

# John

## Chapter 1

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

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

<sup>9</sup> The true light, which gives light to all men, was coming into the world. <sup>10</sup> He was in the world, and the world was made through him, and the world did not know him. <sup>11</sup> He came to his own, and his own did not receive him.

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

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

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

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

<sup>29</sup> The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world!" <sup>30</sup> This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.'

<sup>31</sup> I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water." <sup>32</sup> John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. <sup>33</sup> I did not recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' <sup>34</sup> I have both seen and testified that this is the Son of God."

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

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

He brought him to Jesus, and Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which is translated "Peter").

<sup>43</sup> The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathaniel and said to him, "He of whom Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth." <sup>46</sup> Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!" <sup>48</sup> Nathaniel said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus replied and said to him, "Because I said to you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than this." <sup>51</sup> Then he said, "Truly, truly, I say to you, you will see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

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## 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

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#### 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:

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#### John 1:3

All things were made through him

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

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

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

#### John 1:4

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

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

In him

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

life

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

#### John 1:5

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

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

Here "darkness" is a metaphor what is false and evil.

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

#### John 1:6

General Information:

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#### John 1:7

testify about the light

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

#### John 1:8

General Information:

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#### John 1:9

The true light

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

John 1:10

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

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

John 1:11

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

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

John 1:12

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

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

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

John 1:13

General Information:  
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John 1:14

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

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

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

Father  
This is an important title for God.

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

John 1:15

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

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

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

John 1:16

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

grace after grace  
"blessing after blessing"

John 1:17

General Information:  
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John 1:18

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

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

translation: "the only begotten God" or "the only begotten Son, who is himself God" or "the only Son who proceeds from God and is himself God"

Father

This is an important title for God.

John 1:19

the Jews sent

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

Alternate translation: "the Jewish leaders sent"

John 1:20

He confessed—he did not deny, but confessed

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

This emphasizes that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this.

John 1:21

What are you then?

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

John 1:22

Connecting Statement:

John continues to speak with the priests and Levites.

they said to him

"the priests and Levites said to John"

we ... us

the priests and Levites, not John

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

John is saying that Isaiah's prophecy is about himself.

The word "voice" here refers to the person who is crying out in the wilderness. Alternate translation: "I am the one calling out in the wilderness"

Make the way of the Lord straight

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

John 1:24

Now some from the Pharisees

This is background information about the people who questioned John.

John 1:25

General Information:

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John 1:26

General Information:

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

John 1:27

who comes after me

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

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

Untying sandals was the work of a slave or servant.

These words are a metaphor for the most unpleasant work of a servant. Alternate translation: "me, whom I

am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal"

John 1:28

General Information:

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John 1:29

Lamb of God

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

world

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

John 1:30

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

See how you translated this in John 1:15.

John 1:31

General Information:

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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:

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John 1:38

General Information:

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John 1:39

tenth hour

"hour 10." This phrase indicates a time in the afternoon, before dark, at which it would be too late to start traveling to another town, possibly around 4 p.m.

John 1:40

General Information:

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

John 1:41

General Information:

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John 1:42

son of John

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

John 1:43

General Information:

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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:

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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.

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## ULB Translation Questions

John 1:1

What was in the beginning?

In the beginning was the word.

Who was the word with?

The word was with God.

What was the word?

The word was God.

John 1:2

Who was the word with?

The word was with God.

John 1:3

Was anything made without the word?

All things were made through him, and without him there was not one thing made that has been made.

John 1:4

What was in the word?

In him was life.

John 1:6

What was the name of the man sent from God?

His name was John.

John 1:7

What did John come to do?

He came as a witness to testify about the light, that all might believe through him.

John 1:10

Did the world know or receive the light John came to testify about?

The world did not know the light John came to testify about and that light's own people did not receive him.

John 1:11

Did the world know or receive the light John came to testify about?

The world did not know the light John came to testify about and that light's own people did not receive him.

John 1:13

What did the light do for those who believed on his name?

To those who believed on his name he gave the right to become children of God.

How could those who believed on his name become children of God?

They could become children of God by being born by God.

John 1:14

Is there or was there any other person like the word who came from the Father?

No! The word is the only unique person who came from the Father.

John 1:16

What have we received from the fullness of this one John testified about?

From his fullness we have all received free gift after free gift.

John 1:17

What came through Jesus Christ?  
Grace and truth came through Jesus Christ.

John 1:18

Who has seen the God at any time?  
No man has seen God at any time.

Who has made God known to us?  
The one who is in the bosom of the Father has made him known to us.

John 1:22

Who did John say he was when asked by the priests and Levites from Jerusalem?  
He said, "I am the voice of one crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

John 1:23

Who did John say he was when asked by the priests and Levites from Jerusalem?  
He said, "I am the voice of one crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

John 1:29

What did John say when he saw Jesus coming to him?  
He said, "Look, there is the lamb of God who takes away the sin of the world".

John 1:31

Why did John come baptizing with water?  
He came baptizing with water so that Jesus, the Lamb of God who takes away the sin of the world, could be revealed to Israel.

John 1:32

What was the sign that revealed Jesus as the son of God to John?  
The sign was that on whoever John saw the Spirit descending and remaining on, that one is the one who baptizes in the Holy Spirit.

John 1:33

What was the sign that revealed Jesus as the son of God to John?  
The sign was that on whoever John saw the Spirit descending and remaining on, that one is the one who baptizes in the Holy Spirit.

John 1:34

What was the sign that revealed Jesus as the son of God to John?  
The sign was that on whoever John saw the Spirit descending and remaining on, that one is the one who baptizes in the Holy Spirit.

John 1:37

What did two of John's disciples do when they heard John call Jesus "the lamb of God"?  
They followed Jesus.

John 1:40

What is the name of one of the two who heard John speak and then followed Jesus?  
The name of one of the two is Andrew.

John 1:41

What did Andrew tell his brother Simon about Jesus?  
Andrew told Simon, "We have found the Messiah".

John 1:42

What did Jesus say Simon would be called?  
Jesus said Simon would be called "Cephas" (which means 'Peter').

John 1:44

What was the city of Andrew and Peter?  
The city of Andrew and Peter was Bethsaida.

John 1:49

What did Nathaniel say about Jesus?  
Nathaniel said, "Rabbi, you are the son of God! You are the King of Israel".

John 1:51

What did Jesus say Nathaniel would see?  
Jesus told Nathaniel he would see the heavens opened, and all the angels of God ascending and descending upon the Son of Man.





## Chapter 2

<sup>1</sup> Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> Jesus and his disciples were invited to the wedding. <sup>3</sup> When the wine ran out, the mother of Jesus said to him, "They have no wine." <sup>4</sup> Jesus said to her, "Woman, why do you come to me? My time has not yet come." <sup>5</sup> His mother said to the servants, "Whatever he says to you, do it."

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

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

<sup>11</sup> This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. <sup>12</sup> After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

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

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

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

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## 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 talkid 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:

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### John 2:6

two to three metretes

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:

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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"

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## ULB Translation Questions

John 2:1

Who was at the wedding in Cana of Galilee?

Jesus, his mother, and his disciples were at the wedding in Cana of Galilee.

John 2:5

Why did the mother of Jesus tell Jesus, "They have no wine"?

She told this to Jesus because she expected the he would do something about the situation.

John 2:7

What two things did Jesus tell the servants to do?

He first told them to fill the water pots with water.

Then he told the servants to take some of the "water" to the head waiter.

John 2:8

What two things did Jesus tell the servants to do?

He first told them to fill the water pots with water.

Then he told the servants to take some of the "water" to the head waiter.

John 2:10

What did the head waiter say after he tasted the water that had become wine?

The head waiter said, "Every man places first the good wine and then the cheaper wine when men are drunk. But you have kept the fine wine until now."

John 2:11

What was the response of Jesus' disciples on seeing this miraculous sign?

Jesus' disciples believed in Jesus.

John 2:14

What did Jesus find when he went to the temple in Jerusalem?

He found money changers and those that sold oxen, sheep and pigeons.

John 2:15

What did Jesus do to the sellers and money changers?

He made a whip of cords and drove all of them out from the temple, including both the sheep and the

oxen. He also poured out the money changers' money and overthrew their tables.

John 2:21

John 2:16

What temple was Jesus referring to?

Jesus was speaking of the temple of his body.

What did Jesus say to the pigeon sellers?

He said, "Take these things away from here. Stop making my father's house a marketplace."

John 2:23

Why did many believe in Jesus' name?

They believed because they saw all the miraculous signs he did.

John 2:18

How did the Jewish authorities respond to Jesus' actions in the temple?

They asked Jesus, "What sign will you show us because you are doing these things?"

John 2:24

Why wouldn't Jesus trust himself to the people?

He wouldn't trust himself to the people because he knew all people, what was in mankind, and because he didn't need anyone to testify concerning mankind.

John 2:19

How did Jesus answer the Jewish authorities?

He answered them by saying, "Destroy this temple, and in three days I will raise it up."

John 2:25

Why wouldn't Jesus trust himself to the people?

He wouldn't trust himself to the people because he knew all people, what was in mankind, and because he didn't need anyone to testify concerning mankind.

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## Chapter 3

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

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

<sup>9</sup> Nicodemus replied and said to him, "How can these things be?" <sup>10</sup> Jesus answered and said to him, "Are you a teacher of Israel, and yet you do not understand these things? <sup>11</sup> Truly, truly, I say to you, we speak what we know, and we testify about what we have seen. Yet you do not accept our testimony. <sup>12</sup> If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? <sup>13</sup> No one has ascended into heaven except he who descended from heaven—the Son of Man. <sup>14</sup> Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup> so that all who believe in him may have eternal life."

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

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

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

<sup>27</sup> John replied, "A man cannot receive anything unless it has been given to him from heaven. <sup>28</sup> You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.' <sup>29</sup> The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy made complete. <sup>30</sup> He must increase, but I must decrease."

<sup>31</sup> "He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all. <sup>32</sup> He testifies about what he has seen and heard, but no one accepts his testimony. <sup>33</sup> He who has received his testimony has confirmed that God is true. <sup>34</sup> For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. <sup>35</sup> The Father loves the Son and has given all things into his hand. <sup>36</sup> He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

# 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"

John 3:23

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.

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

John 3:18

because there was much water there

"because there were many springs in that place"

Son of God

This is an important title for Jesus.

were being baptized

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

John 3:19

Connecting Statement:

Jesus finishes responding to Nicodemus.

John 3:24

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"

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"

men loved the darkness

Here "darkness" is a metaphor for evil.

a dispute

a fight using words

John 3:20

John 3:26

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"

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 3:21

John 3:27

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"

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 3:22

After this

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

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"

## ULB Translation Questions

John 3:1

Who was Nicodemus?  
Nicodemus was a Pharisee, a member of the Jewish Council.

John 3:2

What did Nicodemus testify to Jesus?  
Nicodemus told Jesus, "Rabbi, we know that you are a teacher come from God for no one can do these signs that you do unless God is with him."

John 3:3

What did Jesus tell Nicodemus that confused and perplexed Nicodemus?  
Jesus told Nicodemus that one had to be born again in order to enter the kingdom of God.

John 3:4

What did Jesus tell Nicodemus that confused and perplexed Nicodemus?  
Jesus told Nicodemus that one had to be born again in order to enter the kingdom of God.

What questions did Nicodemus ask that let us know that Jesus' statements confused and perplexed Nicodemus?  
Nicodemus said, "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?"

John 3:10

How did Jesus rebuke Nicodemus?  
He rebuked Nicodemus by saying, "Are you a teacher of Israel, and yet you do not understand these things?"

John 3:13

Who has ascended into heaven?  
No one has ascended into heaven except he who descended from heaven, the Son of Man.

John 3:14

Why must the Son of Man be lifted up?  
He must be lifted up so that all who believe in him may have everlasting life.

John 3:15

Why must the Son of Man be lifted up?  
He must be lifted up so that all who believe in him may have everlasting life.

John 3:16

How did God show he loved the world?  
He showed his love by giving his only unique son, that whoever believes in him should not perish but have everlasting life.

John 3:17

Did God send his son to condemn the world?  
No. God sent his son so that the world should be saved through his son.

John 3:19

Why do men fall under judgment?  
Men fall under judgment because light has come into the world, and men loved the darkness rather than the light because their works were evil.

John 3:20

Why won't those who do evil come into the light?  
Those who do evil hate the light and won't come into it because they don't want their deeds exposed.

John 3:21

Why do those who practice the truth come into the light?  
They come into the light so that their deeds may be clearly seen and to make known that their deeds have been brought about in obedience to God.

John 3:30

What did John say would happen to Jesus' ministry compared to John's ministry?  
John said, "He must increase, but I must decrease".

John 3:33

What did those who accepted the testimony of the one from above, from heaven, confirm?  
They confirmed that God is true.

John 3:35

What has the Father given into the hand of the Son?  
He has given all things into the Son's hand.

John 3:36

What do those who believe in the Son have?  
They have everlasting life.

What happens to those who disobey the Son?  
They will not see life, but the wrath of God abides on them.

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## Chapter 4

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

<sup>4</sup> But it was necessary for him to go through Samaria. <sup>5</sup> So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph. <sup>6</sup> The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## 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 kingdomofisrael)

"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:

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#### John 4:7

Give me some water

This is a polite request, not a command.



John 4:8

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

John 4:9

Then the Samaritan woman said to him  
The word "him" refers to Jesus.

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

have no dealings with  
"do not associate with"

John 4:10

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

John 4:11

General Information:  
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 addresssing 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 has 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.

## ULB Translation Questions

John 4:1

When did Jesus leave Judea and depart for Galilee?  
Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John .

John 4:2

When did Jesus leave Judea and depart for Galilee?  
Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John .

John 4:3

When did Jesus leave Judea and depart for Galilee?  
Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John .

John 4:5

Where did Jesus come to on his way to Galilee?  
He came to a Samaritan town called Sychar.

John 4:7

Who came to Jacob's well while Jesus was there?  
A Samaritan woman came there to draw water.

What did Jesus first say to the Samaritan Woman?  
He said to her, "Give me some water to drink."

John 4:8

Where were Jesus' disciples?  
They had gone away into town to buy food.

John 4:9

Why was the Samaritan woman surprised that Jesus would talk to her?  
She was surprised because Jews had no dealings with the Samaritans.

John 4:10

What does Jesus say to turn the conversation to the things of God?  
Jesus tells her that if she had known the gift of God and who was talking to her, she would have asked and he would have given her living water.

John 4:11

What statement does the woman make to indicate she doesn't understand the spiritual nature of Jesus' comments?  
The woman replied, "Sir, you do not have a bucket, and the well is deep. Where would you get that living water?"

John 4:15

What does Jesus tell the woman about the water that he will give?  
Jesus tells the woman those who drink the water he gives will never thirst again and that water will become a fountain of water springing up into eternal life.

Why does the woman now want this water that Jesus offers?  
She wants the water so she won't get thirsty and not have to come to the well to draw water.

John 4:16

Jesus then changes the subject of conversation. What does he tell the woman?  
Jesus tells her, "Go, call your husband, and come back here."

John 4:17

How does the woman answer Jesus when he tells her to call her husband?  
The woman tells Jesus she has no husband.

John 4:18

What does Jesus say about the woman which he could not know by natural means?  
He tells her she has had five husbands and the man she now has is not her husband.

John 4:20

What controversy does the woman bring up to Jesus concerning worship?  
She brings up a controversy about where is the proper place to worship.

John 4:23

What does Jesus tell the woman about the kind of worshipers the Father seeks?  
Jesus tells her God is a Spirit and true worshipers must worship God in spirit and in truth.

John 4:24

What does Jesus tell the woman about the kind of worshipers the Father seeks?  
Jesus tells her God is a Spirit and true worshipers must worship God in spirit and in truth.

John 4:25

What does Jesus say to the woman when she tells Jesus that when Messiah (Christ) comes, he will declare everything to them?  
Jesus tells her that he is the Messiah (Christ).

John 4:26

What does Jesus say to the woman when she tells Jesus that when Messiah (Christ) comes, he will declare everything to them?  
Jesus tells her that he is the Messiah (Christ).

John 4:28

What did the woman do after her conversation with Jesus?  
The woman left her water pot, went back to town, and said to the people, "Come see a man who told me all things that I ever did. This could not be the Christ, could it?"

John 4:29

What did the woman do after her conversation with Jesus?  
The woman left her water pot, went back to town, and said to the people, "Come see a man who told me all things that I ever did. This could not be the Christ, could it?"

John 4:30

What did the town's people do after they heard the woman's report?  
They left the town and came to Jesus.

John 4:34

What does Jesus say his food is?  
Jesus said his food was to do the will of the one who sent him and to complete his work.

John 4:36

What is the benefit of harvesting?  
The harvesters receive wages and gather fruit for everlasting life, so that he who sows and he who harvests may rejoice together.

John 4:39

Why did many Samaritans in that city believe in Jesus?  
The woman's report caused many Samaritans in that city to believe in Jesus.

John 4:42

What did many of those Samaritans believe about Jesus?  
They said that they now knew that Jesus was indeed the savior of the world.

John 4:45

When Jesus came into Galilee why did the Galileans welcome him?  
They welcomed him because they had seen all the things that he had done in Jerusalem at the festival.

John 4:46

After Jesus left Judea and returned to Galilee, who came to Jesus and what did he want?  
A certain royal official whose son was sick came to Jesus, imploring him to come down and heal his son.

John 4:47

After Jesus left Judea and returned to Galilee, who came to Jesus and what did he want?  
A certain royal official whose son was sick came to Jesus, imploring him to come down and heal his son.

John 4:48

What did Jesus tell the royal official about signs and wonders?  
Jesus told him people would not believe unless they saw signs and wonders

John 4:50

What did the royal official do when Jesus didn't go with him but told him, "Go; your son lives."?  
The man believed the word that Jesus spoke to him, and he went his way.

John 4:53

What was the result after the father of the sick child was told that his son was living and that the fever had left him the day before at the seventh hour, at the same hour Jesus had told him, "Your son lives."?  
The result was the royal official and his whole household believed.

## Chapter 5

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

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

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

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

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

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

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

<sup>30</sup> "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. <sup>31</sup> If I should testify about myself, my testimony would not be true. <sup>32</sup> There is another who testifies about me, and I know that the testimony that he gives about me is true. <sup>33</sup> You have sent to John, and he has testified to the truth. <sup>34</sup> But the testimony that I receive is not from man. I say these things that you might be saved. <sup>35</sup> John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while. <sup>36</sup> Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. <sup>37</sup> The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. <sup>38</sup> You do not have his word remaining in you, for you are not believing in the one whom he has sent. <sup>39</sup> You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, <sup>40</sup> and you are not willing to come to me so that you may have life. <sup>41</sup> I do not receive glory from men, <sup>42</sup> but I know

that you do not have the love of God in yourselves. <sup>43</sup> I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. <sup>44</sup> How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God? <sup>45</sup> Do not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. <sup>46</sup> If you believed Moses, you would believe me, because he wrote about me. <sup>47</sup> If you do not believe his writings, how are you going to believe my words?"

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#### Footnotes

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5:3 <sup>[1]</sup> The best ancient copies do not have the phrase,

5:4 <sup>[2]</sup> The best ancient copies do not have verse 4,

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## 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"

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#### 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"

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## ULB Translation Questions

John 5:2

What was the name of the pool in Jerusalem by the sheep gate that had five roofed porticos?  
That pool was called Bethesda.

John 5:3

Who was at Bethesda?  
A great number of people who were sick, blind, lame, or paralyzed were lying in the porticos of Bethesda

John 5:4

Who was at Bethesda?  
A great number of people who were sick, blind, lame, or paralyzed were lying in the porticos of Bethesda

John 5:5

At Bethesda who did Jesus ask, "Do you want to be well?"  
Jesus asked a certain man who had been an invalid for thirty-eight years and who had been lying there a long time

John 5:6

At Bethesda who did Jesus ask, "Do you want to be well?"  
Jesus asked a certain man who had been an invalid for thirty-eight years and who had been lying there a long time

John 5:7

What was the sick man's response to Jesus' question, "Do you want to be well?"  
The sick man replied, "Sir, I do not have anyone, when the water is stirred up, to put me into the pool. When I am trying, another steps down before me."

John 5:9

What happened when Jesus said to the sick man, "Get up, take up your mat, and walk."?  
Immediately the man was healed, took up his bed, and walked

John 5:10

Why did it upset the Jewish leaders when they saw the sick man walking with his bed (mat)?  
It upset them because it was a Sabbath and they said the man was not permitted to carry his mat on the Sabbath.

John 5:14

What did Jesus say to the sick man he had healed after Jesus found him in the temple?  
Jesus told him, " See, you have become well! Do not sin any more, lest something worse happens to you."

John 5:15

What did the healed man do after Jesus told him to stop sinning?  
The man went and told the Jewish leaders that it was Jesus who had made him well.

John 5:17

How did Jesus respond to the Jewish leaders who persecuted him because he was doing these things (healing) on the Sabbath?  
Jesus told them, "My Father is working even now, and I, too, work."

John 5:18

Why did Jesus' statement to the Jewish leaders make them want to kill Jesus?  
This happened because Jesus not only broke the Sabbath (in their minds), but also called God his own Father, making himself equal with God.

John 5:19

What did Jesus do?  
He did what he saw the Father doing.

John 5:20

What would the Father do so that the Jewish leaders would be amazed?  
The Father would show the Son greater things than these so the Jewish leaders would be amazed.

John 5:22

Why did the Father give all judgment to the Son?  
The Father gave all judgment to the Son so that all may honor the Son even as they honor the Father.

John 5:23

Why did the Father give all judgment to the Son?  
The Father gave all judgment to the Son so that all may honor the Son even as they honor the Father.

What happens if you don't honor the Son?  
If you don't honor the Son you don't honor the Father who sent him.

John 5:24

What happens if you believe Jesus' word and believe in the Father who sent him?  
If so, you have eternal life and will not be condemned but have passed out of death into life.

John 5:26

What has the Father given the Son concerning life?  
The Father has given to the Son to have life in himself.

John 5:28

What will happen when all who are in the tombs hear the Father's voice?  
They will come forth. Those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

John 5:29

What will happen when all who are in the tombs hear the Father's voice?  
They will come forth. Those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

John 5:30

Why is Jesus' judgment righteous?  
His judgment is righteous because he is not seeking his own will but the will of the Father who sent him.

John 5:36

What testimony greater than John did Jesus have to prove he was sent from the Father?  
The works that Jesus did testified that he was sent from the Father.

John 5:37

Who had not heard the Father's voice nor seen his form at any time?  
The Jewish leaders had neither heard his voice nor seen his form at any time.

John 5:39

Why did the Jewish leaders search the scriptures?  
They searched them because they thought that in them they had eternal life.

Who do the scriptures testify about?  
The scriptures testify concerning Jesus.

John 5:44

Who were the Jewish leaders not seeking praise from?  
They were not seeking the praise that comes from the only God.

John 5:45

Who was going to accuse the Jewish leaders before the Father?  
Moses was going to accuse the Jewish leaders before the Father.

John 5:46

What does Jesus say the Jewish leaders would do if they believed Moses?  
He says the Jewish leaders would believe in Jesus if they believed Moses because Moses wrote concerning Jesus.

John 5:47

What does Jesus say the Jewish leaders would do if they believed Moses?  
He says the Jewish leaders would believe in Jesus if they believed Moses because Moses wrote concerning Jesus.



## Chapter 6

<sup>1</sup> After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup> A great crowd was following him because they saw the signs that he was doing on those who were sick. <sup>3</sup> Jesus went up the mountain and there he sat down with his disciples. <sup>4</sup> (Now the Passover, the Jewish festival, was near.) <sup>5</sup> When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" <sup>6</sup> (But Jesus said this to test Philip, for he himself knew what he was going to do.) <sup>7</sup> Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." <sup>8</sup> One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, <sup>9</sup> "There is a boy here who has five loaves of barley bread and two fish, but what are these among so many?" <sup>10</sup> Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. <sup>11</sup> Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. <sup>12</sup> When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost." <sup>13</sup> So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. <sup>14</sup> Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." <sup>15</sup> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.

<sup>16</sup> When it became evening, his disciples went down to the sea. <sup>17</sup> They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. <sup>18</sup> A strong wind was blowing, and the sea was getting rough. <sup>19</sup> When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. <sup>20</sup> But he said to them, "It is I! Do not be afraid." <sup>21</sup> Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

<sup>22</sup> The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. <sup>23</sup> However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks. <sup>24</sup> When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. <sup>25</sup> After they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup> Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled." <sup>27</sup> Do not labor for the food that perishes, but labor for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him." <sup>28</sup> Then they said to him, "What must we do, so that we may do the works of God?" <sup>29</sup> Jesus replied and said to them, "This is the work of God: That you believe in the one whom he has sent." <sup>30</sup> So they said to him, "What sign then will you do, so that we may see and believe you? What will you do?" <sup>31</sup> Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'" <sup>32</sup> Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. <sup>33</sup> For the bread of God is that which comes down from heaven and gives life to the world." <sup>34</sup> So they said to him, "Sir, give us this bread always." <sup>35</sup> Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. <sup>36</sup> But I told you that indeed you have seen me, and you do not believe. <sup>37</sup> Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out. <sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> This is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. <sup>40</sup> For this is the will of my Father, that everyone who sees the Son and believes in him will have eternal life and I will raise him up on the last day."

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



come down from heaven?" <sup>43</sup> Jesus replied and said to them, "Stop grumbling among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. <sup>45</sup> It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard and learned from the Father comes to me. <sup>46</sup> Not that anyone has seen the Father, except he who is from God—he has seen the Father. <sup>47</sup> Truly, truly, he who believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which comes down from heaven, so that a person may eat some of it and not die. <sup>51</sup> I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

<sup>52</sup> The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" <sup>53</sup> Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. <sup>54</sup> Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. <sup>55</sup> For my flesh is true food, and my blood is true drink. <sup>56</sup> He who eats my flesh and drinks my blood remains in me, and I in him. <sup>57</sup> As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of me. <sup>58</sup> This is the bread that has come down from heaven, not as the fathers ate and died. He who eats this bread will live forever." <sup>59</sup> But Jesus said these things in the synagogue while he was teaching in Capernaum.

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

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

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## Footnotes

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6:69 <sup>[1]</sup>The phrase

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# 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:  
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John 6:31

Our fathers  
"Our forefathers" or "Our ancestors"

heaven  
This refers to the place where God lives.

John 6:32

Truly, truly  
See how you translated this in John 1:51.

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

my Father  
This is an important title for God.

John 6:33

gives life to the world  
"gives spiritual life to the world"

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

John 6:34

General Information:  
This page has intentionally been left blank.

John 6:35

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

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

John 6:36

General Information:  
This page has intentionally been left blank.

John 6:37

Everyone whom the Father gives me will come to me  
God the Father and God the Son will save forever those who believe in Jesus.

Father  
This is an important title for God.

he who comes to me I will certainly not throw out  
This can be stated in positive form. Alternate translation: "I will keep everyone who comes to me"

John 6:38

Connecting Statement:  
Jesus continues speaking to the crowd.

him who sent me  
"my Father, who sent me"

John 6:39

I would lose not one of all those  
Here litotes is used to emphasize that Jesus will keep everyone that God gives to him. Alternate translation: "I should keep all of them"

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

John 6:40

General Information:  
This page has intentionally been left blank.

John 6:41

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

grumbled  
talked unhappily

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

John 6:42

Is not this Jesus son of Joseph, whose father and mother we know?  
This remark appears in the form of a question to emphasize that the Jewish leaders believe that Jesus is no one special. Alternate translation: "This is just Jesus, the son of Joseph, whose father and mother we know!"

How then does he now say, 'I have come down from heaven'?  
This remark appears in the form of a question to emphasize that the Jewish leaders do not believe that Jesus came from heaven. Alternate translation: "He is lying when he says that he came from heaven!"

John 6:43

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

John 6:44

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

draws

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

Father

This is an important title for God.

John 6:45

It is written in the prophets

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

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

John 6:46

Connecting Statement:

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

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

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

Father

This is an important title for God.

John 6:47

Truly, truly

See how you translated this in John 1:51.

he who believes has eternal life

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

John 6:48

I am the bread of life

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

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

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

not die

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

John 6:51

living bread

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

for the life of the world

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

John 6:52

Connecting Statement:

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

How can this man give us his flesh to eat?

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

John 6:53

Truly, truly

See how you translated this in John 1:51.

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

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

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.

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

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

at the last day  
"on the day when God judges everyone"

John 6:55

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

John 6:56

remains in me, and I in him  
"has a close relationship with me"

John 6:57

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

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

Father  
This is an important title for God.

John 6:58

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

This is the bread that has come down from heaven  
The bread is a metaphor for what gives life. However, the Jews did not understand this. Do not make the meaning of this metaphor clearer than Jesus did.

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

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

the fathers  
"the forefathers" or "the ancestors"

John 6:59

Jesus said these things in the synagogue ... in Capernaum  
Here John gives background information about when this event happened.

John 6:60

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

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

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

John 6:61

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

John 6:62

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

John 6:63

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

words

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

The words that I have spoken to you  
"What I have told you"

are spirit, and they are life

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

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

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

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

John 6:65

no one can come to me unless it is granted to him by the Father  
Whoever wants to believe must come to God through the Son. Only God the Father allows people to come to Jesus.

Father

This is an important title for God.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

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

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

his disciples

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

John 6:67

the twelve

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

John 6:68

Lord, to whom would we go?

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

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

John 6:69

General Information:

This page has intentionally been left blank.

John 6:70

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

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

John 6:71

General Information:

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

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## ULB Translation Questions

John 6:1

What was another name for the Sea of Galilee?

The Sea of Galilee was also called the Sea of Tiberias.

John 6:2

Why was a great crowd following Jesus?

They followed him because they were seeing the signs that Jesus was doing on those who were sick.

John 6:4

What did Jesus see after he sat down on the mountainside with his disciples and looked up?

He saw a great crowd coming to him.

John 6:5

What did Jesus see after he sat down on the mountainside with his disciples and looked up?

He saw a great crowd coming to him.



Why did Jesus ask Philip, "Where are we going to buy bread so that these may eat?"

Jesus said this to test Philip.

John 6:6

Why did Jesus ask Philip, "Where are we going to buy bread so that these may eat?"

Jesus said this to test Philip.

John 6:7

What was Philip's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Philip said, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little."

John 6:8

What was Andrew's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Andrew said, "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

John 6:9

What was Andrew's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Andrew said, "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

John 6:10

About how many men were there in that place?

There were about five thousand men there.

John 6:11

What did Jesus do with the loaves and the fish?

Jesus took the loaves and after giving thanks, he distributed to those who were sitting. He distributed the fish in the same way.

How much did the people get to eat?

They got as much as they wanted to eat.

John 6:13

How much bread was picked up after the meal?

The disciples filled twelve baskets with broken pieces from the five barley loaves—the pieces left over from those who had eaten.

John 6:14

Why did Jesus withdraw again up the mountain by himself?

Jesus withdrew because he realized the people, after seeing the sign he did (feeding of the five thousand), were about to come and seize him by force and make him king.

John 6:15

Why did Jesus withdraw again up the mountain by himself?

Jesus withdrew because he realized the people, after seeing the sign he did (feeding of the five thousand), were about to come and seize him by force and make him king.

John 6:18

What happened to the weather after the disciples got into a boat and started out for Capernaum?

A strong wind began to blow and the sea started getting rough.

John 6:19

Why did the disciples begin to be afraid?

They were afraid because they saw Jesus walking on the sea and coming near the boat.

John 6:20

What did Jesus say to the disciples that made them willing to receive him into the boat?

Jesus said to them, "It is I! Do not be afraid."

John 6:26

What did Jesus say was the reason the crowd was seeking him?

Jesus said they were seeking him not because they saw signs, but because they ate some of the loaves and were filled.

John 6:27

What did Jesus tell the crowd they should and should not work for?

Jesus told them to stop working for the food that perishes, but work for the food that endures to everlasting life.

John 6:29

How did Jesus define the work of God for the crowd?

Jesus told the crowd, "This is the work of God: that you believe in the one whom he has sent.

John 6:35

What does Jesus say is the bread of life?  
Jesus says that he is the bread of life.

John 6:37

Who will come to Jesus?  
All whom the Father gives to Jesus will come to him.

John 6:39

What is the will of the Father who sent Jesus?  
The Father's will is that Jesus should lose none that the Father has given him and that everyone who sees the son and believes in him should have eternal life; and Jesus will raise him up on the last day.

John 6:40

What is the will of the Father who sent Jesus?  
The Father's will is that Jesus should lose none that the Father has given him and that everyone who sees the son and believes in him should have eternal life; and Jesus will raise him up on the last day.

John 6:44

How can a man come to Jesus?  
A man can only come to Jesus if his Father draws him.

John 6:46

Who has seen the Father?  
Only he who is from God has seen the Father.

John 6:51

What is the bread that Jesus will give for the life of the world?  
The bread that Jesus will give is his flesh for the life of the world.

John 6:53

What do you have to do to have life within yourself?  
In order to have life within yourself you must eat the flesh of the Son of Man and drink his blood.

John 6:56

How can we remain in Jesus and Jesus remain in us?  
If we eat his flesh and drink his blood we will remain in Jesus and him in us.

John 6:57

Why does Jesus live?  
Jesus lives because of the Father.

John 6:60

How did many of Jesus' disciples respond after hearing Jesus teaching about eating his flesh and drinking his blood?  
When the disciples heard this teaching many of them said, "This is a difficult teaching; who can accept it?"  
After this many of his disciples went back and walked no more with him.

John 6:64

What did Jesus know about people from the beginning?  
Jesus knew from the beginning who the ones were who would not believe and who it was who would betray him.

John 6:67

When Jesus asked the twelve, "You do not want to go away also, do you?", who answered and what did he say?  
Simon Peter answered him and said, "Lord, to whom shall we go? You have the words of everlasting life, and we have believed and come to know that you are the Holy One of God."

John 6:68

When Jesus asked the twelve, "You do not want to go away also, do you?", who answered and what did he say?  
Simon Peter answered him and said, "Lord, to whom shall we go? You have the words of everlasting life, and we have believed and come to know that you are the Holy One of God."

John 6:69

When Jesus asked the twelve, "You do not want to go away also, do you?", who answered and what did he say?  
Simon Peter answered him and said, "Lord, to whom shall we go? You have the words of everlasting life, and we have believed and come to know that you are the Holy One of God."

John 6:70

Who did Jesus mean when he said one of the twelve was a devil?  
Jesus spoke of Judas, the son of Simon Iscariot, for it was he, being one of the twelve, who would betray Jesus.

John 6:71

Who did Jesus mean when he said one of the twelve was a devil?  
Jesus spoke of Judas, the son of Simon Iscariot, for it  
was he, being one of the twelve, who would betray  
Jesus.

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## Chapter 7

<sup>1</sup> After these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. <sup>2</sup> Now the Jewish Festival of Shelters was near. <sup>3</sup> His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do." <sup>4</sup> No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." <sup>5</sup> For even his brothers did not believe in him. <sup>6</sup> Jesus therefore said to them, "My time has not yet come, but your time is always ready." <sup>7</sup> The world cannot hate you, but it hates me because I testify about it that its works are evil. <sup>8</sup> You go up to the festival; I am not going to this festival because my time has not yet been fulfilled." <sup>9</sup> After he said these things to them, he stayed in Galilee.

<sup>10</sup> But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. <sup>11</sup> The Jews were looking for him at the festival and said, "Where is he?" <sup>12</sup> There was much discussion among the crowds about him. Some said, "He is a good man." Others said, "No, he leads the crowds astray." <sup>13</sup> Yet no one spoke openly about him for fear of the Jews.

<sup>14</sup> When the festival was already half over, Jesus went up into the temple and began to teach. <sup>15</sup> Then the Jews marveled, saying, "How does this man know so much? He has never been educated." <sup>16</sup> Jesus answered them and said, "My teaching is not mine, but is of him who sent me." <sup>17</sup> If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. <sup>18</sup> Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him. <sup>19</sup> Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" <sup>20</sup> The crowd answered, "You have a demon. Who seeks to kill you?" <sup>21</sup> Jesus answered and said to them, "I did one work, and you all marvel because of it. <sup>22</sup> Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man. <sup>23</sup> If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath?" <sup>24</sup> Do not judge according to appearance, but judge righteously."

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

<sup>37</sup> Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. <sup>38</sup> He who believes in me, just as the scripture says, rivers of living water will flow from his belly." <sup>39</sup> But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified. <sup>40</sup> Some of the crowd, when they heard these words, said, "This is indeed the prophet." <sup>41</sup> Others said, "This is the Christ." But some said, "Does the Christ come from Galilee?" <sup>42</sup> Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?" <sup>43</sup> So there arose a division in the crowds because of him. <sup>44</sup> Some of them would have arrested him, but no one laid hands on him.

<sup>45</sup> Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?"  
<sup>46</sup> The officers answered, "Never has anyone spoken like this." <sup>47</sup> So the Pharisees answered them, "Have you also been deceived? <sup>48</sup> Have any of the rulers believed in him, or any of the Pharisees? <sup>49</sup> But this crowd that does not know the law, they are cursed." <sup>50</sup> Nicodemus (one of the Pharisees, who came to him earlier) said to them, <sup>51</sup> "Does our law judge a man before hearing from him and knowing what he does?" <sup>52</sup> They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

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

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## Footnotes

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

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# 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)."

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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

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ULB Translation Questions

John 7:1

Why was Jesus not willing to go into Judea?  
He wasn't willing to go there because the Jews wanted to kill him.

John 7:3

Why did the brothers of Jesus urge him to go to Judea to the Festival of Shelters?  
They urged him to go so that Jesus' disciples could see the deeds he was doing and so that the world would know.

John 7:4

Why did the brothers of Jesus urge him to go to Judea to the Festival of Shelters?  
They urged him to go so that Jesus' disciples could see the deeds he was doing and so that the world would know.

John 7:6

What reason did Jesus give for not going to the festival?  
Jesus told his brothers his time had not yet come, and his time had not yet been fulfilled.

John 7:7

Why does the world hate Jesus?  
Jesus said the world hated him because he testifies about the world that its deeds are evil.

John 7:10

When and how did Jesus go up to the festival?  
Jesus went up after his brothers had gone up to the festival but he went in private not publicly.

John 7:12

What did the people in the crowd say about Jesus?  
Some said, "He is a good man." Others said, "No, he leads the crowds astray."

John 7:13

Why did no one speak openly about Jesus?  
It was for fear of the Jews that no one spoke openly about Jesus.

John 7:14

When did Jesus go up into the temple and begin teaching?  
When the festival was half over, Jesus went up into the temple and began teaching

John 7:17

How did Jesus say one could know whether his teaching came from God, or whether Jesus was speaking from himself?  
Jesus said if anyone wished to do the will on the person who sent Jesus, he would know about this teaching, whether it came from God or not.

John 7:18

What did Jesus say about the one who seeks the glory of the one who sent him?  
Jesus said that person is true, and there is no unrighteousness in him.

John 7:19

According to Jesus, who does the law?  
Jesus said none of you does the law.

John 7:23

What is Jesus' argument for healing on the Sabbath?  
Jesus' argument was: You will circumcise a man on the Sabbath so that the law of Moses is not broken. Then why are you angry with me because I made a man completely well on the Sabbath.

John 7:24

How did Jesus tell the people to judge?  
Jesus told them not to judge according to appearance, but to judge righteously.

John 7:27

What was one of the arguments the people made for not believing Jesus was the Christ?  
The people said they knew where Jesus came from, but when Christ comes they said no one will know where he comes from.

John 7:32

Who sent officers to arrest Jesus?  
The chief priests and the Pharisees sent officers to arrest Jesus.

John 7:35

Did the Jews understand what Jesus meant when he said, "Yet a little while am I still with you, and then I go to him who sent me. You will seek me but will not find me; where I go, you will not be able to come."?  
By their conversation among themselves they indicated that they did not understand Jesus' statement.

John 7:36

Did the Jews understand what Jesus meant when he said, "Yet a little while am I still with you, and then I go to him who sent me. You will seek me but will not find me; where I go, you will not be able to come."?  
By their conversation among themselves they indicated that they did not understand Jesus' statement.

John 7:39

What was Jesus referring to when he said, "If anyone is thirsty, let him come to me and drink. He who believes in me, as the scripture has said, from within him will flow rivers of living water."  
Jesus said this about the Spirit, whom those who believed in him would receive.

John 7:45

How did the officers answer the chief priests and Pharisees who said to them, "Why did you not bring him (Jesus)?"  
The officers answered, "No man has ever spoken like this before."

John 7:50

How did Nicodemus answer the Pharisees when the Pharisees asked the officers sent to arrest Jesus, "Have you also been led astray? Have any of the rulers believed in him, or any of the Pharisees?"  
Nicodemus said to the Pharisees, "Does our law judge a man unless it first hears from him and knows what he does?"

John 7:51

How did Nicodemus answer the Pharisees when the Pharisees asked the officers sent to arrest Jesus, "Have you also been led astray? Have any of the rulers believed in him, or any of the Pharisees?"  
Nicodemus said to the Pharisees, "Does our law judge a man unless it first hears from him and knows what he does?"

## Chapter 8

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

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

<sup>21</sup> So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." <sup>22</sup> The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?" <sup>23</sup> Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. <sup>24</sup> Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins." <sup>25</sup> They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. <sup>26</sup> I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." <sup>27</sup> They did not understand that he was speaking to them about the Father. <sup>28</sup> Jesus said, "When you have lifted up the Son of Man, then you will know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. <sup>29</sup> He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." <sup>30</sup> As Jesus was saying these things, many believed in him.

<sup>31</sup> Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; <sup>32</sup> and you will know the truth, and the truth will set you free." <sup>33</sup> They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" <sup>34</sup> Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. <sup>35</sup> The slave does not remain in the house forever; the son remains forever. <sup>36</sup> Therefore, if the Son sets you free, you will be truly free. <sup>37</sup> I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. <sup>38</sup> I say what I have seen with my Father, and you also do what you heard from your father." <sup>39</sup> They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. <sup>40</sup> Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. <sup>41</sup> You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." <sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. <sup>43</sup> Why do you not understand my words? It is because you cannot hear my words. <sup>44</sup> You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a

lie, he speaks from his own nature because he is a liar and the father of lies. <sup>45</sup> Yet, because I speak the truth, you do not believe me. <sup>46</sup> Which one of you convicts me of sin? If I speak the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God; you do not hear them because you are not of God." <sup>48</sup> The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" <sup>49</sup> Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me. <sup>50</sup> I do not seek my glory; there is one seeking and judging. <sup>51</sup> Truly, truly, I say to you, if anyone keeps my word, he will never see death." <sup>52</sup> The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' <sup>53</sup> You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?" <sup>54</sup> Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. <sup>55</sup> You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. <sup>56</sup> Your father Abraham rejoiced at seeing my day; he saw it and was glad." <sup>57</sup> The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" <sup>58</sup> Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." <sup>59</sup> Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

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## Footnotes

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8:1 <sup>[1]</sup>See the note on John 7:53.

8:11 <sup>[2]</sup>See the note on John 7:53.

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# 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

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#### 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"

## ULB Translation Questions

John 8:2

While Jesus was teaching the people in the temple what did the scribes and Pharisees do?  
They brought in a woman caught in the act of adultery and placed her in their midst and asked Jesus what he had to say about her (to judge her).

John 8:3

While Jesus was teaching the people in the temple what did the scribes and Pharisees do?  
They brought in a woman caught in the act of adultery and placed her in their midst and asked Jesus what he had to say about her (to judge her).

John 8:6

Why did the scribes and Pharisees really bring this woman to Jesus?  
They really brought this woman to Jesus in order to trap Jesus so that they might have something to accuse him about."

John 8:7

What did Jesus say to the scribes and Pharisees after they kept asking Jesus about the woman caught in adultery?  
Jesus said to them, "He who is without sin among you, let him be the first to throw a stone at her."

John 8:9

What did the people do after Jesus spoke to them about who should be the first to throw a stone at the woman caught in adultery?  
After Jesus spoke they went out one by one, beginning from the eldest and ending with the last.

John 8:11

What did Jesus tell the woman (caught in adultery) to do?  
Jesus told her to go her way and from then on to sin no more.

John 8:13

What was the Pharisees complaint after Jesus said, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life."  
The Pharisees complained that Jesus was bearing witness about himself and that his witness was not true.

John 8:17

How did Jesus defend his witness as being true?  
Jesus said that in their law it is written that the testimony of two men is true. He then states that he and the Father who sent him both bear witness about Jesus

John 8:18

How did Jesus defend his witness as being true?  
Jesus said that in their law it is written that the testimony of two men is true. He then states that he and the Father who sent him both bear witness about Jesus

John 8:23

On what did Jesus base his statement about the Pharisees that they would die in their sins?  
Jesus based that statement on his knowledge of them, that they were from below, he was from above. They were of this world and he was not of this world.

John 8:24

On what did Jesus base his statement about the Pharisees that they would die in their sins?  
Jesus based that statement on his knowledge of them; that they were from below, that they were of this world.

What would the Pharisees have to do so that they would not die in their sins?  
They would have to believe Jesus when he said "I AM."

John 8:26

What things did Jesus say to the world?  
Jesus said to the world the things he heard from the Father.

John 8:27

What things did Jesus say to the world?  
Jesus said to the world the things he heard from the Father.

John 8:29

Why did the Father who sent Jesus stay with him and not leave him alone?  
The Father was with Jesus and didn't leave him alone because Jesus always did the things that were pleasing to the Father.

John 8:31

How did Jesus say the Jews who had believed in him could know they were truly his disciples?  
They could know they were truly Jesus' disciples by remaining in his word.

John 8:33

What did the Jews that believed Jesus think Jesus was referring to when he said, "...and you will know the truth and the truth will set you free."?  
Those Jews thought Jesus was speaking of being slave of, or in bondage to, men.

John 8:34

What was Jesus referring to when he said, "...and you shall know the truth and the truth will set you free?"  
Jesus was referring to being set free from being slaves of sin.

John 8:37

What is the reason, according to Jesus, the Jews sought to kill Jesus?  
They sought to kill Jesus because his word had no place in them.

John 8:39

Why did Jesus say these Jews were not Abraham's children?  
Jesus said they were not Abraham's children because they did not do the works of Abraham. Instead they sought to kill Jesus.

John 8:40

Why did Jesus say these Jews were not Abraham's children?  
Jesus said they were not Abraham's children because they did not do the works of Abraham. Instead they sought to kill Jesus.

John 8:42

When these Jews say they have one Father, God, how does Jesus refute them?  
Jesus said to them, "If God were your Father, you would love me, for I came forth and have come from God; for neither have I come of myself, but he sent me."

John 8:44

Who does Jesus say is the father of these Jews?  
Jesus says their father is the devil.

What did Jesus say about the devil?  
Jesus said the devil was a murderer from the beginning and does not stand in the truth because there is no truth in him. When the devil speaks a lie, he speaks from his own nature because he is a liar and the father of lies.

John 8:47

Who hears the words of God?  
He who is of God hears the words of God.

John 8:51

What does Jesus say will happen if anyone keeps Jesus' word?  
If anyone keeps Jesus' word, he will never see death.

John 8:52

Why did the Jews say Jesus had a demon?  
They said this because Jesus said, "Truly, truly, I say to you, if anyone keeps my word, he will never see death.

Why did the Jews think Jesus' statement about never seeing death was outlandish?  
They thought this because they were thinking of the physical death of the body. Even Abraham and the prophets died (their physical bodies).

John 8:53

Why did the Jews think Jesus' statement about never seeing death was outlandish?  
They thought this because they were thinking of the physical death of the body. Even Abraham and the prophets died (their physical bodies).

John 8:58

What statements does Jesus make to say that he was alive before Abraham?  
Jesus said, "Truly, truly, I say to you, before Abraham was born, I AM."

## Chapter 9

<sup>1</sup> Now as Jesus passed by, he saw a man blind from birth. <sup>2</sup> His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?" <sup>3</sup> Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. <sup>4</sup> We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. <sup>5</sup> While I am in the world, I am the light of the world." <sup>6</sup> After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. <sup>7</sup> He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing. <sup>8</sup> Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" <sup>9</sup> Some said, "It is he." Others said, "No, but he is like him." But he said, "I am the one." <sup>10</sup> They said to him, "Then how were your eyes opened?" <sup>11</sup> He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." <sup>12</sup> They said to him, "Where is he?" He replied, "I do not know."

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

<sup>35</sup> Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" <sup>36</sup> He replied and said, "Who is he, Lord, that I may believe in him?" <sup>37</sup> Jesus said to him, "You have seen him, and it is the one who is speaking with you." <sup>38</sup> The man said, "Lord, I believe," and he worshiped him. <sup>39</sup> Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." <sup>40</sup> Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" <sup>41</sup> Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

# 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

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John 9:1	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?"
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.	John 9:3 General Information: This page has intentionally been left blank.
as Jesus passed by Here "Jesus" is a synecdoche for Jesus and the disciples. Alternate translation: "as Jesus and his disciples passed by"	John 9:4 We This "We" includes both Jesus and the disciples he is talking to.
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	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"

smear the mud on his eyes

"smear 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

smear 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:  
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John 9:38

General Information:  
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John 9:39

came into this world  
The "world" is a metonym for "the people who live in the world." Alternate translation: "came to live among the people of this world"

so that those who do not see may see  
Here "seeing" is a metaphor for being able to understand spiritual things. Alternate translation: "so that those who do not see spiritually may see spiritually"

so that those who see  
When Jesus speaks here of those that see, he is speaking of those who think that they understand spiritual things. Alternate translation: "so that those who think that they see spiritually"

may become blind

Here "blind" is a metaphor for not being able to understand spiritual things. Alternate translation: "may never see spiritually"

John 9:40

and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they are spiritually blind, but they realize that Jesus might saying 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"

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## ULB Translation Questions

John 9:2

What is the assumption made by the disciples as to why the man was born blind?

The disciples are assuming that the reason the man was born blind is because either the man or his parents sinned.

John 9:3

What does Jesus say is the reason the man was born blind?

Jesus says the man was born blind so that the works of God should be revealed in him.

John 9:6

What did Jesus do and say to the blind man?

Jesus spit on the ground, made some mud and annointed the man's eyes with the mud. Jesus then told the man to go wash in the pool of Siloam.

John 9:7

What did Jesus do and say to the blind man?

Jesus spit on the ground, made some mud and annointed the man's eyes with the mud. Jesus then told the man to go wash in the pool of Siloam.

What happened after the blind man washed in the pool of Siloam?  
He came back seeing.

John 9:9

What did the man testify when a dispute arose as to whether or not he was the man born blind who used to sit and beg?

The man testified that he was the blind beggar.

John 9:13

What did the people do who were with the formerly blind beggar?

They took the man to the Pharisees..

John 9:14

When did the healing take place?

The healing of the blind man took place on the Sabbath.

John 9:15

What did the Pharisees ask the formerly blind man?

They asked him how he had received his sight.

John 9:16

What was the division that arose among the Pharisees?

Some Pharisees said Jesus wasn't from God because he didn't keep the Sabbath (he healed on the Sabbath) and some of the Pharisees said how could a man that is a sinner show such signs.

John 9:17

What did the formerly blind man say about Jesus when asked?

The formerly blind man said, "He is a prophet."

John 9:18

Why did the Jews call in the parents of the blind man that had received his sight?  
They called in the man's parents because they still did not believe the man was the one that had been blind.

John 9:20

What did the parents of the man testify concerning their son?  
The parents testified that the man was indeed their son and that he had been born blind.

John 9:21

What did the man's parents say they didn't know?  
They said they didn't know how he could now see or who opened his eyes.

John 9:22

Why did the man's parents say, "He is an adult. Ask him."  
They said this because they were afraid of the Jews. For the Jews had already agreed that if anyone should confess Jesus to be the Christ, he should be put out of the synagogue.

John 9:24

What did the Pharisees say to the formerly blind man when they called him in the second time?  
They said, "Give glory to God. We know this man (Jesus) is a sinner."

John 9:25

What was the formerly blind man's response to the Pharisees when they called Jesus a sinner?  
He replied, "Whether he is a sinner, I do not know. One thing I do know: Once I was blind, and now I see.

John 9:27

What questions did the formerly blind man ask the Pharisees?  
The formerly blind man said, "Why do you want to hear it again? You do not want to become his disciples too, do you?"

John 9:31

When the Pharisees reviled the man, what did the formerly blind man say everyone knew?  
The formerly blind man said that everyone knew God does not listen to sinners

John 9:34

How did the Pharisees respond to the blind man's retort?  
They told the man he was born in sin and you dare to teach us. Then they cast the man out of the synagogue.

John 9:35

What did Jesus do when he heard the formerly blind man had been cast out of the synagogue?  
Jesus went looking for the man and found him.

What did Jesus say to the formerly blind man after Jesus found him?  
Jesus asked the man if he believed in the Son of Man and then told the formerly blind man that he (Jesus) was the Son of Man.

John 9:36

What did Jesus say to the formerly blind man after Jesus found him?  
Jesus asked the man if he believed in the Son of Man and then told the formerly blind man that he (Jesus) was the Son of Man.

John 9:38

How did the formerly blind man respond to this information that Jesus was the Son of Man?  
The formerly blind man told Jesus he believed and he worshiped Jesus.

John 9:41

What did Jesus say about the sins of the Pharisees?  
Jesus told them, "If you were blind, you would have no sin. However, now you say, 'We see.' So your sin remains."

## Chapter 10

<sup>1</sup> "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. <sup>2</sup> He who enters through the gate is the shepherd of the sheep. <sup>3</sup> The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice. <sup>5</sup> They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." <sup>6</sup> Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

<sup>7</sup> Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. <sup>8</sup> Everyone who came before me is a thief and a robber, but the sheep did not listen to them. <sup>9</sup> I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. <sup>10</sup> The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly. <sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. <sup>13</sup> He runs away because he is a hired servant and does not care for the sheep. <sup>14</sup> I am the good shepherd, and I know my own, and my own know me. <sup>15</sup> The Father knows me, and I know the Father, and I lay down my life for the sheep. <sup>16</sup> I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd. <sup>17</sup> This is why the Father loves me: I lay down my life so that I may take it again. <sup>18</sup> No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

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

<sup>22</sup> Then it was time for the Festival of the Dedication in Jerusalem. It was winter, <sup>23</sup> and Jesus was walking in the temple in the porch of Solomon. <sup>24</sup> Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly." <sup>25</sup> Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. <sup>26</sup> Yet you do not believe because you are not my sheep. <sup>27</sup> My sheep hear my voice; I know them, and they follow me. <sup>28</sup> I give them eternal life; they will never die, and no one will snatch them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. <sup>30</sup> I and the Father are one." <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" <sup>33</sup> The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God." <sup>34</sup> Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?' <sup>35</sup> If he called them gods, to whom the word of God came (and the scripture cannot be broken), <sup>36</sup> do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" <sup>37</sup> If I am not doing the works of my Father, do not believe me. <sup>38</sup> But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." <sup>39</sup> They tried to seize him again, but he went away out of their hand.

<sup>40</sup> He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there.

<sup>41</sup> Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." <sup>42</sup> Many people believed in him there.

# 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:  
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### 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:

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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.

## ULB Translation Questions

John 10:1

According to Jesus who is a thief and a robber?  
He who does not enter by the gate into the sheepfold, but climbs up some other way, that man is a thief and a robber.

John 10:2

Who enters the sheepfold by the gate?  
He who enters the sheepfold by the gate is the shepherd of the sheep.

John 10:3

Why do the sheep follow the shepherd when he calls them?  
They follow the shepherd because they know his voice.

John 10:4

Why do the sheep follow the shepherd when he calls them?  
They follow the shepherd because they know his voice.

John 10:5

Will the sheep follow a stranger?  
No. The sheep will not follow a stranger.

John 10:7

What were all those who came before Jesus?  
All those who came before Jesus were thieves and robbers, and the sheep did not listen to them.

John 10:9

Jesus said he was the gate. What happens to those who enter through that gate?  
Those who enter through Jesus, the gate, will be saved; they will go in and out and will find pasture.

John 10:11

What does the good shepherd, Jesus, do for his sheep?  
Jesus, the good shepherd, lays down his life for the sheep.

John 10:16

Does Jesus have another sheep fold and if so what will happen to them?  
Jesus said he had other sheep that were not of that fold. He said he must bring them and they would hear his

voice so that there would be one flock and one shepherd.

John 10:17

Why does the Father love Jesus?  
The Father loves Jesus because Jesus lays down his life that he may take it up again.

John 10:18

Does someone take Jesus' life away?  
No. He lays it down of himself.

Where did Jesus get the authority to lay down his life and to take it again?  
Jesus received this command from his Father.

John 10:19

What did the Jews say because of Jesus' words?  
Many said, "He has a demon and is insane. Why do you listen to him?" Others said, "These are not the statements of one possessed with a demon. Can a demon open the eyes of the blind?"

John 10:20

What did the Jews say because of Jesus' words?  
Many said, "He has a demon and is insane. Why do you listen to him?" Others said, "These are not the statements of one possessed with a demon. Can a demon open the eyes of the blind?"

John 10:21

What did the Jews say because of Jesus' words?  
Many said, "He has a demon and is insane. Why do you listen to him?" Others said, "These are not the statements of one possessed with a demon. Can a demon open the eyes of the blind?"

John 10:24

What did the Jews say to Jesus when they surrounded him in the Temple in Solomon's porch?  
They said, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

John 10:25

How did Jesus reply to the Jews in Solomon's porch?  
Jesus said he had already told them (that he was the Christ) and they did not believe him because they weren't his sheep.

John 10:26

How did Jesus reply to the Jews in Solomon's porch?  
Jesus said he had already told them (that he was the Christ) and they did not believe him because they weren't his sheep.

John 10:28

What does Jesus say about his care and protection of his sheep?  
Jesus said he gives his sheep eternal life, they will never perish, and no one will snatch them out of his hand.

John 10:29

Who gave the sheep to Jesus?  
The Father gave the sheep to Jesus.

Is anyone greater than the Father?  
The Father is greater than all others.

John 10:33

Why did the Jews take up stones to stone Jesus?  
Because they believed Jesus was blaspheming and making himself God even though he was a man.

John 10:34

What is Jesus' defense against the charge of blasphemy?  
Jesus defends himself by saying, "Is it not written in your law, 'I said, "You are gods"'? If he called them gods, to whom the word of God came (and the scripture cannot be broken), do you say about him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

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to whom the word of God came (and the scripture cannot be broken), do you say about him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

John 10:37

What does Jesus tell the Jews to do in order to determine whether to believe him or not?  
Jesus tell the Jews to look at his works. If Jesus isn't doing the works of his Father, don't believe him. If he is doing the works of his Father, believe him.

John 10:38

What does Jesus tell the Jews to do in order to determine whether to believe him or not?  
Jesus tell the Jews to look at his works. If Jesus isn't doing the works of his Father, don't believe him. If he is doing the works of his Father, believe him.

What does Jesus say the Jews could know and understand if they would believe in the works that Jesus did?  
Jesus said they could know and understand that the Father is in Jesus and that Jesus is in the Father.

John 10:39

What was the response of the Jews to Jesus statement about the Father being in Jesus and Jesus being in the Father?  
The Jews tried again to seize Jesus.

John 10:40

Where did Jesus go after this event?  
Jesus went away again beyond the Jordan to the place where John had been baptizing at first.

John 10:41

What did many people who came to Jesus say and do?  
They kept saying, "John indeed did no signs, but all the things that John has said about this man are true."  
Many people believed in Jesus there.

John 10:42

What did many people who came to Jesus say and do?  
They kept saying, "John indeed did no signs, but all the things that John has said about this man are true."  
Many people believed in Jesus there.

## Chapter 11

<sup>1</sup> Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. <sup>2</sup> It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup> The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." <sup>4</sup> When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it." <sup>5</sup> Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup> So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. <sup>7</sup> Then after this, he said to the disciples, "Let us go to Judea again." <sup>8</sup> The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" <sup>9</sup> Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world. <sup>10</sup> However, if he walks at night, he will stumble because the light is not in him." <sup>11</sup> He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep." <sup>12</sup> The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." <sup>13</sup> Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. <sup>14</sup> Then Jesus said to them plainly, "Lazarus is dead. <sup>15</sup> I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." <sup>16</sup> Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

<sup>17</sup> When Jesus came, he found that Lazarus had already been in the tomb for four days. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia away. <sup>19</sup> Many of the Jews had come to Martha and Mary, to comfort them about their brother. <sup>20</sup> Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. <sup>21</sup> Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup> Even now, I know that whatever you ask from God, he will give to you." <sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha said to him, "I know that he will rise again in the resurrection on the last day." <sup>25</sup> Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; <sup>26</sup> and whoever lives and believes in me will never die. Do you believe this?" <sup>27</sup> She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." <sup>28</sup> When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." <sup>29</sup> When she heard this, she got up quickly and went to him. <sup>30</sup> Now Jesus had not yet come into the village but was still in the place where Martha had met him. <sup>31</sup> So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. <sup>32</sup> When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died." <sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; <sup>34</sup> he said, "Where have you laid him?" They said to him, "Lord, come and see." <sup>35</sup> Jesus wept. <sup>36</sup> Then the Jews said, "See how much he loved Lazarus!" <sup>37</sup> But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?" <sup>38</sup> Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup> Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." <sup>40</sup> Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?" <sup>41</sup> So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. <sup>42</sup> I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me." <sup>43</sup> After he had said this, he cried out with a loud voice, "Lazarus, come out!" <sup>44</sup> The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go."

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

<sup>47</sup> Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. <sup>48</sup> If we leave him alone like this, all will believe in him; the Romans will come and take away

both our place and our nation." <sup>49</sup> However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. <sup>50</sup> You do not consider that it is better for you that one man dies for the people than that the whole nation perishes." <sup>51</sup> Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; <sup>52</sup> and not only for the nation, but so that the children of God who are scattered would be gathered together into one. <sup>53</sup> So from that day onward they planned how to put Jesus to death.

<sup>54</sup> No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. <sup>55</sup> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves. <sup>56</sup> They were looking for Jesus and speaking one with another as they stood in the temple: "What do you think? That he will not come to the festival?" <sup>57</sup> Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

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## Chapter 12

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

<sup>2</sup> So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. <sup>3</sup> Then Mary took a litre of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. <sup>4</sup> Judas Iscariot, one of his disciples, the one who would betray him, said, <sup>5</sup> "Why was this perfume not sold for three hundred denarii and given to the poor?" <sup>6</sup> Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it. <sup>7</sup> Jesus said, "Allow her to keep what she has for the day of my burial. <sup>8</sup> You will always have the poor with you. But you will not always have me."

<sup>9</sup> Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. <sup>10</sup> The chief priests conspired together so that they might also put Lazarus to death; <sup>11</sup> for it was because of him that many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, <sup>13</sup> they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

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

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

<sup>16</sup> His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him. <sup>17</sup> Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. <sup>18</sup> It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

<sup>20</sup> Now certain Greeks were among those who were going up to worship at the festival. <sup>21</sup> These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." <sup>22</sup> Philip went and told Andrew; Andrew went with Philip, and they told Jesus. <sup>23</sup> Jesus answered them and said, "The hour has come for the Son of Man to be glorified. <sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit. <sup>25</sup> He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him. <sup>27</sup> Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour. <sup>28</sup> Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." <sup>29</sup> Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him." <sup>30</sup> Jesus answered and said, "This voice did not come for me, but for you. <sup>31</sup> Now is the judgment of this world: Now will the ruler of this world be thrown out. <sup>32</sup> When I am lifted up from the earth, I will draw everyone to myself." <sup>33</sup> He said this to indicate what kind of death he would die. <sup>34</sup> The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" <sup>35</sup> Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. <sup>36</sup> While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them. <sup>37</sup> Although Jesus had done so many signs before them, yet they did not believe in him <sup>38</sup> so that the word of Isaiah the prophet would be fulfilled, in which he said:



"Lord, who has believed our report,  
and to whom has the arm  
of the Lord been revealed?"

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

<sup>40</sup> "He has blinded their eyes,  
and he has hardened their heart,  
otherwise they would see with their eyes  
and understand with their hearts,  
and turn, and I would heal them."

<sup>41</sup> Isaiah said these things because he saw the glory of Jesus and spoke of him. <sup>42</sup> But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. <sup>43</sup> They loved the glory that comes from people more than the glory that comes from God.

<sup>44</sup> Jesus cried out and said, "The one who believes in me believes not only in me but also in him who sent me, <sup>45</sup> and the one who sees me sees him who sent me. <sup>46</sup> I have come as a light into the world, so that whoever believes in me may not remain in the darkness. <sup>47</sup> If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world. <sup>48</sup> The one who rejects me and who does not receive my words has one who judges him. The word I have spoken will judge him on the last day. <sup>49</sup> For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. <sup>50</sup> I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

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## Chapter 13

<sup>1</sup> Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup> Now the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner, <sup>3</sup> Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God—<sup>4</sup> got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. <sup>5</sup> Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself. <sup>6</sup> He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" <sup>7</sup> Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." <sup>8</sup> Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." <sup>9</sup> Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head." <sup>10</sup> Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." <sup>11</sup> (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

<sup>12</sup> So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you understand what I have done for you?" <sup>13</sup> You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. <sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. <sup>15</sup> For I have given you an example so that you should also do just as I did for you. <sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. <sup>17</sup> If you know these things, you are blessed if you do them. <sup>18</sup> I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.' <sup>19</sup> I tell you this now before it happens so that when it happens, you may believe that I AM. <sup>20</sup> Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

<sup>21</sup> When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." <sup>22</sup> The disciples looked at each other, wondering of whom he was speaking. <sup>23</sup> One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." <sup>25</sup> So he leaned back against the side of Jesus and said to him, "Lord, who is it?" <sup>26</sup> Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. <sup>27</sup> Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly." <sup>28</sup> Now no one who was lying down at the table knew why he said this to him. <sup>29</sup> Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give something to the poor. <sup>30</sup> After Judas received the bread, he went out immediately. It was night.

<sup>31</sup> When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. <sup>33</sup> Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you. <sup>34</sup> I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love one for another."

<sup>36</sup> Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." <sup>37</sup> Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." <sup>38</sup> Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times."

## Chapter 14

<sup>1</sup> "Do not let your heart be troubled. You believe in God; believe also in me. <sup>2</sup> In my Father's house are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be. <sup>4</sup> You know the way to where I am going." <sup>5</sup> Thomas said to Jesus, "Lord, we do not know where you are going; how can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on you know him and have seen him." <sup>8</sup> Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." <sup>9</sup> Jesus said to him, "I have been with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. <sup>11</sup> Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves. <sup>12</sup> Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. <sup>13</sup> Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it. <sup>15</sup> If you love me, you will keep my commandments, <sup>16</sup> and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— <sup>17</sup> the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you. <sup>18</sup> I will not leave you as orphans; I will come back to you. <sup>19</sup> Yet a short amount of time and the world will no longer see me, but you will see me. Because I live, you will also live. <sup>20</sup> On that day you will know that I am in my Father, and that you are in me, and that I am in you. <sup>21</sup> He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him." <sup>22</sup> Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?" <sup>23</sup> Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. <sup>24</sup> He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

<sup>25</sup> I have said these things to you, while I am staying with you. <sup>26</sup> However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. <sup>27</sup> I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid. <sup>28</sup> You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. <sup>29</sup> Now I have told you before it happens so that, when it happens, you will believe. <sup>30</sup> I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, <sup>31</sup> but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

## Chapter 15

<sup>1</sup> "I am the true vine, and my Father is the gardener. <sup>2</sup> He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit. <sup>3</sup> You are already clean because of the message that I have spoken to you. <sup>4</sup> Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. <sup>5</sup> I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. <sup>6</sup> If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. <sup>7</sup> If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup> My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. <sup>9</sup> As the Father has loved me, I have also loved you. Remain in my love. <sup>10</sup> If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. <sup>11</sup> I have spoken these things to you so that my joy will be in you and so that your joy will be made full. <sup>12</sup> This is my commandment, that you love one another as I have loved you. <sup>13</sup> No one has greater love than this—that one lays down his life for his friends. <sup>14</sup> You are my friends if you do the things that I command you. <sup>15</sup> No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you. <sup>16</sup> You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. <sup>17</sup> These things I command you, so that you love one another. <sup>18</sup> If the world hates you, know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. <sup>21</sup> They will do all these things to you because of my name, because they do not know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. <sup>23</sup> He who hates me also hates my Father. <sup>24</sup> If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. <sup>25</sup> But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.' <sup>26</sup> When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me. <sup>27</sup> You also must testify, because you have been with me from the beginning.

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## Chapter 16

<sup>1</sup> "I have spoken these things to you so that you will not fall away. <sup>2</sup> They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God. <sup>3</sup> They will do these things because they have not known the Father nor me. <sup>4</sup> I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you. <sup>5</sup> But now I go to him who sent me, yet none of you asks me, 'Where are you going?' <sup>6</sup> But because I have said these things to you, sorrow has filled your heart. <sup>7</sup> But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you. <sup>8</sup> When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— <sup>9</sup> about sin, because they do not believe in me; <sup>10</sup> about righteousness, because I am going to the Father, and you will no longer see me; <sup>11</sup> and about judgment, because the ruler of this world has been judged. <sup>12</sup> I have many things to say to you, but you cannot bear them now. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. <sup>14</sup> He will glorify me, because he will take from what is mine and he will tell it to you. <sup>15</sup> Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. <sup>16</sup> In a short amount of time you will no longer see me, and after another short amount of time you will see me." <sup>17</sup> Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" <sup>18</sup> Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about." <sup>19</sup> Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'?" <sup>20</sup> Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> When a woman gives birth, she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world. <sup>22</sup> So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. <sup>23</sup> On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. <sup>24</sup> Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

<sup>25</sup> "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father. <sup>26</sup> On that day you will ask in my name and I do not say to you that I will pray to the Father for you, <sup>27</sup> for the Father himself loves you because you have loved me and because you have believed that I came from God. <sup>28</sup> I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father." <sup>29</sup> His disciples said, "See, now you are speaking plainly and you are not using figures of speech. <sup>30</sup> Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." <sup>31</sup> Jesus answered them, "Do you believe now? <sup>32</sup> See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. <sup>33</sup> I have spoken these things to you so that you will have peace in me. In the world you have tribulation. But have courage! I have conquered the world."

## Chapter 17

<sup>1</sup> After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you—<sup>2</sup> just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.<sup>3</sup> This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ.<sup>4</sup> I glorified you on the earth. I have finished the work that you have given me to do.<sup>5</sup> Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.<sup>6</sup> I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.<sup>7</sup> Now they know that everything that you have given me comes from you,<sup>8</sup> for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.<sup>9</sup> I pray for them. I do not pray for the world but for those whom you have given me, for they are yours.<sup>10</sup> Everything that is mine is yours, and yours is mine, and I am glorified in them.<sup>11</sup> I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.<sup>12</sup> While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled.<sup>13</sup> Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves.<sup>14</sup> I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.<sup>15</sup> I do not ask for you to take them away from the world, but for you to keep them safe from the evil one.<sup>16</sup> They are not of the world, just as I am not of the world.<sup>17</sup> Set them apart by the truth. Your word is truth.<sup>18</sup> Just as you sent me into the world, so I have sent them into the world.<sup>19</sup> For their sakes I have set myself apart, so that they themselves may also be set apart in truth.<sup>20</sup> I pray not only for these, but also for those who will believe in me through their word<sup>21</sup> so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me.<sup>22</sup> The glory that you gave me, I have given to them, so that they will be one, just as we are one:<sup>23</sup> I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.<sup>24</sup> Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world.<sup>25</sup> Righteous Father, the world did not know you, but I know you; and these know that you sent me.<sup>26</sup> I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

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## Chapter 18

<sup>1</sup> After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. <sup>2</sup> Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons. <sup>4</sup> Then Jesus, having known all the things that would happen to him, went forward and asked them, "Who are you looking for?" <sup>5</sup> They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers. <sup>6</sup> So when he said to them, "I am," they went backward and fell to the ground. <sup>7</sup> Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth." <sup>8</sup> Jesus answered, "I told you that I am. So if you are looking for me, let these go." <sup>9</sup> This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one." <sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. <sup>11</sup> Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

<sup>12</sup> So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. <sup>13</sup> They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; <sup>16</sup> but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in. <sup>17</sup> Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." <sup>18</sup> Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

<sup>19</sup> The high priest then asked Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. <sup>21</sup> Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said." <sup>22</sup> When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?" <sup>24</sup> Then Annas sent him tied up to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." <sup>26</sup> One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" <sup>27</sup> Then Peter denied it again; and immediately the rooster crowed.

<sup>28</sup> Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. <sup>29</sup> So Pilate went out to them and said, "What accusation are you bringing against this man?" <sup>30</sup> They answered and said to him, "If this man was not an evildoer, we would not have given him over to you." <sup>31</sup> Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." <sup>32</sup> They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

<sup>33</sup> Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you speak from yourself, or did others speak to you about me?" <sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." <sup>37</sup> Pilate then said to

him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." <sup>38</sup> Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. <sup>39</sup> But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" <sup>40</sup> Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

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## Chapter 19

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

<sup>4</sup> Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know that I find no guilt in him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

<sup>6</sup> When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." <sup>7</sup> The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." <sup>8</sup> When Pilate heard this statement, he was even more afraid, <sup>9</sup> and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer. <sup>10</sup> Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" <sup>11</sup> Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin." <sup>12</sup> At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

<sup>13</sup> When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha." <sup>14</sup> Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

<sup>15</sup> They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar." <sup>16</sup> Then Pilate gave Jesus over to them to be crucified.

<sup>17</sup> Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called "Golgotha." <sup>18</sup> They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle. <sup>19</sup> Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek. <sup>21</sup> Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, "I am King of the Jews.'""

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

<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. <sup>24</sup> Then they said to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture would be fulfilled which said,

"They divided my garments among themselves  
and cast lots for my clothing."

This is what the soldiers did.

<sup>25</sup> Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother,

"Woman, see, your son!" <sup>27</sup> Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

<sup>28</sup> After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." <sup>29</sup> A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. <sup>30</sup> When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

<sup>31</sup> Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. <sup>32</sup> Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. <sup>33</sup> When they came to Jesus, they saw that he was already dead, so they did not break his legs. <sup>34</sup> However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you may also believe. <sup>36</sup> For these things happened in order to fulfill scripture, "Not one of his bones will be broken." <sup>37</sup> Again, another scripture says, "They will look at him whom they pierced."

<sup>38</sup> After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. <sup>39</sup> Nicodemus also came—he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras. <sup>40</sup> So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. <sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. <sup>42</sup> Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

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## Chapter 20

<sup>1</sup> Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb, and she saw the stone rolled away from the tomb. <sup>2</sup> So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

<sup>3</sup> Then Peter and the other disciple went out, and they were going to the tomb. <sup>4</sup> They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. <sup>5</sup> Then stooping down, he saw the linen cloths lying there, but he did not go inside. <sup>6</sup> Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there <sup>7</sup> and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself. <sup>8</sup> Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. <sup>9</sup> For until that time they still did not know the scripture that he should rise from the dead. <sup>10</sup> So the disciples went back home again.

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

She said to them, "Because they took away my Lord, and I do not know where they have put him." <sup>14</sup> When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

<sup>16</sup> Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

<sup>17</sup> Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

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

<sup>19</sup> On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." <sup>20</sup> After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. <sup>21</sup> Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." <sup>22</sup> When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. <sup>23</sup> Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

<sup>24</sup> Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

<sup>26</sup> After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." <sup>27</sup> Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

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

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

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

<sup>31</sup> but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

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## 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](#))

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#### John 20:1

##### General Information:

This is the third day after Jesus was buried.

first day of the week

"Sunday"

she saw the stone rolled away

You can translate this in an active form. Alternate

translation: "she saw that someone had rolled away the stone"

John 20:2

disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

the Lord ... laid him

These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"

John 20:3

the other disciple

John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.

John 20:4

General Information:

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John 20:5

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

John 20:6

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

John 20:7

cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

John 20:8

the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

John 20:9

they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

rise

become alive again

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 20:10

went back home again

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

John 20:11

General Information:

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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:

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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:

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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:

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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.

## ULB Translation Questions

John 20:1

When did Mary Magdalene come to the tomb?  
She came to the tomb early on the first day of the week.

What did Mary Magdalene see when she got to the tomb?  
She saw the stone rolled away from the tomb.

John 20:2

What did Mary Magdalene say to the two disciples?  
She told them, "They have taken away the Lord out from the tomb, and we do not know where they have laid him."

John 20:3

What did Simon Peter and the other disciple do after they heard what Mary Magdalene said?  
They both ran together to the tomb.

John 20:4

What did Simon Peter and the other disciple do after they heard what Mary Magdalene said?  
They both ran together to the tomb.

John 20:6

What did Simon Peter see in the tomb?  
Peter saw the linen cloths lying there. The cloth that had been on his head was not lying with the linen cloths but was folded up in a place by itself.

John 20:7

What did Simon Peter see in the tomb?  
Peter saw the linen cloths lying there. The cloth that had been on his head was not lying with the linen cloths but was folded up in a place by itself.

John 20:8

What was the response of the other disciple to what he saw in the tomb?  
He saw and believed.

John 20:12

What did Mary see when she stooped and looked into the tomb?  
She saw two angels in white sitting, one at the head, and one at the foot, where the body of Jesus had lain.

John 20:13

What did the angels say to Mary?  
They asked her, "Woman, why are you weeping?"

John 20:14

When Mary turned around what did she see?  
She saw Jesus standing there, but she did not know that it was Jesus.

John 20:15

Who did Mary think Jesus was?  
She thought he was the gardener.

John 20:16

When did Mary recognize Jesus?  
She recognized Jesus when he said her name, "Mary".

John 20:17

Why did Jesus tell Mary not to touch him?  
Jesus told her not to touch him because he hadn't yet ascended to the Father.

What did Jesus tell Mary to say to his brothers?  
Jesus told her to say to his brothers, that I will ascend to my Father and your Father, and my God and your God.

John 20:19

What happened where the disciples were on the evening of the first day of the week?  
Jesus came and stood in the midst of them.

John 20:20

What did Mary Magdalene do after she saw the stone rolled away from the tomb?  
She ran and came to Simon Peter and to the other disciple Jesus loved.

What did Jesus show the disciples?  
He showed them his hands and his side.

John 20:21

What did Jesus say he was doing to the disciples?  
Jesus said he was sending the disciples just as his Father had sent him.



John 20:22

What did Jesus say to his disciples after he breathed on them?  
He said, "Receive the Holy Spirit. Whoever's sins you forgive, they are forgiven for them; whoever's sins you keep back, they are kept back."

John 20:23

What did Jesus say to his disciples after he breathed on them?  
He told them, "Receive the Holy Spirit. Whoever's sins you forgive, they are forgiven for them; whoever's sins you keep back, they are kept back."

John 20:24

Which one of the disciples was not present with the other disciples when they saw Jesus?  
Thomas, one of the twelve, called Didymus, was not with the other disciples when Jesus came.

John 20:25

What did Thomas say it would take for him to believe that Jesus was alive?  
Thomas said he would have to see the print of the nails in Jesus' hands and put his fingers into the nail prints and put his hand into Jesus' side before he would believe.

John 20:26

When did Thomas see Jesus?  
Eight days later Thomas was with the other disciples when Jesus came while the doors were shut and stood among them.

John 20:27

What did Jesus tell Thomas to do?  
Jesus told Thomas to reach with his finger and see Jesus' hands and reach with his hand and put it into Jesus' side. Jesus then told Thomas not to be faithless, but believe.

John 20:28

What did Thomas say to Jesus?  
Thomas said, "My Lord and my God."

John 20:29

Who did Jesus say was blessed?  
Jesus said, "Blessed are those who have not seen, and yet have believed."

John 20:30

Did Jesus do other signs that weren't written in the book?  
Yes, Jesus did many other signs in the presence of the disciples that were not written in the book of John.

John 20:31

Why were the signs written in the book?  
They were written so that you may believe that Jesus is the Christ, the Son of God, and so that as you believe, you may have life in his name.

## Chapter 21

<sup>1</sup> After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: <sup>2</sup> Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. <sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

<sup>4</sup> Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. <sup>5</sup> So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

<sup>6</sup> He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. <sup>8</sup> The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. <sup>9</sup> When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came, took the bread, and gave it to them, and the fish also. <sup>14</sup> This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

<sup>15</sup> After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

<sup>16</sup> He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

<sup>17</sup> He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep. <sup>18</sup> Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

<sup>19</sup> Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

<sup>20</sup> Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" <sup>21</sup> Peter saw him and then said to Jesus, "Lord, what will this man do?"

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

<sup>23</sup> So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

<sup>24</sup> This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. <sup>25</sup> There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

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