 16:31

Do you believe now?

This remarks appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!"

John 16:32

Connecting Statement:

Jesus continues speaking to his disciples.

you will be scattered

You can translate this in an active form. Alternate translation: "others will scatter you"

the Father is with me

This is an important title for God.

John 16:33

so that you will have peace in me

Here "peace" refers to inner peace. Alternate translation: "so that you may have inner peace because of your relationship with me"

I have conquered the world

Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: "I have conquered the troubles of this world"

Chapter 17

¹ Jesu nakamana kwamba zintu eezi, wakatambya meso akwe kumajulu akwamba kuti, "Taata, chiindi chasika, mupe bulemu Mwanaako kuchitila kuti alakwe Mwana akupe bulemu - ² mbuli mbwakamupa bwendelezi atala

ailengwa zyoonse kuchitila kuti azope buumi butamani kuli woonse ooyo ngwakapa kuli nguwe. ³ Mbuli ibuumi butamani kuti bakuzibe, nduwe Leza wakasimpe, akuli nguwe ooyo ngwakatuma, Jesu Kkilisito. ⁴ Ndakakupa bulemu anyika. Ndakamaninsya mulimo oyo nguwakandipa kuti nguuchite. ⁵ Lino, Taata, kondilemya antomwe ayebo abulemu obo mbendali kujusi nkechili ayebo, inyika kitanaanzwa. ⁶ Ndakayubununa izina lyako kubantu aabo mbwakandipa kuzwa kunyika. Bakali bako, wakabapeda kuli ndime bakabamba ijwi lyako. ⁷ Lino bakaziba kuti zyoonse eezyo nzwakandipa zizwa kuli nduwe, ⁸ Nkambo ndakabapa woonse majwi ayo ngwakandipa. Bakaatambula mpawo akuziba bwini bwakuti ndakazwa kuli nduwe mpawo bakasyoma kuti wakandituma. ⁹ Ndabakombela. Nsikombeli banyika pe pesi aabo mbwakandipa nkambo mbibako. ¹⁰ Choonse eecho changu nchichaako mpawo chako nchichangu mpawo mpegwa bulemu mulimbabo. ¹¹ Nsichili munyika, pesi aaba bantu balimunyika, mpawo ndikuza kuli nduwe. Taata Uusalala, babambe muzina lyako elyo nduwe wakandipa kuchitila kuti babe bamwi mbuli mbutuli bamwi. ¹² Nindakachili ambabo, ndakabambide kabotu muzina lyako, eelyo ndwakandipa. Ndakaba kwabilila, mpawo takwe nikuba umwi wakanyonyoka, kusiya mwana wabajayi, kuchitila malembe kuti azuzikizigwe. ¹³ Lino ndaboola kulinduwe, pesi ndikwamba zintu eezi munyika kuchitila kuti lukondo lwangu luzozuzikizigwe muli mbabo. ¹⁴ Ndakabapa ijwi lyako, mpawo nyika yakabasula nkambo tabali benyika eeyi, mbuuli mbuntali wenyika. ¹⁵ Nsilokukumbila kuli nduwe kuti ubagwisye munyika, pesi kuti babambwe kabotu kulibaabo batalomene. ¹⁶ Tembanyika pe mbuli mbentali wenyika ambebo. ¹⁷ Mubaanzanisye kwindi kukasimpe. Ijwi lyako ndayakasimpe. ¹⁸ Mbuli mbowakandituma munyika ndabatuma ambebo munyika. ¹⁹ Akambo kambabo, ndalibamba lwangu kuchitila kuti abalabo babambwe mukasimpe. ²⁰ Nsikombeli aaba luzutu pe, pesi abaabo batakasyome mulindime kwindi kujwi lyaako ²¹ Kuchitila kuti boonse bakabe umwi mbuli nduwe. Taata mbuli muli ndime, andime ndimuli nduwe. Aabalabo abaabe muli ndiswe kuchitila kuti inyika ikasyome kuti nduwe nuwakandituma. ²² Ibulemu oobo mbuwakandipa, ndakabupa kuli mbabo, kuchitila kuti babe uumwi, mbuli mbundi umwi. ²³ Ime muli mbabo, mpawo iwe muli ndime - kuti mpobazulila mulukamantano, kuti inyika izibe kuti wakandituma akuti wakabayanda mbuli mbuwakayanda ndime. ²⁴ Taata, njanda aabo mbwakandipa kuti baabe andime ooko nkuumbede, mpawo akubona bulemu mbwakandipa nkambo wakandiyanda intalisyo yenyika kitana kubambwa. ²⁵ Taata ululeme, inyika teyaka kwizi pe, pesi mebo ndakali kwizi, mpawo aaba balizi kuti wakandituma. ²⁶ Ndakachita kuti izina lyako lizibinkane kuli mbabo, nkabela ndichiyolizibya kuchitila kuti luyando ndwakandiyanda aalo lukabe muli mbabo, mpawo nooli muli mbabo."

Chapter 17

¹ After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you— ² just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him. ³ This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. ⁴ I glorified you on the earth. I have finished the work that you have given me to do. ⁵ Now, Father, glorify me along with yourself with the glory that I had with you before the world was made. ⁶ I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me comes from you, ⁸ for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me. ⁹ I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. ¹⁰ Everything that is mine is yours, and yours is mine, and I am glorified in them. ¹¹ I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one. ¹² While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. ¹³ Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵ I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Set them apart by the truth. Your word is truth. ¹⁸ Just as you sent me into the world, so I have sent them into the world. ¹⁹ For their sakes I have set myself apart, so that they themselves may also be set apart in truth. ²⁰ I pray not only for these, but also for those who will believe in me through their word ²¹ so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me. ²² The glory that you gave me, I have given to them, so that they will be one, just as we are one: ²³ I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me. ²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world. ²⁵ Righteous Father, the world did not know you, but I know you; and these know that you sent me. ²⁶ I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

John 17 General Notes

Structure and formatting

This chapter forms one long prayer.

Special concepts in this chapter

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory (John 17:1).

Jesus is eternal

Jesus existed before God created the world (John 17:5). John wrote about this in John 1:1.

Other possible translation difficulties in this chapter

Prayer

Jesus is God's one and only Son (John 3:16), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

John 17:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.

he lifted up his eyes to the heavens

This is an idiom that means to look upward. Alternate translation: "he looked up to the sky"

heavens

This refers to the sky.

Father ... glorify your Son so that the Son will glorify you

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

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

the hour has come

Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: "it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ

Eternal life is to know the only true God, God the Father, and also God the Son.

John 17:4

the work that you have given me to do

Here "work" is a metonym that refers to Jesus's entire earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made

Jesus had glory with God the Father "before the world was made" because Jesus is God the Son. Alternate translation: "Father, give me honor by bringing me into your presence as I was before we made the world"

Father

This is an important title for God.

John 17:6

Connecting Statement:

Jesus begins to pray for his disciples.

I revealed your name

Here "name" is a metonym that refers to the person of God. Alternate translation: "I taught who you really are and what you are like"

from the world

Here "world" is a metonym that refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

kept your word

This is an idiom that means to obey. Alternate translation: "obeyed your teaching"

John 17:7

General Information:

This page has intentionally been left blank.

John 17:8

General Information:

This page has intentionally been left blank.

John 17:9

I do not pray for the world

Here the word "world" is a metonym that refers to the people who oppose God. Alternate translation: "I am not praying for those who do not belong to you"

John 17:10

General Information:

This page has intentionally been left blank.

John 17:11

in the world

This is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: "among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father

This is an important title for God.

keep them in your name that you have given me

Here the word "name" is a metonym for God's power and authority.

Alternate translation: "keep them safe by your power and authority, which you have given me"

John 17:12

I kept them safe in your name

Here "name" is a metonym that refers to the power and protection of God.

Alternate translation: "I kept them safe with your protection"

not one of them was destroyed, except for the son of destruction

This double negative emphasizes that the son of destruction was the only one who was destroyed. Alternate translation: "the only one among them who was destroyed was the son of destruction"

the son of destruction

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy"

so that the scriptures would be fulfilled

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures"

John 17:13

the world

These words are a metonym for the people who live in the world.

so that they will have my joy fulfilled in themselves

You can translate this in an active form. Alternate translation: "so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world

... I am not of the world

Here "the world" is a metonym that refers to the people who oppose God. Alternate translation: "the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

John 17:15

the world

In this passage, "the world" is a metonym for the people who oppose God.

keep them safe from the evil one

This refers to Satan. Alternate translation: "protect them from Satan, the evil one"

John 17:16

General Information:

This page has intentionally been left blank.

John 17:17

Set them apart by the truth

The purpose for setting them apart can be stated clearly. The phrase "by the truth" here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

Here into "the world" is a metonym that means to the people who live in the world. Alternate translation: "to the people of the world"

John 17:19

so that they themselves may also be set apart in truth

You can translate this in an active form. Alternate translation: "so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

Father

This is an important title for God.

the world

Here the "the world" is a metonym that refers to the people who do not yet know God. Alternate translation: "the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

so that they will be one, just as we are one

You can translate this in an active form. Alternate translation: "so that you can unite them just as you have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

Here "the world" is a metonym that refers to the people who do not know God. Alternate translation: "that all the people will know"

loved

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

John 17:24

Father

This is an important title for God.

where I am

Here "where I am" refers to heaven. Alternate translation: "with me in heaven"

to see my glory

"to see my greatness"

before the foundation of the world

Here Jesus refers to the time before creation. Alternate translation: "before the world was created" or "before you created the world"

John 17:25

Connecting Statement:

Jesus finishes his prayer.

Righteous Father

Here "Father" is an important title for God.

the world did not know you

The "world" is a metonym for the people who do not belong to God. Alternate translation: "those who do not belong to you do not know what you are like"

John 17:26

I made your name known to them, and I will make it known

The word "name" refers to God.

Alternate translation: "I revealed to them what you are like, and I will continue to do that"

love ... loved

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

Chapter 18

¹ Jesu nakamana kwambula majwi aaya, wakainka kuli aanze abasikwiiya bakwe kuli bumwi busena mumusena wa Kkidiloni, oko kwakali chilili mwakakunjila abasikwiya bakwe. ² Lino Judasi ooyo wakali sikuyo mwaba, alakwe wakalibwizi busenobu nkambo Jesu wakali kuswanana absikwiya bakwe nkuko. ³ Mpawo Judasi wakazulwida inkamu yabasilumamba abamwi bendelezi bazwa kubapayizi bapati akubaFalisi, abasizyuno, bakayinka nkukoko amalampi, azimunisyo, azilwanisyo. ⁴ Mpawo Jesu, iwakazi zyoonse zintu ezyo zyakali kuyochitika kulinguwe, wakaya kunembo wababuzya kuti, "Ngwani ngomulokuyanduula?" ⁵ Bakamusandula, "Jesu waku Nazaleta." Jesu wakati ndamwambila kuti, "Ndime." Judasi ooyo wakamuzya wakaliimvwi abasilumamba. ⁶ Nakaamba kuli mbabo kuti, "Ndime," bakabwedela musule bawidaansi. ⁷ Wakababuzya lubo, "Ngwani ngomulokuyanduula?" Lubo bakindulula bati, "Jesu waku Nazaleta." ⁸ Jesu wakasandula, "Ndamubuzya kuti ndime. Na kamulokuyandula ndime, amubaleke aaba beende." ⁹ Ezi zyakachitika kuti ijwi ndyakaamba lizuzikizigwe: "kuti kulibaabo mbwaakandipa takwe ngundakasowa pe." ¹⁰ Alimwi Sayimoni Pita, wakali akafulo, wakakasomona wagonka mulanda wamupayizi mupati wamugonka kutwi kwakuchilisyo. Lino izina lyamulanda oyu wakali Malukkasi. ¹¹ Jesu wakati kuli Pita, "Bweedezya ikafulo munkomo. Nsyelede kunywa muchinywido eecho Taata nchaakandipa mebo?" ¹² Awo inkamu yabasilumamba amupati wabo, ababelesi babaJuda, bakajata Jesu akumwaanga. ¹³ Kutanguna bakamutola kuli Aanasi, nkambo wakali yisizyala wa Kkefasi, wakali mupayizi mupati munyokoyo. ¹⁴ Lino Kkefasi wakali nguwe wakapede lulayo kubaJuda kuti nichali chibotu kuti umwi muntu afwide bantu boonse. ¹⁵ Sayimoni Pita wakatobela Jesu, alimwi awumwi sikwiiya. Lino ooyu sikwiiya wakazibinkene kubapayizi bapati, aboobo wakanjila a Jesu munkuta yabapayizi bapati. ¹⁶ Pesi Pita wakaliimvwi amulyango kalaanze, mpawo umwi sikwiya, wakazibinkene kubapayizi bapati, wakazwa aanze kuyowambuula abalinda amulyango, mpawo wakanjizya Pita mukati. ¹⁷ Mpawo mulanda wachikayintu, wakalikubamba amulyango, wakabuzya Pita kuti, "Toolu umwi wabaabo basikwiiya bayooyu

mwalumina, wakasikuti, "teensi ndime pe." ¹⁸ Lino balanda abasikubeleka muwofesi bakalimvwi awo, nkabela bakali bakutilizya mulilo nkambo kwakali kutontola, bakali kuyota. Pita ambabo kayimvwi kalikuyota alakwe. ¹⁹ Mupayizi mupati wakabuzya Jesu aatala abasikwiiya bakwe anjiisyo yakwe. ²⁰ Jesu wakamusandula, "Ndakambuula entanganana kunyika. Choonse chiindi ndakali kuyiisya muzitumba amuzikombelo akoko baJuda nkubakali kuswanana. Taakwe pe nchindakaamba mukusisikizya. ²¹ Nkambonzi nimundibuzya? Kabuzye kuli bakandimvwa ataala azezyo nzindakaamba. Boona, aaba bantu balizizi nzindakaamba." ²² Jesu nakamana kwamba eezi, umwi wababelesi wakayimvwi wakawuma Jesu wati, "Mbubo na mboyelede kusandula mupayizi mupati?" ²³ Jesu wakatikuli nguwe, "kuti nkendi ndaambula bubi, paa bukamboni atala abubi, pesi kuti kakuli kabotu, unduuminayi?" ²⁴ Mpawo Aanasi wakamutola kaangidwe kuli Kkayifasi mupayizi mupati. ²⁵ Lino Sayimoni Pita wakalimvwi kayoota mulilo. Bantu bakati kulinguwe, "Sena tenduwe umwi wabasikwiiya bakwe na? Wakakaka akwamba kuti, "Tensindime pe." ²⁶ Umwi wabalanda bamupayizi mupati, wakali munyina wamwalumi ulakutwi Pita nkwakagonkede, wakati, "Toolu nduwe na ngundakabwene muchilili anguwe?" ²⁷ Mpawo Pita wakakaka lubo, mpawo mukuku wakakokolika. ²⁸ Eelyo bakatola Jesu kuzwa kuli Kkayifasi kuya kukubetekwa. Kwakachili kuseni loko, nkabela tebakanjila pe mubbetekelo kuchitila kuti tabasofwazigwi pe pesi bakakonzye kulya pasika. ²⁹ Awo Pilato wakazwa aanze waya kuli mbaboo wasikuti, "Nguuli mulandu ngumweeta ayoyu mwalumi?" ³⁰ Bakasandula kabati kulinguwe, "Aanoli ooyu mwalumi tesimuchita zibi, Tetwayinomweeta kuli nduwe pe." ³¹ Mpawawo Pilato wakati kulimbabo, "mumutole ndinywe, akuyomubeteka kwindi mumulawu wanu." MaJuda bakati kulinguwe, "Tachili mumulawu pe kulindiswe kubikka kufumbwa umwi muntu kulufu." ³² Bakaamba ezi kuchitila kuti ijwi lya Jesu lizuzikizigwe eelyo ndyakaamba kutoondezya atala amusyobo walufu ndwayizofwa. ³³ Mpawo Pilato wakanjila munganda yakubetekela lubo wayita Jesu wamubuzya kuti, "Nduwe Mwami waba Juda na?" ³⁴ Jesu wakasandula, "Ulokulyambwida na, nakuti kuli bamwi bakambula atala andime kuli nduwe?" ³⁵ Pilato wakasandula, "Nsili muJuda pe me, ndinguwe na? Bantu bako abapayizi bapati bakupeda kuli ndime. Niinzi nchiwachita?" ³⁶ Jesu wakasandula, "Bwami bwangu tabuli bweenyika eeyi pe. Aanoli bwami bwangu bwali bwachimwi chipanzi cheniyika eeyi, balanda bangu bayinokulwana kuchitila kuti nkindeka kwabwa kuba Juda. Pesi lino bwami bwangu tabuzwidi aano pe. ³⁷ Pilato wakati kulinguwe, "Uli mwami na?" Jesu wakamusandula, "wamba kuti ndimwami. Kuuli aya makanze ndakazyaligwa, akuli aya makanze ndakasika munyika, kuti ngaambe bukamboni mukasimpe. Woonse ooyo uuli mukasimpe ulaswilizya kujwi lyaangu." ³⁸ Pilato wakati kulinguwe, "niinzi kasimpe?" Ndakazwa kwaamba eezi, wakayinka kumaJuda wamba kuli mbabo, Takwe mulandu pe ngundajana mumwalumi ooyu. ³⁹ Pesi mulachiyanza chakuti

ndiwangunune umwi muntu kuli ndinywe apasika. Aabobo mulayandana kuti ndimulekezezye mwami waba Juda ?" ⁴⁰ Mpawo bakoopolola lubo akwamba kuti, pepe oyu mwalumi, pesi Bbalabbasi." Lino oyu Bbalabbasi wakaali mubbi.

Chapter 18

¹ After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. ² Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. ³ Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons. ⁴ Then Jesus, who knew all the things that were happening to him, went forward and asked them, "Who are you looking for?" ⁵ They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers. ⁶ So when he said to them, "I am," they went backward and fell to the ground. ⁷ Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am. So if you are looking for me, let these go." ⁹ This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one." ¹⁰ Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. ¹¹ Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?" ¹² So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. ¹³ They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. ¹⁴ Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people. ¹⁵ Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in. ¹⁷ Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." ¹⁸ Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself. ¹⁹ The high priest then asked Jesus about his disciples and his teaching. ²⁰ Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. ²¹ Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said." ²² When Jesus had said this,

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

²⁵ Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." ²⁶ One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?"

²⁷ Then Peter denied it again; and immediately the rooster crowed.

²⁸ Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. ²⁹ So Pilate went out to them and said, "What accusation are you bringing against this man?" ³⁰ They answered and said to him, "If this man was not an evildoer, we would not have given him over to you." ³¹ Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." ³² They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

³³ Then Pilate entered the government headquarters again and called Jesus and he said to him, "Are you the King of the Jews?" ³⁴ Jesus answered, "Do you speak from yourself, or did others speak to you about me?" ³⁵ Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?" ³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." ³⁷ Pilate then said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸ Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. ³⁹ But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" ⁴⁰ Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

John 18 General Notes

Structure and formatting

Verse 14 says, "Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people." The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses.

Special concepts in this chapter

"It is not lawful for us to put any man to death"

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him (John 18:31).

Jesus's kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not "of this world" (John 18:36). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth. Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words "is not of this world" as "is not from this place" or "comes from another place."

King of the Jews

Pilate asked Jesus if he were the King of the Jews

John 18:1

General Information:

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.

After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

where there was a garden

This was a grove of olive trees. Alternate translation: "where there was a grove of olive trees"

John 18:2

General Information:

This page has intentionally been left blank.

John 18:3

General Information:

This page has intentionally been left blank.

John 18:4

General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

The word "he" is implied in the text. Alternate translation: "I am he"

who betrayed him

"who handed him over"

John 18:6

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

fell to the ground

The men fell to the ground because of Jesus's power. Alternate translation: "fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

John 18:9

General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

Father

This is an important title for God.

John 18:12

the Jews

Here "the Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

John 18:13

General Information:

This page has intentionally been left blank.

John 18:14

General Information:

Verse 14 tells us background information about Caiaphas.

John 18:15

Now that disciple was known to the high

priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously.

Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

Now

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

John 18:19

General Information:

Here the story is about Jesus again.

The high priest

This was Caiphas (John 18:13).
about his disciples and his teaching
Here "his teaching" refers to what Jesus had been teaching the people.
Alternate translation: "about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

This remark appears in the form of a question to add emphasis. Alternate translation: "That is not how you should answer the high priest!"

John 18:23

wrongly ... wrong

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

John 18:24

General Information:

This page has intentionally been left blank.

John 18:25

General Information:

Here the story is about Peter again.

Now

This word is used to mark a stop in the story. Here John tells more information about Peter.

Are you not also one of his disciples?

The speaker uses a questions to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

This appears in the form of a question to enable the servant to express his remark somewhat cautiously.

Alternate translation: "I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

immediately the rooster crowed

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

John 18:28

General Information:

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

Then they led Jesus from Caiaphas

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

they did not enter the government

headquarters so that they would not be defiled
Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:29

General Information:

This page has intentionally been left blank.

John 18:30

If this man was not an evildoer, we would not have given him over to you

You can translate this double negative in a positive form. Alternate translation: "This man is an evildoer, and we had to give him over to you"

given him over

This phrase here means to hand over to an enemy.

John 18:31

The Jews said to him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus and arrested him. Alternate translation: "The Jewish leaders said to him"

It is not lawful for us to put any man to death
According to Roman law, the Jews could not put a man to death.

Alternate translation: "According to Roman law, we cannot put a person to death"

John 18:32

General Information:

In this verse there is a stop in the main story. Here John tells how what was said in verse 31 fulfills Scripture about Jesus.

so that the word of Jesus would be fulfilled which he had spoken

You can translate this in an active form. Alternate translation: "in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die
"regarding how he would die"

John 18:33

General Information:

This page has intentionally been left blank.

John 18:34

General Information:

This page has intentionally been left blank.

John 18:35

I am not a Jew, am I?

This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Here "world" is a metonym for the people who oppose Jesus. Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

You can translate this in an active form. Alternate translation: "and would prevent the Jewish leaders from arresting me"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

"So, you are a king?" Pilate asked this question to confirm that Jesus is calling himself a king, since Jesus said in the previous verse that he has a kingdom. This can be translated as a statement. Alternate translation: "So, you are a king."

testify to the truth

Here "the truth" refers to the truth

about God. Alternate translation: "tell people the truth about God"

who belongs to the truth

This is an idiom that refers to anyone who loves the truth about God.

my voice

Here "voice" is a synecdoche that refers to words Jesus says. Alternate translation: "the things I say" or "me"

John 18:38

What is truth?

This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!"

the Jews

Here "Jews" is a synecdoche that

refers to the Jewish leaders who opposed Jesus.

John 18:39

General Information:

This page has intentionally been left blank.

John 18:40

Not this man, but Barabbas

This is an ellipsis. You can add the implied words. Alternate translation: "No! Do not release this man! Release Barabbas instead"

Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

revolutionary

person who wants to take over the government

Chapter 19

¹ Mpawo Pilato wakatola Jesu akuyomunabba. ² Basilumamba bakalunda ingowani yamamvwa. Bakayibikka amutwe waJesu bamuzwatika asila lyamusyobo wantuumbula. ³ Bakasika kulinguwe basikuti, wabonwa, "Mwami waba Juda!" mpawo basikumuma. ⁴ Pilato wakabbuda aanze lubo wasikuti kulimbabo, "Mubone, ndikumweeta anze kulindinywe kuchitila kuti muzibe kuti nsijene mulandu pe aalinguwe." ⁵ Awo Jesu wakabbuda aanze, kazweete musini wamamvwa asiila lyachikobela chamusyobo wantumbula. Pilato wakati kulimbabo, "Mubone ngooyu mwalumi!" ⁶ Mpawo awo bapayizi bapati ababelesi nibakabona Jesu, bakoompololesya bati, "Aababmbulwe, abambulwe!" Pilato wakati kuli mbabo, "Mumutole ndinywe mukamubambule nkambo nsijene mulandu pe kulinguwe." ⁷ Ba Juda bakamusandula, "Tulijisi mulawu, alubo kwinda mumulawu oyoo, welede kufwa nkambo wakali kulyaamba kuti Mwana waLeza." ⁸ Aawo Pilato nakamvwa nkani eeyi, wakayoweesya loko. ⁹ Wakanjila mungánda yakubetekela lubo wati kuli Jesu, "Uuzwa kuli? Pesi Jesu takwakasandula pe. ¹⁰ Mpawo Pilato wakati kulinguwe, "Towambuli na kulindime?" Toozi na kuti ndilenguzu zyakukwangununa aanguzu zyakukubambula? ¹¹ Jesu wakamusandula, "Tojisi pe kupanguzu alindime kusiya eecho nchiwakapegwa kuzwa kujulu, nikuba oobo, ooyo wandipedya kuli nduwe ulaachibi chipati." ¹² Kunsandulo eeyi, Pilato wakeezya kumwangununa pesi bama Juda bakawompoolola kabati, "kuti wangununa mwalumi ooyu, "Toolu muzolwani wa Siza. Woonse ulichita mwami uuwambula ataala a Siza. ¹³ Pilato nakamvwa makani aaya wakeeta Jesu aanze wakkala aachuno chakubetekela mubusena bwitwa kuti "Ibbuwa lyamabwe," pesi mumulaka wachi Hibbulu, ni "Gabbata." ¹⁴ Lino lyakali izuba

lyakubambililwa kwapasika, chiindi chamahola aali musanu alimwi. Pilato wakati kuba Juda, "Mulange ngoyu mwami wenu!" ¹⁵ Bakawompolola, "Kuule anguwe, kule anguwe," "Abambulwe!" Pilato wakati kuli mbabo, "Mubambule na mwami wenu?" Bapayizi bapati bakasandula, "Tatukwe mwami pe, pesi Siiza." ¹⁶ Mpawo Pilato wakapedekezya Jesu kuli mbabo kuti abambuulwe. ¹⁷ Mpawo bakatola Jesu, bayinka aanze, kalibwezelede chiingano, kubusena butegwa "Kaanza," chiiitwa kuti "Gologota." mumulaka wachi Giliki. ¹⁸ Bakamubambula Jesu nkuko, antomwe abamwi baalumi babili umwi kuli eeli bbazu, umwi kuli eeli, Jesu kali akati. ¹⁹ Pilato wakalemba chitondezyo wachibika achiingano. Chakalembedwe obu: JESU, MWAMI WABA JUDA. ²⁰ BaJuda biingi bakalikuchibala chitondezyo eechi nkambo busena Jesu nkwakabambwidwe bwakali afwifwi adolopo. Chitondezyo chakalembedwe mumilaka eyi, chi Hibbulu, Latini, antomwe amuchi Giliki. ²¹ Eelyo bapayizi bapati babaJuda bakati kuli Pilato, "Utalembi kuti, "Mwami wabaJuda, pesi utedi, "Ooyu uulyamba kuti , "Ndimwami wabamaJuda." ²² Pilato wakasandula kuti nzindalemba, ndalemba." ²³ Basilumamba nibakabambula Jesu, bakatola zisamo zyakwe, bazyabana akati kabo muzibeela zyoone, kuti baabane umwi awumwi, achilacho chibaki. Lino chibaki chakali abusumyo buumwi kuzwida ajulu. ²⁴ Mpawo bakati kuli umwi awumwi, "Tatuchideluli pe, pesi aatusonde kuchitila kuti chilyaambe kuti chilaaba chani. Eechi chakachitika kuchitila kuti malembe azuzikizigwe awamba kuti, "Bakaabana zikobela zyangu akati kaabo akusonda zisamo zyangu. Eezi nzibakachita basilumamba." ²⁵ Lino ibakayimvwi afwifwi achiingano cha Jesu, kwakali banyina Jesu, kwakali mukulana wabanyina, Meli muka Kkilopasi, a Meli Magadalina. Aaba bamakayintu bakalimvwi afwifwi achiingano cha Jesu. ²⁶ Jesu nakabona banyina asikwiiya ooyo ngwakali kuyandisya kabimvwi afwifwi, wakati kuli banyina, "Yomwanakazi, "Langa, mwanako!" ²⁷ Mpawo wakati kuli sikwiiya, "Langa banyoko." Kuzwa kuchiindi echo sikwiya wakabatola banyina kungánda yakwe. ²⁸ Nikwakayinda ezi Jesu, nkambo wakaziba kuti zyonse lino zyakali zyamana, akuchitila kuti malembe ayelede kuzuzikizigwa, Jesu wakati, "Ndaaba enyota" ²⁹ Chibikilo chakazwide wayini upanyuka chakaliwo, mpawo bakabika akasamu kakaangidwe chisana chakazwide wayini upanyuka bamutambikizya amulomo wakwe. ³⁰ Jesu nakanywa wayini upanyuka wakati "Kwamana." wakalanzya mutwe aansu akupedya muuya wakwe. ³¹ Mpawo baJuda, akambo kakuti lyakali izuba lyakulibambila, akuti mibili teyakali kuchaala aachingano kuchindi chasabata (elyo Sabata yakali mpati loko), bakakumbila Pilato kuti atyole mawulu aabo akubagwisya. ³² Mpawo basilumamba bakasika akutyola mawulu amwalumi wakutanguna awabili wabo bakabambwidwe a Jesu. ³³ Nibakasika kuli Jesu, bakabona kuti wakali wafwa kale, aboobo tebakamutyola pe mawulu akwe. ³⁴ Nikuba obo, umwi wabasilumamba wakamuyasa limwi bbazu esumu, mpawo kwakazwa iganzi amaanzi. ³⁵ Ooyo wakabona eechi wakaamba bukamboni, abukamboni bwakwe

mbwakasimpe. Ulizi kuti nzyawamba ninchobeni kuchitila kuti anduwe usyome. **36** Nkambo eezi zintu zyakachitika kuchitila kuzuzikizya malembe, "Takwe nikuba limwi fuwa lyakwe litakatyolwe." **37** Alubo, aamwi malembe aamba kuti, "Bayolanga kulinguwe ooyo ngubakayasa." **38** Nikwakamana ezi zintu, Josefa waku Alimatiya mbuli kuti wakali sikwiiya (pesi mukusisikizya akuyoowa baJuda) wakakukumbila kuli Pilato kuti atoole mubili waJesu, Pilato wakamuzumizya. Aboobo Josefa wakaboola akuutola mubili waJesu. **39** Nikkodimasi alakwe wakasika, nguwe wakazide kutangna kuli Jesu mansiku. Wakeeta tununkilizyo tuvwelene twamuula atwatyati, mweelwe wamuyanda umwi wampondo. **40** Mpawo bakatola mubili wa Jesu bawuvungilizya zisani zituba atununkilizyo mbuli muchaanza chaba maJuda kukuvwikka mubili. **41** Lino mubusena mwakabambwidwe kwakali chilili, omu muchilili mwakali kabanda kakatalina kulazikwa muntu naba umwi pe. **42** Nkambo kakuti lyakali izuba lyakuli bambilila lyabama Juda alimwi akambo kakuti kabanda kakali afwifwi, bakamulazika mumo Jesu.

Chapter 19

1 Then Pilate took Jesus and whipped him. **2** The soldiers weaved a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. **3** They came to him and said, "Hail, King of the Jews!" and they struck him. **4** Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know that I find no guilt in him." **5** So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!" **6** When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." **7** The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." **8** When Pilate heard this statement, he was even more afraid, **9** and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer. **10** Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" **11** Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin." **12** At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar." **13** When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha." **14** Now it was the day of preparation for the Passover, at about the

sixth hour. Pilate said to the Jews, "See, here is your king!"

15 They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar." **16** Then Pilate gave Jesus over to them to be crucified.

17 Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called

"Golgotha." **18** They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle. **19** Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS.

20 Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek. **21** Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, "I am King of the Jews.'""

22 Pilate answered, "What I have written I have written."

23 When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. **24** Then they said to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture would be fulfilled which said,

"They divided my garments among themselves
and cast lots for my clothing."

This is what the soldiers did.

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

28 After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." **29** A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. **30** When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

31 Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. **32**

Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. **33** When they came to Jesus, they saw

that he was already dead, so they did not break his legs. **34** However, one of the soldiers pierced his side with a spear, and immediately blood and water

came out. **35** The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you would also believe. **36** For these

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

³⁸ After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. ³⁹ Nicodemus also came, he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras. ⁴⁰ So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. ⁴¹ Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. ⁴² Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

John 19 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:24, which is from the Old Testament.

Special concepts in this chapter

"Purple garment"

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus.

"You are not Caesar's friend"

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar's laws (John 19:12).

The tomb

The tomb in which Jesus was buried (John 19:41) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they placed the body after they had put oil and spices on it and wrapped it in cloth. Then they rolled a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers were insulting Jesus when they said, "Hail, King of the Jews." Pilate was insulting the Jews when he asked, "Should I crucify your king?" He was probably also insulting both Jesus and the Jews when he wrote, "Jesus of Nazareth, King of the Jews."

Other possible translation difficulties in this chapter

Gabbatha, Golgotha

These are two Hebrew words. After translating the meanings of these words ("The Pavement" and "The Place of a Skull"), the author transliterates their sounds by writing them with Greek letters.

John 19:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus is standing before Pilate as he is being accused by the Jews.

Then Pilate took Jesus and whipped him

Pilate himself did not whip Jesus. Here "Pilate" is a metonym for the soldiers whom Pilate ordered to whip Jesus. Alternate translation: "Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:2

General Information:

This page has intentionally been left blank.

John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

John 19:4

I find no guilt in him

Pilate states this twice to say he does not believe Jesus is guilty of any crime. He does not want to punish him. Alternate translation: "I see no reason to punish him"

John 19:5

crown of thorns ... purple garment

The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See John 19:2.

John 19:6

General Information:

This page has intentionally been left blank.

John 19:7

The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

Son of God

This is an important title for Jesus.

John 19:8

General Information:

This page has intentionally been left blank.

John 19:9

General Information:

This page has intentionally been left blank.

John 19:10

Are you not speaking to me?

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself.

Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

This double negative emphasizes that what has been given from above is the only thing that allows Pilate to have power. Alternate translation: "The authority you have over me is only what has been given to you from above"

what has been given to you from above

The words "from above" are a euphemism for "by God. This can be stated in active form and the one who has given can be specified. Alternate translation: "what God has given you" from above

This is a respectful way of referring to something coming from God.

gave me over

"handed me over"

John 19:12

At this answer

Here "this answer" refers to Jesus's answer. Alternate translation: "When Pilate heard Jesus's answer"

Pilate tried to release him

The form of "tried" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus.

Alternate translation: "he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out

Here "Jews" is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of "cried out" indicates that they cried out or shouted repeatedly.

Alternate translation: "but the Jewish leaders kept shouting"

you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

makes himself a king

"claims that he is a king"

John 19:13

he brought Jesus out

Here "he" refers to Pilate and is a metonym for the soldiers whom he ordered to bring Jesus out. Alternate translation: "Pilate ordered the soldiers to bring Jesus out"

sat down

Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.

in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

in a place called "The Pavement," but

This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called The Pavement, but"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:14

Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

Now

This word marks a stop in the story. Here John provides information about the upcoming Passover and the time of day.

the sixth hour

"noontime"

Pilate said to the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders"

John 19:15

Should I crucify your King?

Here "I" is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?"

John 19:16

Then Pilate gave Jesus over to them to be crucified

Though it was Roman soldiers who actually crucified Jesus, word "them" here refers to "the Jews" [John 19:14]

John 19:17

to the place called "The Place of a Skull,"

You can translate this in an active form. Alternate translation: "to the place that the people called 'The Place

of a Skull,"

which in the Aramaic language is called "Golgotha."

You can translate this in an active form. Alternate translation: "which in the Aramaic language they call 'Golgotha.'"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:18

with him two other men

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses"

John 19:19

Pilate also wrote a sign and put it on the cross

Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus's cross. Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

You can translate this in an active form. Alternate translation: "The sign said, 'Jesus of Nazareth, King of the Jews'"

John 19:20

the place where Jesus was crucified

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus"

The sign was written in Aramaic, in Latin, and in Greek

You can translate this in an active form. Alternate translation: "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following

the form of the Greek word.

Latin

This was the language of the Roman government.

John 19:21

Then the chief priests of the Jews said to Pilate

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "The chief priests went back to Pilate and said"

John 19:22

What I have written I have written

Pilate implies that he will not change the words on the sign. Alternate translation: "I have written what I wanted to write, and I will not change it"

John 19:23

also the tunic

"and they also took his tunic." The soldiers kept the tunic separate and did not divide it. Alternate translation: "they kept his tunic separate"

John 19:24

General Information:

At the end of this verse there is a break stop in the main story. John tells the reader how this event fulfills Scripture.

let us cast lots for it to decide whose it will be

The soldiers will gamble and the winner will receive the shirt. Alternate translation: "let us gamble for the tunic and the winner will get to keep it"

This happened so that the scripture would be fulfilled which said

You can translate this in an active form. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

cast lots

This was how the soldiers divided Jesus's clothing among themselves. Alternate translation: "gamble"

John 19:25

General Information:

This page has intentionally been left blank.

John 19:26

the disciple whom he loved

This is John, the writer of this Gospel.

Woman, see, your son

Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. Alternate translation: "Woman, here is the man who will act like a son to you"

John 19:27

See, your mother

Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. Alternate translation: "Think of this woman as if she were your own mother"

From that hour

"From that very moment"

John 19:28

knowing that everything was now

accomplished

You can translate this in an active form. Alternate translation: "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

John 19:29

A container full of sour wine was placed there

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine"

sour wine

"bitter wine"

they put

Here "they" refers to the Roman guards.

a sponge

a small object that can soak up and hold much liquid

on a hyssop staff

"on a branch of a plant called hyssop"

John 19:30

He bowed his head and gave up his spirit

John implies here that Jesus gave his spirit back to God. Alternate translation: "He bowed his head and gave God his spirit" or "He bowed his head and died"

John 19:31

the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

day of preparation

This is the time before the Passover when people prepared food for the Passover.

to break their legs and to remove them

Breaking the victims' legs caused them to die almost immediately so that the soldiers could take the dead bodies off the crosses. You may need to add this information. Alternate translation: "to break their legs so they would die and to have the soldiers remove them"

John 19:32

who had been crucified with Jesus

You can translate this in an active form. Alternate translation: "whom they had crucified near Jesus"

John 19:33

General Information:

This page has intentionally been left blank.

John 19:34

General Information:

This page has intentionally been left blank.

John 19:35

The one who saw this

This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.

has testified, and his testimony is true

To "testify" means to tell about something that one has seen. Alternate translation: "has told the truth about what he has seen"

so that you would also believe

Here "believe" means to put one's trust in Jesus. Alternate translation: "so that you will also put your trust in Jesus"

John 19:36

General Information:

In this verse and the next there is a stop in the main story. John tells us about how these events fulfill what was said in Scripture.

in order to fulfill scripture

You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture"

Not one of his bones will be broken

This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones"

John 19:37

They will look at him whom they pierced

This is a quotation from Zechariah 12.

John 19:38

Joseph of Arimathea

Arimathea was a small town. Alternate translation: "Joseph from the town of Arimathea"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "for fear of the Jewish leaders"

if he could take away the body of Jesus

John implies that Joseph of Arimathea wanted to bury the body of Jesus. Alternate translation: "for permission to take the body of Jesus down from the cross for burial"

John 19:39

Nicodemus

Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.

myrrh and aloes

These are plant substances that smell nice and that people used to prepare a body for burial.

about one hundred litras

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 grams of solids or about 300 milliliters of liquids. Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

John 19:40

General Information:

This page has intentionally been left blank.

John 19:41

Now in the place where he was crucified there was a garden ... had yet been buried

Here John marks a pause in the story. Here he provides background information about the location of the tomb where they would bury Jesus.

Now in the place where he was crucified there was a garden

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus, there was a garden"

in which no person had yet been buried

You can translate this in an active form. Alternate translation: "in which people had buried no one"

John 19:42

Because it was the day of preparation for the Jews

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "Because the Passover was about to begin that evening"

Chapter 20

¹ Lino chifumo mubuzuba butaanzi bwamviki, nkakuchisiya, Meli Magadalina

wakaza kuchuumbwe alimwi wakabona ibbwe kalikkunkulisigilwe kuzwa kuchuumbwe. ² Akaako wakachijaana alimwi wasika kuli Sayimoni Pita a kuli bamwi basikwiiya aabo Jesu mbakali kuyanda, alimwi wabaambila wati, "Bamubweza Mwaami kuzwa muchuumbwe, alimwi tatuzi nkubamulazika." ³ Mpawo Pita abamwi basikwiiya bakazwa, alimwi bakaya kuchuumbwe. ⁴ Aantomwe bakachijaana, alimwi umwi sikwiiya wakachijaanisya kwiinda Pita akusika kuchuumbwe lutaanzi. ⁵ Lino wakalangisisya aansii, wakabona mulembo wazizwaato zyakwe kazilede aawo, pesi takanjila pe mukati. ⁶ Sayimoni Pita lino wakasika kunembo lyakwe alimwi wanjila muchuumbwe. Wakabona chilembo chachizwato kachiyalidwe awo, ⁷ achilembo chakali aatala amutwe wakwe. Techakayalidwe aamwi azilembo zimwi pesi chakalivungidwe mubusena bwacho achilike. ⁸ Lino umwi sikwiiya, ooyo wakatanguna kusika kuchuumbwe, alakwe wakasika wanjila muchuumbwe, alimwi wakabona aalimwi wasyoma. ⁹ Nkaambo kusikila kuchiindi eecho tebakalinaaziba malembe aamba kuti uzobuka kuzwa kubafu. ¹⁰ Akaako basikwiiya bakabweeda kumunzi lubo. ¹¹ Pesi Meli wakaliimvwi aanze aachuumbwe. Nkachilila, wakalangisisya aansii muchuumbwe. ¹² Wakabona bobilwe bangelo muzituba balikkede, umwi kumutwe, alimwi umwi kumawulu aawo mubili wa Jesu mpuwakalede. ¹³ Bakati kulinguwe, "Yo mwanakazi, ulilaanzi?" Wakati kulimbabo, Nkaambo babweza Mwaami wangu, alimwi tandizi pe kuti bamubika kuli." ¹⁴ Nakaamba eechi, wakachebuka alimwi wabona Jesu kayimvwi aawo, pesi takaziba pe kuti ngu Jesu. ¹⁵ Jesu wakamwaambila, "Yo mwanakazi ulilaanzi? Ngwani ngolanguula?" Wakayeya kuti ngu sichilili. akaako wakati kulinguwe, "Yo mwaalumi, na wamubweza, ndaambile nkuwamubika, alimwi ndiyomubweza." ¹⁶ Jesu wakati kulinguwe, "Meli." Wakachebuka, alimwi wati kulinguwe muchi Alamayiki, "Labboni," (chitolekelwa kuti: "Muyiisi.") ¹⁷ Jesu wakati kulinguwe, "Utandijati, nsinayinka kujulu kuli Taata, pesi inka kubakkulana bangu alimwi ubaambile kuti ndiyobwiinka kujulu kuli Taata wangu a Taata wenu, alimwi Leza wangu a Leza wenu." ¹⁸ Meli Magadalina wakasika alimwi waambila basikwiiya , 'Ndamubona Mwaami,' alimwi azintu nzyaakamwaambila. ¹⁹ Nikwakaba goko, mubuzuba oobo, izuba taanzi lya mviki, alimwi amakkoma aakooko basikwiiya nkubakabede, akalijalidwe mukuyoywa ba Juda, Jesu wakasika alimwi wiima aakati kabo wasikwaamba kuti, "'Luumuno kulindinywe.'" ²⁰ Nakamana kwaamba eezi, wakabatondezya maboko aakwe a bbazu lyakwe. Mpawo basikwiiya nibakabona Mwaami, bakabotelwa. ²¹ Jesu lino wakabaambila alubo, Luumuno kulindinywe. Mbuli Taata mbwakandituma, lino ndili kumutuma." ²² Aawo Jesu naakaamba eezi, wayoyela aalimbabo alimwi wasikuti kulimbabo, "Mutambule Muuya Uusalala. ²³ Kufumbwa chibi chani nchimuyolekelela, ngachalekelelwa; kufumbwa ngumubweedezezya chibi, ngazyabweedezegwa." ²⁴ Tomasi, umwi wenkamu yabalikkumi ababili, utegwa

Didimasi, takali aantomwe pe abamwi aawo Jesu naakasika. ²⁵ Bamwi basikwiiya nikwakiinda chiindi bakati kulinguwe, "Twamubona Mwaami." Wakabaambila kuti, "'Ado ndabona mumaboko aakwe impa zya zipikili, alimwi ndibike munwe mukati ke mpa zya zipikili, akubika luboko lwangu mubbazu lyakwe, nsikoyoosyoma." ²⁶ Nikwakayinda mazuba ali musani aatatu basikwiiya bakwe bakali mukati alubo, alimwi Tomasi wakali aakati kabo. Jesu wakanjila aawo makkoma kaajalidwe, alimwi wiimikila akati kabo, wati, "Luumuno kulindinywe." ²⁷ Lino wakati kuli Tomasi, "Seyomeka munwe wako, alimwi ubone maboko aangu, sikila amunwe wako, alimwi ubike mumampango aangu, utabi uutasyomi, pesi syoma." ²⁸ Tomasi wakasandula alimwi wakati kulinguwe, "Mwaami wangu a Leza wangu." ²⁹ Jesu wakati kulinguwe, "Nkaambo wandibona, wasyoma. Balilongezegelwe batanaabona, alimwi basyoma." ³⁰ Lino Jesu wakachita zitondezyo zyiingi kunembo lya basikwiiya, zitondezyo zyakatalembwa pe mumagwalo, ³¹ pesi eezi zyakalembwa kuti tusyome kuti Jesu ngu Kkilisito, Mwana wa Leza, alimwi mukusyoma, ube aabuumi muzina lyakwe.

Chapter 20

¹ Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and she saw the stone rolled away from the tomb. ² So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him." ³ Then Peter and the other disciple went out, and they were going to the tomb. ⁴ They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. ⁵ Then stooping down, he saw the linen cloths lying there, but he did not go inside. ⁶ Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there ⁷ and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself. ⁸ Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. ⁹ For until that time they still did not know the scripture that he should rise from the dead. ¹⁰ So the disciples went back home again. ¹¹ But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. ¹² She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "Because they took away my Lord, and I do not know where they have put him." ¹⁴ When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

16 Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

17 Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

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

19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." **20** After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

21 Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." **22** When Jesus had said this, he breathed on them

and said to them, "Receive the Holy Spirit. **23** Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

24 Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

26 After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said,

"Peace to you." **27** Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

28 Thomas answered and said to him, "My Lord and my God."

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

30 Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, **31** but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

John 20 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried (John 20:1) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

"Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath.

(See: and holyspirit)

Other possible translation difficulties in this chapter

Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

John 20:1

General Information:

This is the third day after Jesus was buried.

first day of the week

"Sunday"

she saw the stone rolled away

You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"

John 20:2

disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or

Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

the Lord ... laid him

These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"

John 20:3

the other disciple

John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.

John 20:4

General Information:

This page has intentionally been left blank.

John 20:5

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

John 20:6

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

John 20:7

cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

John 20:8

the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

John 20:9

they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

rise

become alive again

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 20:10

went back home again

The disciples continued to stay in

Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

John 20:11

General Information:

This page has intentionally been left blank.

John 20:12

She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

John 20:13

They said to her

"They asked her"

Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body.

Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

John 20:14

General Information:

This page has intentionally been left blank.

John 20:15

Jesus said to her

"Jesus asked her"

if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body.

Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

John 20:16

Rabboni

The word "Rabboni" means "teacher" in Aramaic.

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 20:17

brothers

Jesus used the word "brothers" to refer to his disciples.

I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God.

Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

my Father and your Father

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

John 20:18

Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard.

Alternate translation: "Mary Magdalene went to where the disciples were and told them"

John 20:19

General Information:

It is now evening and Jesus appears to the disciples.

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:20

he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

John 20:21

Peace to you

This is a common greeting that means "May God give you peace."

Father

This is an important title for God.

John 20:22

General Information:

This page has intentionally been left blank.

John 20:23

they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:27

Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated. Alternate translation: "This is what is most important for you to do: you must believe"

believe

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

John 20:28

General Information:

This page has intentionally been left blank.

John 20:29

you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

John 20:30

General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

John 20:31

but these have been written

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

Here "life" is a metonym that means Jesus gives life. Alternate translation: "you may have life because of Jesus"

life

This refers to spiritual life.

Chapter 21

¹ Nikwakayinda eezi zintu Jesu wakaliyubununa lwakwe mwini alubo kuli basikwiiya bakwe ku lwizi lwa ku Tibbaliyasi. Oobu mbombubo mbwakaliyubununa lwakwe mwini. ² Sayimoni Pita wakali aantomwe a Tomasi uutegwa Didimasi, Nataniel uuzwa ku Kkana mu Galili, ibana ba Zebbedi, alimwi ababili basikwiiya ba Jesu. ³ Sayimoni Pita wakati kulimbabo, "Ndiyobuya ku kuloba." Bakati kulinguwe, "Aswebo, tuyobwiinka anduwe." Bakiinka alimwi banjila mubwaato, pesi takwe nchibakajata busiku boonse. ⁴ Lino, nkakuli kwa chifumofumo, Jesu wakaliimvwi kunkomwe yalwizi, pesi basikwiiya tebakaziba pe kuti wakali Jesu. ⁵ Akaako Jesu wakati kulimbabo, "Yo balombwana, muli aachakulya na?" Bakamusandula, "Tatukwe." ⁶ Wakati kulimbabo, "Kamuwaala bunsabwe bwenu kubbazu lyalulyo lwa bwaato, alimwi muyoojana zimwi." Akaako bakawaala bunsabwe bwabo, pesi tebakakonzya pe

kubukwelela mukati akaambo kakuvulisya kwe nswi. ⁷ Alimwi sikwiiya Jesu ngwakali kuyandisya kapati wakati kuli Pita, "Ngu Mwaami." Aawo Sayimoni Pita naakamvwa kuti Mwaami, wakadelula chisamo chakwe chaanze (nkaambo wakali maya), alimwi waliwaalila mulwizi. ⁸ Bamwi basikwiiya bakaza mubwaato (tebakali kule pe kuzwa anyika, mbuli myaanda yobile yatukkokola kuzwa aawo), alimwi bakayobukkwela bunsabwe buzwide nswi. ⁹ Aawo nibakazwa aanze aatala anyika, bakabona makkala aamulilo nkakulazikidwe muswi aatala lyawo achinkwa. ¹⁰ Jesu wakati kulimbabo, "Mweete zimwi nswi nzimwajata." ¹¹ Sayimoni Pita wakayinka aajulu akukkwela bunsabwe aanyika, kakuzwide baswi ba pati, mwaanda omwe amakkumi musamu aatatu mbuzyakabede, pesi nikuba kuti zyakali nyingi, bunsabwe tebwakadeluka pe. ¹² Jesu wakati kulimbabo, "Kamuza akulya chilyo chachifumo." Takwe aakati kabasikwiiya wakayanda kumubuzya kuti, "Nduweni?" Bakali zizi kuti ngu Mwaami. ¹³ Jesu wakaza wabweza chinkwa, alimwi wachipa kulimbabo, a nswi azilazyo. ¹⁴ Oolu lwakali lwatatu Jesu kali kuliyubununa mwini kuli basikwiiya musule aakubuka kwakwe kuzwa kubafu. ¹⁵ Nebakamana kulya chilyo chachifumo, Jesu wakati kuli Sayimoni Pita, "Sayimoni mwana wa Joni, ulandiyanda na kwiinda eezi?" Pita wakati kulinguwe, "Iyi Mwaami wangu, ulizi kuti ndilakuyanda." Jesu wakati kulinguwe, "Sanina mbelele zyangu." ¹⁶ Wakati kulinguwe lwabili, "Sayimoni mwana wa Joni, ulandiyanda na?" Pita wakati kulinguwe, "Iyi Mwaami wangu, ulizi kuti ndilakuyanda." Jesu wakati kulinguwe, "Bamba mbelele zyangu." ¹⁷ Wakati kulinguwe lwatatu, "Sayimoni mwana wa Joni, ulandiyanda na?" Pita wakali wanyema nkaambo Jesu wakali wamubuzya lwatatu, "Ulandiyanda na?" Wakati kulinguwe, "Mwaami, ulizizi zyoonse eezi zintu, ulizi kuti ndakuyanda." Jesu wakati kulinguwe, "Sanina mbelele zyangu." ¹⁸ Nchobeni, nchobeni, ndakwaambila, niwakachili muniini, wakalikulizwaatika akweenda kufumbwa nkuwakali kuyanda, pesi niwakkomena, uyootandabika maboko aako, alimwi umwi uyookuzwatika a kukubweza kukutola nkotayandi kwiinka." ¹⁹ Lino Jesu wakachaamba eechi kuchitila musyobo walufu Pita ngwatakalemeke Leza. Nakamana kwaamba eechi, wakati kuli Pita, "Nditobele." ²⁰ Pita wakachebuka alimwi wabona sikwiiya ooyo Jesu ngwakali kuyandisya nkayoobubatobela, ooyo wakali aafwifwi kubbasu lya Jesu kuchiindi cha chilalilo alimwi wakati, "Mwaami, utakakuuzye?" ²¹ Pita wakamubona akwaambila Jesu, "Ulachita biyeni mwaalumi ooyu?" ²² Jesu wakati kulinguwe, "Na ndayanda kuti akkale kusikila ndaboola, niinzi eecho kulinduwe? Nditobele." ²³ Lino aaka kaambo kakasaalila kuli babunyina, kuti ooyo sikwiiya takoyoofwa. Pesi Jesu teensi wakateedi kuli Pita kuti ooyo sikwiiya takoyoofwa, pesi, "Na ndayanda kuti ukkale kusikila ndaboola, niinzi eecho kulinduwe?" ²⁴ Ooyu ngonguwe sikwiiya uupa bukamboni aatala azintu, alimwi iwakalemba zintu eezi, alimwi tulizi kuti bukamboni bwakwe mbwanchoonzyo. ²⁵ Kuli zintu zyiingi alubo Jesu nzyakachita. Na chimwi achimwi chakalembwa aansu, ndibona kuti niiba nyika

lwayo teyalikunokonzya pe kubamba magwalo anoli alembwa.

Chapter 21

¹ After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: ² Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. ³ Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

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

⁶ He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

⁷ Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. ⁸ The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. ⁹ When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn. ¹² Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. ¹³ Jesus came, took the bread, and gave it to them, and the fish also. ¹⁴ This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

¹⁵ After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" Peter said to him, "Yes Lord, you know that I love you." Jesus said to him, "Feed my lambs."

¹⁶ He said to him again a second time, "Simon son of John, do you love me?" Peter said to him, "Yes Lord, you know that I love you." Jesus said to him, "Shepherd my sheep."

¹⁷ He said to him a third time, "Simon son of John, do you love me?" Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep. ¹⁸ Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

19 Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

20 Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" **21** Peter saw him and then said to Jesus, "Lord, what will this man do?"

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

23 So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

24 This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. **25** There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

John 21 General Notes

Important figures of speech in this chapter

The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep

John 21:1

General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

After these things

"Some time later"

John 21:2

with Thomas called Didymus

You can translate this in an active form. Alternate translation: "with Thomas whom we called Didymus"

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 21:3

General Information:

This page has intentionally been left blank.

John 21:4

General Information:

This page has intentionally been left

blank.

John 21:5

Young men

This is a term of endearment that means "My dear friends."

John 21:6

you will find some

Here "some" refers to fish. Alternate translation: "you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now that he was about to greet the Lord, he wanted to wear more clothing.

Alternate translation: "for he had taken off some of his clothes"

threw himself into the sea

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

threw himself

This is a idiom that means Peter jumped into the water very quickly.

John 21:8

for they were not far from the land, about two hundred cubits off

This is background information.

two hundred cubits

"90 meters." A cubit was a little less than half a meter.

John 21:9

General Information:

This page has intentionally been left blank.

John 21:10

General Information:

This page has intentionally been left blank.

John 21:11

Simon Peter then went up

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

drew the net to land

"pulled the net to the shore"

the net was not torn

You can translate this as an active form. Alternate translation: "the net did not break"

full of large fish, 153

"full of large fish, one hundred and fifty-three." There were 153 large fish.

John 21:12

breakfast

the morning meal

John 21:13

General Information:

This page has intentionally been left blank.

John 21:14

the third time

You can translate this ordinal term as "time number 3."

John 21:15

General Information:

Jesus begins to have a conversation with Simon Peter.

do you love me

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

you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my lambs

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

John 21:16

do you love me

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

Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation: "Care for the people I care for"

John 21:17

He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

do you love me

This time when Jesus asks this

question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

John 21:18

Truly, truly

See how you translated this in John 1:51.

you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

John 21:19

Now

John uses this word to show he is giving background information before he continues the story.

to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper (John 13).

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

Peter wants to know what will happen to John. Alternate translation: "Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

General Information:

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

the disciple

"the disciple John"

who testifies about these things

Here "testifies" means that he personally sees something. Alternate translation: "who has seen all these things"

we know

Here "we" refers to those who trust in Jesus. Alternate translation: "we who trust in Jesus know"

John 21:25

If each one were written down

You can translate this in an active form. Alternate translation: "If

someone wrote down all of them"
even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many

books.

the books that would be written

You can translate this in an active form. Alternate translation: "the books that people could write about what he did"
