

English: Bible Commentary, Unlocked Literal Bible for John

Kenye: Bible for John

Formatted for Translators

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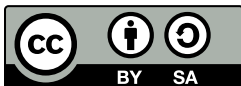
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Introduction to the Gospel of John

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

See: [Gospel](#); [Jesus is God](#)

Who wrote this book?

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

See: Luke 9:54; Galatians 2:9

See: [Disciple](#); [Gospel](#)

Who did John write to?

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

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

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

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

What did John write about in this book?

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

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

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

Why did John write this book?

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

Outline of the Gospel of John

1. Introduction about who Jesus is (1:1-18)
2. Jesus is baptized, and he chooses twelve disciples (1:19-51)
3. Jesus preaches, teaches, and heals people (2-11)

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

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

John

Chapter 1

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

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

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

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

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

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

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

¹⁶ For from his fullness we have all received grace after grace. ¹⁷ For the law was given through Moses. Grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God, who is at the Father's side, he has made God known.

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

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

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

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

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

³¹ I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water."

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

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

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

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

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

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

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

John 1 Commentary

1: 1-5

How did John use "word"?

[1:1]

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

How is Jesus both with God and God himself?

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

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

Advice to Translators: In English, scholars talk about Jesus, the Father, and the Holy Spirit as being different "persons" of God. This is because there is not a good way to describe how Jesus, the Son of God, is different than God the Father or God the Holy Spirit. People cannot fully know how this is true. The Father, Jesus, and the Holy Spirit are not people. When scholars say they are different "persons," they mean they are distinct even though

they always want the same things, they are equal to one another, and they cannot be separated. There is only one God. God is one, he is not three different gods. The Father, Jesus, and the Holy Spirit are all one. They are all the same God, but not the same “person.” Jesus is completely God. But Jesus is not the Holy Spirit, and Jesus is not the Father. Also, the Father is completely God, but the Father is not Jesus or the Holy Spirit either. Jesus, the Father, and the Holy Spirit are not three smaller parts of one larger God. Also, God does not have three separate faces, that is, three separate sides. God also does not change into the Father, Son, and Holy Spirit at different times. God is always Father, Son, and Holy Spirit.

See: [Trinity](#); [Jesus is God](#)

Why does John use the metaphor of light?

[1:4, 1:5]

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

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

See: [Light and Darkness \(Metaphor\)](#)

Why does John use the metaphor of darkness?

[1:5]

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

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

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

See: [Light and Darkness \(Metaphor\)](#); [Satan \(The Devil\)](#); [Sin](#); [Hell](#)

1:6-8

Who is John?

[1:6]

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

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

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

1: 9-13

What does it mean to be born of God?

[1:13]

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

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

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

1: 14-19

How did the Word became flesh?

[1:14]

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

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

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

See: Philippians 2:5-11

See: [Incarnation](#); [Jesus is God](#)

What does "grace upon grace" mean?

[1:16]

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

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

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

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

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

[1:15]

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

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

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

Who is the one and only God?

[1:18]

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

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

1:19-23

Who were the Jews?

[1:19]

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

How is John the Baptist the prophet Elijah?

[1:21]

Jesus said that John the Baptist was the prophet Elijah who the Old Testament said was to come before the Messiah. The book of Malachi said that the prophet Elijah will return to earth immediately before the Messiah came (See: Malachi 4:5-6). Jesus told his disciples that this person was not actually be Elijah, but someone with his same prophetic power.

Malachi said that he will make the way for the Messiah to come. It is for this reason that Malachi said that Elijah will come again. The Jews waited for the Messiah to come to them. But, they also thought the prophet Elijah was to come back to them from the dead before the Messiah came.

See: Matthew 11:14

See: [Prophet](#); [Messiah \(Christ\)](#)

1:29-42

What are the different ways to baptize?

[1:31]

John said people are baptized in three ways:.

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

See: [Baptize \(Baptism\)](#); [Repent \(Repentance\)](#); [Sin](#); [Messiah \(Christ\)](#); [Holy Spirit](#)

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

[1:34]

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

See: [Son of God](#); [Adopt \(Adoption\)](#); [Children of God](#); [Jesus is God](#)

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

[1:36]

See: [Lamb of God](#)

1:43-51

What did the Jews think about the town of Nazareth?

[1:46]

In ancient Israel, Nazareth was not a large town. It is not known why Nathaniel did not speak good about the town. Some scholars think Nathaniel did not like anyone who thought that the people of Nazareth did good things. Other scholars think that there was trouble between the people of Nazareth and the people of Cana. Nathaniel was from Cana. Also, it is possible that Nathaniel did not think that any great men came from a town so close to his own home. Later, people called Christians “people of Nazareth” to insult them. (See: Acts 24:5).

See Map: Nazareth

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

[1:49]

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

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

[1:51]

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

Why did Jesus call himself the Son of Man?

[1:51]

See: [Son of Man](#)

Chapter 2

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

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

⁵ His mother said to the servants, "Whatever he says to you, do it."

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

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

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

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

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

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

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

¹⁸ Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?" ¹⁹ Jesus replied, "Destroy this temple, and in three days I will raise it up."

²⁰ Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" ²¹ However, he was speaking about the temple of his body. ²² After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

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

John 2

2:1-12

Why was Mary worried about the wine running out?

[2:3]

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

See: [Wine \(Winepress\)](#); [Wedding](#)

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

[2:4]

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

See: [Messiah \(Christ\)](#)

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

[2:9]

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

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

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

See: [Wine \(Winepress\)](#); [Church](#); [Bride of Christ](#); [Wedding](#); [Miracle](#)

See Map: Cana

What is a “sign”(σημεῖον/g4592)?

[2:11]

See: [Sign](#)

Who were Jesus’ brothers?

[2:12]

See: [Family of Jesus](#)

2:13-25

What is the Jewish Passover?

[2:13]

See: [Passover](#)

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

[2:13]

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

See Map: Jerusalem; Mount Moriah

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

[2:14]

Most people traveling to Jerusalem were not able to bring animals with them to sacrifice at the temple. Instead, they bought animals for their sacrifice in Jerusalem or at the temple. Merchants made a profit by selling animals at the temple.

God commanded the Jewish priests to sacrifice an animal every morning and every evening at the temple. During some festivals, such as Passover, they sacrificed many more animals. Also, God commanded the Jewish people to sacrifice animals at the temple for many different reasons.

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

See: [Temple](#); [Priest \(Priesthood\)](#); [Sacrifice](#); [Worship](#)

See Map: Jerusalem

Why did Jesus force the merchants to leave temple?

[2:15]

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

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

See: [Temple](#); [Worship](#); [Pray \(Prayer\)](#)

Why did the Jewish leaders ask Jesus for a sign?

[2:18]

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

See: [Sign](#)

Which temple was Jesus talking about?

[2:19]

When Jesus said to destroy the temple and he was going to rebuild it in three days, he spoke about his body. Instead of giving the Jewish leaders a sign, Jesus made them a promise. They thought he spoke to them about the temple building. But, John said Jesus spoke about his own body. Jesus knew he was going to be crucified and three days later he was going to be alive again.

See: [Temple](#); [Sign](#); [Crucify \(Crucifixion\)](#)

Why was destroying the Jewish temple significant to the Jews?

[2:19, 2:20]

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

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

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

See: [Presence of God](#); [People of God](#); [King Herod](#)

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

[2:21, 2:22]

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

See: [Resurrect \(Resurrection\)](#) ; [Temple](#)

Did Jesus know everything?

[2:24, 2:25]

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

See: [Jesus is God](#)

Chapter 3

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

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

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

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

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

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

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

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

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

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

²² After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized.

²³ Now John was also baptizing in Aenon near to Salim because there was much water there. People were coming to him and were being baptized, ²⁴ for John had not yet been thrown in prison.

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

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

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

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

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

John 3

3: 1-15

Did Nicodemus think Jesus to be God's Son?

[3:2]

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

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

See: [Priest \(Priesthood\)](#); [Festival of Shelters](#)

How can someone be "born again"?

[3:3]

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

See: [Born Again \(New Life, Regeneration\)](#); [Metaphor](#)

How is one born from water and the Spirit?

[3:5]

To be born "from the Spirit" means to be born from above. That is, born from God through the Holy Spirit (see: 3:5). When he does this, the Holy Spirit makes the sinner into a new person in some way.

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

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

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

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

[3:10]

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

See: [Born Again \(New Life, Regeneration\)](#); [Metaphor](#); [Holy Spirit](#)

3:16-21

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

[3:16]

Here, when John spoke about the “world(κόσμος/g2889)”, he was talking about all of the people living in the world. John talked about all of these people because it is all people whom God calls to believe in his Son Jesus. However, often when John wrote “the world,” he sometimes was talking about something different. In 1 John 2:15, he wrote “world” as a metaphor for how Satan does evil and how people sin. This is because Satan was given permission over everyone who sins. This is why God commands Christians not to love the evil things in this world. This is also why John says that God loved them by giving his only Son to die for them. He loves all people very, very much.

See: [World](#); [Faith \(Believe in\)](#); [Satan \(The Devil\)](#); [Sin](#)

Did Jesus die for the sins of the whole world?

[3:16]

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

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

3:17-21

Does Jesus judge the world?

[3:17]

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

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

Who is the light?

[2:19]

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

See: John 8:12

See: [Light and Darkness \(Metaphor\)](#)

What is darkness?

[2:19]

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

See: [Light and Darkness \(Metaphor\)](#)

3: 22-30

Why did John baptize people?

[3:22]

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

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

What did God send John the Baptist to do?

[3:27, 3:28]

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

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

See: [Messiah \(Christ\)](#); [Metaphor](#)

3: 31-36

How does someone disobey the son?

[3:36]

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

See: [Son of God](#); [Faith \(Believe in\)](#)

Who speaks in John 3?

There are parts of John 3 where it is not clear who is speaking. These places are 3:16 and 3:31. In many languages, writers use quotation marks to show who is speaking. However, John did not originally do this.

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

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

See: [Apostle](#)

Chapter 4

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

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

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

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

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

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

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

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

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

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

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

Jesus replied, "You have said correctly, 'I have no husband,'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John 4

4: 1-4

Who were the Samaritans?

[4:4]

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

See: John 4:22

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

Map: Samaria

Why did many Jews not travel through Samaria?

[4:4]

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

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

See: [Samaria](#); [Clean and Unclean](#)

See Map: Samaria, Judea, Galilee

4:5-6

What was the city of Sychar in the Old Testament?

[4:5]

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

See: [Old Testament \(Law and Prophets\)](#)

See Map: Sychar, Shechem, Askar

4: 7-12

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

[4:10]

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

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

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

See: [Heaven](#); [Samaria](#); [Sin](#); [Forgive \(Forgiveness, Pardon\)](#); [Metaphor](#)

4:13-21

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

[4:20]

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

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

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

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

See Map: Jerusalem, Samaria, and Mount Gerizim

What future time did Jesus speak about to the woman?

[4:21]

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

See: [Rome \(Roman Empire, Caesar\)](#); [Temple](#); [Worship](#)

4:22-26

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

[4:22]

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

See: [Save \(Salvation, Saved from Sins\)](#); [Samaria](#); [Messiah \(Christ\)](#)

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

[4:24]

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

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

See: [Worship](#); [Temple](#); [Holy Spirit](#)

4:27-42

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

[4:27]

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

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

See: [Samaria](#); [Clean and Unclean](#)

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

[4:27]

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

See: [Samaria](#); [Clean and Unclean](#)

What happened to the people of Sychar?

[4:29, 4:30]

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

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

See: [Messiah \(Christ\)](#); [Worship](#); [Samaria](#); [Disciple](#)

See Map: Sychar

Can Samaritans live with God forever?

[4:29]

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

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

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

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

See Map: Sychar, Samaria

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

[4:35]

See: [Harvest](#); [Metaphor](#)

4:43-45

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

[4:44]

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

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

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

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

See: [Proverb](#); [Prophet](#); [Samaria](#)

See Map: Sychar, Galilee

4:46-54

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

[4:53]

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

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

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

[4:54]

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

See: [Sign](#); [Miracle](#); [Wine \(Winepress\)](#)

Chapter 5

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

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

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

⁹ Immediately the man was healed, and he took up his bed and walked.

Now that day was a Sabbath.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John 5

5:1-9

Which feast did John talk about?

[5:1]

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

See: [Passover](#); [Festival of Shelters](#)

What was the pool of Bethsaida?

[5:2]

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

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

See Map: Bethsaida

What did John originally write in 5:4?

[5:4]

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

See: [Differences in the Ancient Copies of the Bible](#)

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

[5:7]

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

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

5:10-15

Who were the Jews who questioned the man Jesus healed?

[5:10]

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

See: [Scribe](#); [Pharisees](#); [Sadducees](#)

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

[5:10]

The Jewish leaders became angry when Jesus healed the man on a Sabbath day because their Law of Moses did not allow a person to do any work on the Sabbath day (see: Exodus 20:10; Jeremiah 17:21-22). These leaders thought that when someone healed another person, they were working. Also, the Jewish leaders thought that carrying a bed was work. When the man picked up his bed and walked, they thought that he broke the Law of Moses and disobeyed God. However, they thought the wrong thing about the Law of Moses. Neither Jesus nor the man disobeyed the Law of Moses. The Jewish leaders cared more about obeying the things they believed about the Law of Moses than about doing good things on the Sabbath. They thought that Jesus did something evil by healing this man. Because of this, the Jewish leaders thought Jesus was a false teacher and began to persecute him (see: 5:16,18).

See: [Sabbath](#); [Law of Moses](#); [Persecute \(Persecution\)](#)

Why did Jesus tell the healed man to stop sinning?

[5:14]

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

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

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

See: [Sin](#); [Sabbath](#); [Pharisees](#)

5:16-24

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

[5:17, 5:18]

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

See: [God the Father](#); [Sabbath](#); [Jesus is God](#); [Law of Moses](#)

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

[5:17]

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

See: [God the Father](#)

How is God the Father Jesus’ father?

[5:19, 5:20]

See: [God the Father](#); [Son of God](#); [Jesus is God](#); [Trinity](#)

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

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

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

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

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

[5:23]

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

See: [Resurrect \(Resurrection\)](#) ; [God the Father](#); [Judge \(Judgment\)](#)

5:25-30

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

[5:26]

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

See: [God the Father](#); [Son of God](#); [Eternal Life](#); [Heaven](#)

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

[5:27]

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

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

What is the “resurrection of life”?

[5:29]

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

See: [Resurrect \(Resurrection\)](#) ; [Light and Darkness \(Metaphor\)](#); [Day of Judgment](#); [Heaven](#)

What is the “resurrection of judgment”?

[5:29]

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

See: [Resurrect \(Resurrection\)](#) ; [Light and Darkness \(Metaphor\)](#); [Day of Judgment](#); [Hell](#)

Why does Jesus judge people perfectly?

[5:30]

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

See: [Judge \(Judgment\)](#); [God the Father](#)

5:31-38

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

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

See: [Witness \(Martyr\)](#); [God the Father](#)

How did John the Baptist witness about Jesus?

[5:33]

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

See: [Witness \(Martyr\)](#); [Light and Darkness \(Metaphor\)](#); [Lamb of God](#); [Sin](#)

What is the testimony greater than John’s testimony?

[5:36]

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

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

5:39-47

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

[5:39, 5:40]

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

See: [Old Testament \(Law and Prophets\)](#); [Messiah \(Christ\)](#)

Why did Jesus say he did not “receive praise from men”?

[5:41]

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

See: [Glory \(Glorify\)](#); [God the Father](#)

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

[5:42]

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

See: [Light and Darkness \(Metaphor\)](#); [False Teacher](#)

In what way did Moses write about Jesus?

[5:46]

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

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

See: Matthew 5:17-18

See: [Law of Moses](#); [Prophet](#)

Chapter 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John 6

6:1-15

What is the Passover?

[6:4]

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

See: [Passover](#)

Why did Jesus "test" Philip?

[6:5]

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

See: [Test](#); [Messiah \(Christ\)](#)

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

[6:7]

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

See: [Denarius](#)

How many people were in this crowd?

[6:10]

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

What did Jesus do with the bread and the fish?

[6:11]

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

See: [Thanksgiving](#); [Miracle](#)

How did the crowds respond to Jesus’ miracle?

[6:14]

Because people saw the “sign”(σημεῖον/g4592) Jesus did for them, they said he was a prophet. The people thought a prophet was coming into the world (see: Deuteronomy 18:15-19). Jesus knew the crowds wanted to make him their king. Some scholars think Jesus knew this even though no one said this because he was God and knew what people thought. John said that Jesus went away from the crowds and went up the mountain (see: Matthew 14:22-23).

See: [Miracle](#); [Sign](#); [Prophet](#); [Jesus is God](#)

6:16-25

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

[6:17]

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

See: [Disciple](#)

See Map: Capernaum

When did the disciples see Jesus again?

[6:19]

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

See: [Disciple](#); [Yahweh \(I am\)](#)

How did they get to Capernaum?

[6:21]

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

See: [Disciple](#); [Miracle](#)

See Map: Capernaum

What did the crowd call Jesus?

[6:25]

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

See: [Law of Moses](#)

6:26-40

What is the food that endures to living forever?

[6:27]

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

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

See: [Heaven](#)

How does Jesus have the seal of God on him?

[6:27]

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

See: [Seal](#); [Image](#); [Metaphor](#)

How did Jesus describe the “work of God?”

[6:29]

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

See: [Faith \(Believe in\)](#); [Heaven](#)

What kind of sign did the people think was coming?

[6:30]

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

See: [Sign](#); [Miracle](#); [Manna](#)

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

[6:32]

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

See: [Heaven](#); [God the Father](#); [Wilderness](#)

What is the “will of the Father?”

[6:40]

See: [Will of God](#)

6:41-65

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

[6:44]

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

See: [Elect \(Election\)](#); [Holy Spirit](#); [Sin](#)

How is Jesus the “bread of life?”

[6:51]

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

See: [Heaven](#); [Manna](#); [Wilderness](#)

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

[6:53]

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

See: [Metaphor](#); [Heaven](#); [Cross](#); [Sacrifice](#); [Blood](#)

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

[6:60]

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

See: [Disciple](#)

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

[6:63]

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

See: [Disciple](#); [Holy Spirit](#); [Wise \(Wisdom, Fool\)](#)

What did the twelve disciples say about Jesus?

[6:68]

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

See: [Disciple](#); [Eternal Life](#); [Holy \(Holiness, Set Apart\)](#); [Messiah \(Christ\)](#)

Chapter 7

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

³⁷ Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. ³⁸ He who believes in me, just as the scripture says, rivers of living water will flow from his belly."

³⁹ But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified.

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

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

⁴⁵ Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?"

⁴⁶ The officers answered, "Never has anyone spoken like this."

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

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

⁵³ ¹ [Then everyone went to his own house.

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

John 7

7:1-5

Which "Jews" wanted to kill Jesus?

[7:1]

John spoke about certain Jews who wanted to kill Jesus. When John said this, he was speaking about some of the Jewish leaders who wanted to kill Jesus at previous times (see: 5:18).

What is the Feast of Shelters?

[7:2]

The Festival of "Shelters"(σκηνοπηγία/g4634) was one of three great feasts for the people of Israel. Jews celebrated every year because of God's command (see: Leviticus 23:33-43). The people built shelters from palm branches. This is what gave the festival its name. They lived in these shelters during the feast. This festival celebrated God's faithfulness during Israel's wandering in the wilderness (see: Exodus 12-40). During this time, Israel lived in temporary shelters. The festival celebrated the fall harvest and had seven days of sacrifices. On the eighth day, they rested and gave more offerings and all the people came together.

See: [Festival of Shelters](#)

7:6-9

What did Jesus mean by saying, "my time has not yet come"?

[7:6]

Some scholars think Jesus' used the word "time"(καιρός/2540) to speak about the moment which Jesus revealed himself to be the messiah. Some scholars think Jesus was thinking that it was not yet time for him to die. Other scholars think Jesus was simply waiting for the best time to go to the festival. The best time was after the crowds gathered for the feast.

See: [Messiah \(Christ\)](#); [Reveal \(Revelation\)](#)

Why does the "world" hate Jesus?

[7"7]

When Jesus spoke about the “world”(κόσμος/2889), he spoke about all the things that opposed God in every way. That is, the world is opposed to God because God gave the Devil permission to rule the world. And the Devil hates that Jesus speaks the truth about God. The Jewish religious leaders also hated Jesus because he spoke the truth about God.

See: [World](#); [Satan \(The Devil\)](#)

What did Jesus mean by saying, “I am not going up to the feast”?

[7:8]

Some ancient copies of the Bible said “I am not going up to this feast.” This means that Jesus was not going to the feast at any time. Other ancient copies of the Bible said “I am not yet going up to the feast.” This means that Jesus was going to the feast, but he was not going to the feast yet. They both mean that it was not the right time for Jesus to go up to the feast.

See: [Differences in the Ancient Copies of the Bible](#)

7:10-13

Why did the people fear the Jewish leaders?

[7:13]

Though many of the people at the feast knew Jesus to be a good man and that he did many miracles, they feared speaking about Jesus because the Jewish leaders punished those who spoke well of Jesus. Perhaps the Jewish leaders believed Jesus did not speak the truth about God.

See: [Miracle](#)

7:14-15

Why did the Jewish leaders say Jesus never studied the scriptures?

[7:15]

Jesus taught the scriptures in a way the Jewish leaders did not know. People living in that time period only studied the scriptures when they were taught by a rabbi. When someone taught, the Jewish leaders knew which rabbi was their teacher. The Jewish leaders did not know who taught Jesus. Therefore, they said that Jesus never studied the scriptures.

See: [Rabbi](#)

7:16-18

How is a person willing to do what God wants?

[7:17]

When a person is “willing”(θέλω/g2309) to do what God wants, it means he makes a choice to learn what God wants him to do and wants to do the things God wants him to do. He can do this by going through and learning the scriptures to see what they say about God and the things God wants.

What are the benefits for the person who is willing to do what God wants?

[7:17, 7:18]

A person who is willing to do what God wants, will be able to know if someone is teaching the truth about God. That is, because a person learns about what God wants by reading and studying the scriptures, he will know what is the truth about God.

7:19-24

How did circumcision come from the fathers?

[7:22]

The Law of Moses told the Jews to circumcise their male children. God commanded Abraham to use circumcision. This was before the birth of Moses (see: Genesis 17:9-14). The Jews circumcised each male child eight days after birth. If the eighth day was a Sabbath, they circumcised the baby on the Sabbath.

See: [Law of Moses](#); [Circumcise \(Circumcision\)](#); [Sabbath](#)

How did the Jewish leaders not observe the sabbath correctly?

[7:23]

The sabbath laws did not forbid people from doing good on the sabbath day. However, the Jewish leaders avoided doing any kind of work. This made it seem that they obeyed the sabbath laws in the Law of Moses. Jesus challenged the thinking of the Jewish leaders with doing good things on the sabbath (see: Matthew 12:11-12; Luke 13:14-17). Once again, Jesus told the Jewish leaders to judge by what is “right”(δίκαιος/g1342) and good.

See: [Sabbath](#); [Circumcise \(Circumcision\)](#); [Law of Moses](#)

7:25-32

Why did some people in Jerusalem not believe Jesus was the Messiah?

[7:26, 7:27]

Some people thought that Jesus cannot be the Messiah. They knew Jesus grew up in Nazareth. They thought the Messiah came through a miracle and when no one thought he would come. Malachi said that the Lord will suddenly come to His temple (see: Malachi 3:1). Therefore, some people thought no one would know from where the Messiah comes.

See: [Messiah \(Christ\)](#); [Miracle](#), [Temple](#)

Why did some people in Jerusalem believe Jesus was the Messiah?

[7:31]

These Jews believed Jesus was the messiah because they knew when the true messiah came to Israel, he was not going to do more miraculous signs than Jesus already did.

See: [Messiah \(Christ\)](#); [Miracle](#); [Sign](#)

Why were the Jewish leaders not able to arrest Jesus?

[7:30]

The Jewish leaders wanted to arrest Jesus, but it was not his “hour.” That is, it was not the time he knew that he would be killed and wanted to die so that people could have peace with God (see: 8:20; 12:23-27; 13:1; 17:1). Jesus was not able to be arrested until God allowed it to happen.

7:32-36

Where was Jesus going that others were unable to come?

[7:34]

Many scholars think Jesus spoke about going to the cross to die for sin, rising from the dead, and then going to the Father in heaven. The Jewish leaders did not know that Jesus spoke about returning to heaven. That is, from where he came. They thought Jesus spoke about going to one of the Gentile nations.

See: [Cross](#); [Sin](#); [Resurrect \(Resurrection\)](#) ; [God the Father](#); [Heaven](#); [Gentile](#)

7:37-39

How do people come to Jesus to drink?

[7:37]

Many scholars think that in the same way God gave water from a rock in the wilderness to provide the physical needs of the people of Israel, “drinking” from Jesus provided their spiritual needs (see: Numbers 20:1-13). This was a metaphor. People come to Jesus and drink by believing in him. The Bible speaks of this. Jesus said that for those people who believe in him, there will be living water flowing from them. The living water is a metaphor for the Spirit of God who comes to live in those who believe in Jesus Christ (see: Ephesians 1:13-14).

See: [Wilderness](#); [Spirit \(Spiritual\)](#); [Metaphor](#); [Indwelling of the Holy Spirit](#)

7: 40-52

Why did Jesus’ words divide the people?

[7:43]

John wrote five different ways the things Jesus said divided the people.

1. Some people thought Jesus was the Messiah. They even said this.
2. Other people did not think he was the Messiah. They thought the Messiah to come from Bethlehem. They did not know that Jesus was born in Bethlehem. He moved to Galilee and grew up in that area.
3. Some people wanted Jesus arrested because he made them angry.
4. He confused many officials because they never heard anyone speak in the way he spoke.
5. The Jewish leaders began to question whether any of the officials believed in Jesus. They set out to prove that no prophet came from Galilee.

See: [Messiah \(Christ\)](#); [Prophet](#)

See Map: Bethlehem, Galilee

Chapter 8

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

⁴ Then they said to him, "Teacher, this woman has been caught in the act of adultery. ⁵ Now in the law, Moses commanded us to stone such people; what do you say about her?" ⁶ They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger.

⁷ When they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him be the first to throw a stone at her." ⁸ Again he stooped down, and wrote on the ground with his finger.

⁹ When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. ¹⁰ Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" ¹¹ She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] ²

¹² Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life."

¹³ The Pharisees said to him, "You testify about yourself; your testimony is not true."

¹⁴ Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. ¹⁵ You judge according to the flesh; I judge no one. ¹⁶ Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me.

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

¹⁹ They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father also." ²⁰ He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

²¹ So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." ²² The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?"

²³ Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins."

²⁵ They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. ²⁶ I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." ²⁷ They did not understand that he was speaking to them about the Father.

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

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

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

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

³⁹ They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ⁴⁰ Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. ⁴¹ You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God."

⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my words? It is because you cannot hear my words. ⁴⁴ You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from

the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies.

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

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

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

⁵² The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' ⁵³ You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. ⁵⁵ You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. ⁵⁶ Your father Abraham rejoiced at seeing my day; he saw it and was glad."

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

¹See the note on John 7:53.

²See the note on John 7:53.

John 8

8:1-6

Why is John 7:53-8:11 not inside of all Bibles?

[8:1]

Many ancient copies of the Greek New Testament do not have John 7:53-8:11. Many Bible translations do not have these verses because some scholars do not think John wrote these verses when he wrote this book. However, some Bible translations have the verses because other scholars think John wrote these words even though some old copies of the Greek New Testament are missing these verses. Some English bibles place these verses in brackets: []. The brackets tell the translators that scholars do not know whether John wrote these verses. Overall, the oldest copies of the Greek New Testament do not have these verses, but many old copies of the Greek New Testament have these verses.

See: [Differences in the Ancient Copies of the Bible](#)

What is the Mount of Olives?

[8:1]

See: [Mount of Olives](#)

See Map: Mount of Olives

Where was the Jewish Temple?

[8:2]

See: [Temple](#)

See Map: Jerusalem

Why did the scribes and Pharisees bring a woman adultery before Jesus?

[8:4]

The Pharisees brought the adulterous woman to Jesus because they wanted to trap him with questions about the Law of Moses. They asked Jesus whether he thought the woman needed to be killed. The Law of Moses said that adulterers were to be stoned to death (see: Leviticus 20:10; Deuteronomy 22:22). If Jesus told the Pharisees to kill the woman, this was against the law of the Roman Empire. That is, the law of the Roman Empire said that only the Roman government was able to put people to death for their crimes (see: 18:31). If Jesus told the Pharisees to let the woman go free, then he broke the Law of Moses.

See: [Adultery](#); [Scribe](#); [Pharisees](#); [Law of Moses](#); [Scribe](#), [Pharisees](#), [Law of Moses](#); [Rome \(Roman Empire, Caesar\)](#)

Why did Jesus write on the ground with his finger?

[8:6]

Scholar's do not know why Jesus wrote on the ground with his finger. Some scholars think that Jesus' bending down and writing on the ground meant that he ignored the Pharisees and that they accused the women. Other scholars think he did this to show that Jesus was not going to judge the woman. Still other scholars think Jesus drew a picture to show the message spoken by the prophet Jeremiah. That is, what happens to those who forsake God (see: Jeremiah 17:13).

See: [Prophet](#)

8:7-9

How did Jesus challenge the Scribes and Pharisees?

[8:7]

Jesus challenged the scribes and pharisees when he got the crowd to focus on the hypocrisy of the scribes and Pharisees instead of the woman's sins. Some Pharisees thought they obeyed the Law of Moses. While they did obey some of the Law of Moses, they did not obey the whole Law of Moses. This is because they did not understand the Law of Moses. The Pharisees knew they sinned. They knew they could not judge the woman because they were sinners also.

See: [Scribe](#); [Pharisees](#); [Hypocrisy \(Hypocrite\)](#); [Sin](#); [Law of Moses](#)

8:12

Why did Jesus call himself the "light of the world"?

[8:12]

Jesus said "I am the light of the world" so that people would know that he is God (see: 1 John 1:5; Isaiah 42:5-6). This is the second time Jesus said "I am" statement made by Jesus about which John has written (see: 6:35). Many scholars think Jesus said, "I am the light of the world" toward the end of the Festival of Shelters. Part of this celebration included the lighting of many oil lamps and candles within the temple. This feast is still celebrated by the Jewish people today around the world. However, they are no longer able to celebrate in the temple because it was destroyed. The lighting of the oil lamps reminded the people of how God appeared as a column of fire when he led the people of Israel through the wilderness (see: Exodus 13:18-22).

See: [Light and Darkness \(Metaphor\)](#); [Yahweh \(I am\)](#); [Festival of Shelters](#); [Temple](#); [Wilderness](#)

8:13-20

How did Jesus respond when the Pharisees' accused the woman?

[8:14]

Jesus said the Pharisees were wrong to accuse the woman. The Law of Moses said they needed two witnesses to prove an accusation true (see: Deuteronomy 19:15). Jesus said he two witnesses, God the Father and himself. Jesus explained why his witness was true. That is, he knew everything. The Pharisees did not know this because they only saw things and heard things. They did not know things about heaven (see: 7:27-28; 9:29). John the Baptist also said that Jesus was the light of the world (see:1:8-9).

See: [Pharisees](#); [Law of Moses](#); [Witness \(Martyr\)](#); [God the Father](#); [Heaven](#); [Light and Darkness \(Metaphor\)](#)

Why did the Pharisees ask Jesus about his father?

[8:19]

Some scholars think the Pharisees knew Jesus spoke about God being his father. However, they did not allow a witness who could not be seen. Therefore, they asked where was his father.

See: [Pharisees](#); [God the Father](#)

8:21-24

What did Jesus mean when he said, "I am going away"?

[8:21]

Jesus said, "I am going away." Perhaps Jesus spoke of going to God the Father. That is, he went to the cross to die, he resurrected, and then he went to God the Father in heaven (see: 7:33-36).

See: [God the Father](#); [Cross](#); [Resurrect \(Resurrection\)](#) ; [Heaven](#)

Why did Jesus tell the Jews they were going to die in their sin?

[8:21]

Jesus told the Jews they were going to die in their sin because they did not believe God the Father sent Jesus to the earth. The Jews believed obeying the Law of Moses and doing good things gave them peace with God. However, scripture teaches that no one can be at peace with God because they do good things (see: Galatians 2:16). They needed to believe in God and that God the Father sent Jesus to the earth.

See: [Sin](#); [God the Father](#); [Law of Moses](#)

8:25-30

Why did the Pharisees question Jesus about who he was?

[8:25]

Because Jesus said "I am" the Jews began to question Jesus. These were the words God used when he told Moses his name (see: Exodus 3:14). Therefore, the Jews knew when Jesus said "I am," he was saying that he is God. Jews did not even say the name "I am" when talking about God. They feared they might not say it correctly. They thought saying God's name wrong dishonored God. Therefore, the Jews did not want to listen to Jesus about who he said he was. They thought he dishonored God both by saying God's name.

See: [Yahweh \(I am\)](#)

What does it mean that the Son of Man will be lifted up?

[8:28]

John said that the Son of Man will be lifted up. Some scholars think Jesus spoke about the time when he would be nailed to and lifted up on the cross to die. Other scholars think Jesus spoke about his being lifted up on the cross and being lifted up into heaven. That is, he went to heaven after he was resurrected.

See: [Cross](#); [Heaven](#); [Resurrect \(Resurrection\)](#)

What did Jesus mean by saying, “then you will know”?

[8:28]

Jesus said that “you will know.” Some scholars think Jesus spoke about the time that came after his resurrection when he showed proved to people that he is God. Other scholars think Jesus spoke about a time in the future when the temple was going to be destroyed in the same way Jesus prophesied. The Pharisees were going to know because of the words Jesus spoke, not because the Holy Spirit helped them to believe Jesus.

See: [Resurrect \(Resurrection\)](#) ; [Temple](#); [Prophecy \(Prophecy\)](#) ; [Pharisees](#); [Holy Spirit](#)

8:31-41

How do Christians remain in Jesus’ words?

[8:31]

Some scholars think that to “remain”(μένω/g3306) in Jesus’ words is to continue following his teaching. That is, to obey the words he taught. Other scholars think Jesus was talking about Jesus’ words helping to change someone.

Jesus said that those who remain in his word will “know”(γινώσκω/g1097) the truth. That is, they will know that the things said in Scripture are true and that they will live in the right way. The truth rules the Christian’s life. Jesus said this truth set a person “free”(ἐλευθερώω/g1659). That is, Christians will know that sin no longer rules their lives.

See: [Free \(Freedom\)](#)

How did the people respond to Jesus’ statement about truth setting them free?

[8:32]

John wrote that the people responded “against him”(πρός/g4314; αὐτός/g0846) when he said the truth will set them free. Some scholars think these people were those that did believe the words of Jesus (see: 8:31) at one time. Other scholars think these people were the Jews that never believed Jesus’ words. The people against Jesus thought they were free because they were descendants of Abraham.

See: [Free \(Freedom\)](#); [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#)

How did Jesus respond to the Jews’ claim of Abraham as their father?

[8:41]

Jesus agreed the Jews were physical descendants of Abraham. However, Jesus told the Jews they followed a different father. That is, because they did not do the things that Abraham did, they were not his true descendants. Jesus told the Jews they did not receive his “word” (λόγος/g3056) because they followed a different father. But, the Jews then told Jesus that God was their father. Perhaps Jesus was saying that they were acting like another father, Satan (see: 1 John 3:10).

See: [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#); [Satan \(The Devil\)](#); [Children of God](#)

8:42-47

How did Jesus respond to the Jews' claim of God being their father?

[8:42]

Jesus told the Jews if God was their father, then they needed to love Jesus. That is, Jesus is from God (see: 5:19-24; 1 John 5:1). And those who loved God their Father also loved God's Son, Jesus. Jesus tells the Jews they belong to the devil. He said the devil was their father, not God. This is because the Jews did not understand the truth of Jesus' words.

See: 1 John 3:10

See: [God the Father](#); [Son of God](#); [Children of God](#); [Satan \(The Devil\)](#)

Why did the Jews not believe the words of Jesus?

[8:45, 8:46]

Jesus said "because" (ὅτι/g3754) he speaks the truth, the Jews did not believe him. What proved that a person was a child of God was that he loved the truth. Because Jesus is the truth, they were going to believe in him if they were really God's children. The children of the devil did not accept the truth. The devil is the father of lies. That is, he was the first liar. Jesus told the Jews they did not "hear" (ἀκούω/g0191) the words of God because they did not truly belong to God.

See: [Children of God](#); [Satan \(The Devil\)](#)

8:48-53

Why did the Jews say that Jesus was possessed by a demon?

[8:48]

Some scholars think because Jesus accused the Jews of following a different father than that of Abraham or even God, the Jews said Jesus was possessed by a demon. These scholars think the Jews thought Jesus' claim to come from God was an insult to God. The Jews said that this proved that a demon possessed Jesus. They also called Jesus a Samaritan. The Jews hated Samaritans and thought they did not believe in the true God.

See: [Demon](#); [Demon Possession \(Casting Out Demons\)](#); [Samaria](#)

In what way did the Jews dishonor Jesus?

[8:49]

The Jews dishonored Jesus by accusing him of many things that were not true. Not only did they accuse Jesus of having a demon, but they accused him of being a Samaritan. They also accused him of disobeying what the Law of Moses said about the sabbath (see: 5:18). They also dishonored Jesus because they did not believe in him when he said he was equal with God. Jesus said earlier in the Book of John that whoever did not honor the Son also did not honor the Father (see: 5:22-23). Jesus also honored the Father by stating he does not want the people to honor him.

See: [Demon](#); [Demon Possession \(Casting Out Demons\)](#); [Samaria](#); [Law of Moses](#); [Sabbath](#); [Son of God](#); [God the Father](#); [Jesus is God](#)

In what way will a person who keeps Jesus' word never die?

[8:51]

When a person “keeps”(τηρέω/g5083) the word of Jesus, they obey the things Jesus told them to do. Then people know that Jesus has given him a new type of life and that he will live together with God in heaven. That is, he heard the thin things Jesus said to do and did the things Jesus said to do. Because this person believes in Jesus and does what honors him, John wanted to say that he will never be “die,” that is he will never be separated from God. This is what the scriptures call the “second death.” The Jews were only thinking about the first death by saying that Abraham died. They did not know who Jesus is. They did not understand the things that he said.

See: [Born Again \(New Life, Regeneration\)](#); [Eternal Life](#); [Heaven](#); [Die \(Death\)](#)

8:54-56

What did Jesus mean by saying “my glory is nothing?”

[8:54]

By saying “my glory is nothing” Jesus said that he completely obeyed God the Father. It is the Father who honors Jesus. Perhaps Jesus spoke about the glory that was going to follow his death his resurrection, and his return to God Father (see: 17:5).

See: [Glory \(Glorify\)](#); [God the Father](#); [Resurrect \(Resurrection\)](#) ; [God the Father](#)

In what way did the Jews not know God?

[8:55]

Jesus told the Jews they did not “know”(γινώσκω/g1097) God because those who know God also do what he told them to do. Jesus said he knows God and does what God the Father tells him to do. The Jews did not know God because they did not honor God the Son whom God sent (see: 5:37-47).

See: [God the Father](#); [Son of God](#)

In what way did Abraham see Jesus' day?

[8:56]

Some scholars think Abraham saw Jesus' day when his son Isaac was born. God promised Abraham a son, and he said he was going to bless the whole world through this son. Other scholars think Abraham saw Jesus' day when Abraham walked up the mountain to sacrifice his son Isaac. There Abraham saw God give the “lamb” for the sacrifice. In place of Isaac, God sent a ram to be sacrificed to him. This ram was a symbol of Jesus coming to be sacrificed for people's sins (See: Genesis 22; Exodus 12; John 1:29). He is the “lamb of God.” These scholars think when God gave the ram for the sacrifice, He showed Abraham about the Messiah's coming.

See: [Bless \(Blessing\)](#); [Lamb of God](#); [Sacrifice](#); [Symbol](#); [Messiah \(Christ\)](#)

8:57-59

Who did Jesus say he is?

[8:58]

Jesus told the Jews he is the “I Am.” Jesus was saying that he is God. This is how he knew Abraham. The Jews thought Jesus insulted God by saying this. They began to pick up stones to throw at Jesus. The Law of Moses said to stone someone who insulted God (see: Leviticus 24:16).

See: [Yahweh \(I am\)](#); [Law of Moses](#)

Chapter 9

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

³ Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. ⁴ We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. ⁵ While I am in the world, I am the light of the world."

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

⁷ He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing.

⁸ Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" ⁹ Some said, "It is he." Others said, "No, but he is like him." But he said, "I am the one."

¹⁰ They said to him, "Then how were your eyes opened?" ¹¹ He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." ¹² They said to him, "Where is he?" He replied, "I do not know."

¹³ They brought the man who used to be blind to the Pharisees. ¹⁴ Now it was the Sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then again the Pharisees asked him how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I now can see."

¹⁶ Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was a division among them. ¹⁷ So they asked the blind man again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." ¹⁸ Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight.

¹⁹ They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" ²⁰ So his parents answered them, "We know that this is our son and that he was born blind. ²¹ How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself."

²² His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. ²³ Because of this, his parents said, "He is an adult, ask him."

²⁴ So for a second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." ²⁵ Then that man replied, "I do not know if he is a sinner. One thing I do know: I was blind, and now I see."

²⁶ Then they said to him, "What did he do to you? How did he open your eyes?" ²⁷ He answered, "I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?"

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

³⁰ The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him."

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

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

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

John 9

9:1-5

Why did the disciples ask Jesus, “who sinned?”

[9:2]

Some Jews thought a parent’s sin caused their children to suffer or be ill. Here, Jesus said sin did not cause this man’s blindness. This man was born blind to serve God in some way. Because he was blind, this allowed God to work in a special way in the man’s life. That is, God used this man’s problem to tell people about God.

See: [Sin](#); [Serve](#)

Why did Jesus say he needed to work “while it was day”?

[9:4]

Some scholars think Jesus said he needed to work while it was day to say he needed to do the work of God while he was on the earth with his disciples. Other scholars think when Jesus said work must be done while it is day, he spoke about the amount of time God allowed for the gospel to be preached.

See: [Disciple](#); [Gospel](#); [Preach \(Preacher\)](#)

Why did Jesus say, “Night is coming”?

[9:4]

Jesus said, “Night is coming.” Some scholars think Jesus was speaking about the disciples who were going to suffer after he died. Other scholars think Jesus spoke about when God will judge people. This is because night is dark. John also said that God is light. Perhaps John wanted to warn people that there will be a time when those who reject God will not be separated from God forever.

See: [Disciple](#); [Day of Judgment](#); [Light and Darkness \(Metaphor\)](#)

Why did Jesus say, “As long as I am in the world”?

[9:5]

Jesus said, “as long as I am in the world.” Some scholars think Jesus spoke about his time on earth before he died. He did not live for very long, therefore he needed to work quickly. Other scholars think Jesus said he will always be in the world, even after he died. Jesus continues to live on the earth in some way through the Holy Spirit even after Jesus died.

See: [Holy Spirit](#)

How is Jesus the light of the world?

[9:5]

John said that Jesus is the “light of the world.” This is a type of metaphor. One reason Jesus is the light of the world is because he is life. That is, he creates all people and makes them new and different after they believe in Jesus. John said Jesus is life, and the life was the “light of men” (see: 1:4-5). Jesus said that people who follow him will be given this light, that is, they will live forever with God in heaven (see: 8:12).

People can also see things because of light. Another reason Jesus is the light of the world is because he made the world in a way that everyone can see that there is a God who created the world (see: 1:9; Romans 1:19-20).

Because God gave light for all people to know, it means all people are able to know and believe in God. But, many people did not believe (see: 1:10-11; Romans 1:18-23).

Jesus showed another reason he is the light of the world. He opened the eyes of a man born blind. Before Jesus, all the man could not see any light. Therefore, Jesus made it so that people could see light.

See: [Light and Darkness \(Metaphor\)](#); [Heaven](#)

9:6-7

Why did Jesus rub mud over the man's eyes?

[9:6]

Some scholars think Jesus rubbed mud over the man's eyes to show that he could do certain things that only God could do. In the same way God created man from the dust on the ground, Jesus used dust to create eyes that were able to see (see: Genesis 2:7). Some scholars think the man did not possess eyes at all. Others scholars think he possessed eyes, but that he was blind. Whether he had eyes or not, Jesus healed the man.

Why did Jesus send the blind man to the pool of Siloam?

[9:7]

Jesus sent the blind man to the pool of "Siloam" because people thought its waters were sacred. The Siloam pool is still inside the wall of ancient Jerusalem. A spring flows into it through a long tunnel cut through rock during the lifetime of King Hezekiah (see: 2 Kings 20:20). Some scholars think Jesus sent the man to the pool of Siloam to tell them that in the same way the Jews rejected the waters of "Shiloah" in the Old Testament, so they rejected Jesus in the New Testament (see: Isaiah 8:6).

See: [Holy \(Holiness, Set Apart\)](#); [Old Testament \(Law and Prophets\)](#); [New Testament](#)

Map: Siloam

9:8-16

What did the man's neighbors say about him?

[9:8]

Some of the man's neighbors talked about how he was the man who used to sit and beg. Others said it must be a different man, someone who looked like the beggar. Scholars think the miracle performed on the man was so amazing, some of the people were unable to think it was the same beggar who was healed.

See: [Miracle](#)

Why was the man brought to the Pharisees after he was healed?

[9:13]

The man was brought to the Pharisees after he was healed. This is because no one ever saw a miracle of someone being given back their sight. The people brought the man to the Pharisees after he was healed so that they could hear how this kind of miracle happened.

See: [Pharisees](#); [Miracle](#)

How did the Pharisees respond to the healing of the blind man?

[9:16]

Because Jesus healed the blind man on the Sabbath, some of the Pharisees thought God did not send Jesus. They thought it was wrong to heal someone on the sabbath. This is because they thought that it was work, which was against the Law of Moses. It was not against the Law of Moses. Other Pharisees thought Jesus was a sinner because of this, and they thought that no sinner ever healed a blind man before. This miracle caused a division between the members of the Pharisees.

See: [Sabbath](#); [Pharisees](#); [Law of Moses](#); [Miracle](#)

9:17-18

Jesus healed a man. Who did he think Jesus was?

[9:17]

The healed man told the Pharisees that he thought that Jesus was a prophet. When the man's neighbors asked him about who healed him, he said, "the man called Jesus." Some scholars think when the man told the Pharisees that Jesus is a prophet, and he thought people should respect Jesus. However, some of the Pharisees refused to believe Jesus came from God. They thought Jesus was someone who sinned because he did not obey the Sabbath and the Law of Moses in the way they thought it needed to be obeyed.

See: [Pharisees](#); [Prophet](#); [Sin](#); [Sabbath](#); [Law of Moses](#)

Why did the Jews ask to speak with the parents of the man he healed?

[9:18]

After Jesus healed the man, the Jews wanted to speak to the man's parents because they did not believe he was born blind. Some scholars think the Jews did not believe the words of the man's neighbors. That is, that they did not think that the man was truly born blind. They also did not believe the witness of the healed man himself.

9:19-23

Why did the parents say their son was "of age"?

[9:21]

The parents said that their son was "of age." Some scholars think the parents simply said their son was no longer a child. That is, he was a man and he was able to answer the Jews' questions for himself. Other scholars think the parents said their son was of the certain age, according to the Jewish law, to give his own answers. According to Jewish laws, a person to give a testimony needed to be thirteen years old. In either case, the parents did not give a direct answer to the Jews who asked them questions.

Advice to Translators: Here, "Jewish law" does not refer to the Law of Moses. Instead, it refers to the laws the Jewish leaders made.

See: [Testify \(Testimony\)](#)

Why did John write that the parents "feared the Jews"?

[9:22]

The parents feared the Jews because they said that anyone who believes that Jesus is the Messiah was no longer able to go to the synagogue. By this time in the life of Jesus, the leaders of the Jews opposed him and the things he taught. These Jews scared the people in a way that the people did not say anything about Jesus, and they gave no answers to direct questions about Jesus (see: 7:13). This caused the parents to have the Jews question their son. The parents did not want to have the Jewish leadership against them.

See: [Messiah \(Christ\)](#); [Synagogue](#)

9:24-34

Why did the Pharisees tell the healed man to “give glory to God”?

[9:24]

The Pharisees told the man Jesus healed to “give glory to God” to tell the man that he needed to agree with them that Jesus was a sinner (see: Joshua 7:19). The Pharisees wanted to hear that Jesus was a sinner. They already decided that he was a sinner because he was against the false things they taught.

The man told the Pharisees he did not know if Jesus was a sinner. However, he did know that Jesus healed him, and he knew Jesus healed him.

See: [Pharisees](#); [Glory \(Glorify\)](#); [Sin](#)

Why did the Pharisees continue asking the man about his healing?

[9:26]

Some scholars think the Pharisees continued asking the healed man about his healing because they wanted to find out that the man was lying. In this way, they wanted to say the healing and the fact that Jesus did the healing was not true. Some scholars think the man mocked the Pharisees with his answer because he asked them if they wanted to follow Jesus too.

See: [Pharisees](#)

How did the Pharisees respond to the man who was healed?

[9:28]

Scholars think an argument began between the Pharisees and the man Jesus healed. They argued about which prophet they followed. The Pharisees did not think that God spoke to Jesus. They chose only to believe in Moses. They did think God spoke to Moses. They said they did not know from where Jesus came.

See: [Pharisees](#); [Prophet](#)

Why did the man Jesus healed think the Pharisees’ answer was amazing?

[9:30]

The man Jesus healed thought the question of the Pharisees was amazing because never before has anyone given sight to someone who was blind from birth. The man thought that being healed was enough proof that Jesus came from God. He also knew that God did not listen to sinners. But the Pharisees thought they were right about Jesus, because they thought that he was a sinner. They did not accept the truth about the man’s healing. The Pharisees mocked him. Then they sent him out from the synagogue. That is, the man was unable to be a part of the synagogue meetings and activities anymore. The Pharisees already decided they were going to remove anyone from the synagogue who said Jesus was the messiah.

See: [Pharisees](#); [Synagogue](#); [Messiah \(Christ\)](#)

9:35-38

Who did Jesus say he was to the man he healed?

[9:35, 9:37]

Jesus told the healed man that the “Son of Man” spoke to him at that time. The Gospel of John uses the phrase “Son of Man” many times when speaking about Jesus (see: 1:49-51; 3:13-14; 5:27; 8:28).

See: Daniel 7:13

See: [Son of Man](#)

9:39-41

What is the “judgment” for which Jesus came into the world?

[9:39]

Jesus spoke earlier about how judgment came into the world (see: 3:17-21). Those who do not believe in Jesus are judged already. Jesus brought good news from God to all people who believe in him. Some Jews believed that they could be at peace with God by following the Law of Moses, they rejected Jesus. The Law of Moses “judged already” those who did not believe in Jesus because the Law of Moses spoke about the coming of another prophet, the Messiah. By rejecting Jesus, they disobeyed the Law of Moses.(see: 5:46-47). Jesus told the Pharisees they were guilty because they following the Law of Moses and were sinners would be judged.

See: [Judge \(Judgment\)](#); [Law of Moses](#); [Prophet](#); [Messiah \(Christ\)](#); [Pharisees](#); [Guilty](#) .

Chapter 10

¹ "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. ² He who enters through the gate is the shepherd of the sheep.

³ The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out.

⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.

⁵ They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." ⁶

Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

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

⁹ I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. ¹⁰ The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly.

¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. ¹³ He runs away because he is a hired servant and does not care for the sheep.

¹⁴ I am the good shepherd, and I know my own, and my own know me. ¹⁵ The Father knows me, and I know the Father, and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd.

¹⁷ This is why the Father loves me: I lay down my life so that I may take it again. ¹⁸ No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

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

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

²⁵ Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. ²⁶ Yet you do not believe because you are not my sheep.

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

²⁹ My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. ³⁰ I and the Father are one." ³¹ Then the Jews took up stones again to stone him.

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

³⁴ Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? ³⁵ If he called them gods, to whom the word of God came (and the scripture cannot be broken), ³⁶ do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

³⁷ If I am not doing the works of my Father, do not believe me. ³⁸ But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." ³⁹ They tried to seize him again, but he went away out of their hand.

⁴⁰ He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. ⁴¹ Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." ⁴² Many people believed in him there.

John 10

10:1-6

Why did Jesus teach about sheep and the sheep pen?

[10:1]

Jesus spoke about sheep and a sheep pen. Some scholars think Jesus was speaking about the leaders of the Jews, because they were supposed to be the shepherds of Israel (see: Ezekiel 34:1-10). They think Jesus was speaking about how the Jewish leaders treated the blind man who had been healed. They rejected the work of God through Jesus, and they rejected the things the man said and expelled him from the synagogue. Jesus spoke about the Jewish leaders being the thieves and robbers when he taught. In the same way sheep follow the shepherd when he spoke, so Christians follow the things Jesus said. When they did this, they obeyed God. In the same way the thief and robber avoided the door when they tried to get into the sheep pen, the Jewish leaders tried to get to God in some other way than by Jesus. John said Jesus is the door in this passage.

In scripture, when someone does not understand, it is said that they cannot see. This is a type of metaphor. They pharisees did not understand the things Jesus taught, therefore John said they could not see (see: 9:40-41).

See: [Shepherd](#); [Synagogue](#); [Metaphor](#); [Pharisees](#)

Advice to Translators: A pen is a place where animals live. In this passage, a door can also be translated as gate.

10:7-13

What did Jesus mean when he said, “I am the gate of the sheep”?

[10:7]

As the shepherd (see: 10:1-5), Jesus led his sheep out to pasture. As the gate of the sheep, scholars think Jesus spoke that he protected the sheep. John wanted to say that those who believe in Jesus will live together with God in heaven forever. This is the only way for someone to be at peace with God (see: 14:6).

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

See: [Shepherd](#); [Door \(Metaphor\)](#); [Heaven](#)

Who were the thieves and robbers “who came before”?

[10:8]

Scholars think Jesus was speaking about false prophets and teachers who said that someone could be at peace with God by obeying the Law of Moses. The false teachers only served themselves, and they did not serve God (see: Luke 11:39-46). They rejected the things Jesus taught.

See: [False Prophet](#); [False Teacher](#); [Law of Moses](#); [Serve](#)

Why did Jesus state “I am the gate” a second time?

[10:9]

Jesus was stating very clearly that he is the only way for his sheep to enter into a place of safety, and the only way they could go out to feed in the pastures. This was a metaphor. John wanted to say that Jesus was the only way that someone could be at peace with God and live with Jesus in heaven forever.

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

See: [Door \(Metaphor\)](#); [Heaven](#)

What did it mean to have life abundantly?

[10:10]

Jesus said that those who believe in Jesus have life abundantly. He wanted to say that those who believe in Jesus more than just that people will have safety and enough to eat and drink. They will also live together with God in heaven forever.

How was Jesus the “good shepherd”?

[10:11]

Some scholars think Jesus contrasted himself with people who were hired to care for the sheep. They think Jesus was saying the “good shepherd” loved the sheep in a different way than people hired to care for sheep. Those who were hired would run from danger, but the “good shepherd” stayed to defend and care for the sheep (see: 1 Samuel 17:34-36). Those who owned the sheep loved them, while those who worked for other people did not love the sheep.

Other scholars think Jesus was the “good shepherd” because he was the shepherd who had come from God. Jesus, the good shepherd died for his sheep. This was a metaphor about people who believe in Jesus getting to live together with God in heaven (see: 1 Peter 3:18; Hebrews 13:20).

See: [Shepherd](#); [Atonement](#); [Metaphor](#)

10:14-18

Why did Jesus say, “I am the good shepherd” a second time?

[10:14]

When Jesus spoke of himself as the “good shepherd” the second time, he spoke about how close he was to his sheep. That is, Jesus was close to all those who believe in him and they know him (see: 17:9-10).

See: [Shepherd](#)

Who were the sheep that were from a different sheep pen?

[10:16]

Scholars think Jesus was telling the Jews that there were also sheep to be gathered from the Gentile nations (see: 11:51-52; Romans 1:16; Galatians 3:28; Ephesians 2:11-22). People from all nations were to be gathered under one shepherd, Jesus.

See: [Gentile](#); [Shepherd](#)

What did Jesus mean, when speaking about laying down his life, that he would “take it again”?

[10:17]

When Jesus said, “I lay down my life so that I may take it again” he was telling people that he would die. He also said that he would be resurrected. This was what he planned. He also said that the Holy Spirit would begin to do things in a new way (see: 7:37-39; 17:5; Acts 2:1-4).

Jesus also told people that God gave him permission to lay down his life and to take it up again. Everything that happened to Jesus was part of God’s plan. Even though Jesus was beaten and nailed to the cross by men, none of it happened outside of God’s plan (see: Acts 2:22-24)

See: [Resurrect \(Resurrection\)](#) ; [Holy Spirit](#); [Cross](#); [Will of God](#)

10:19-21

Why were the Jewish leaders divided?

[10:19]

Some of the Jewish leaders decided to reject everything about Jesus and who he said he was. Other leaders were not so quick to reject him, because no one had ever done the miracles Jesus did. Those leaders could not accept that a man doing the kind of miracles Jesus performed could be possessed by a demon.

See: [Miracle](#); [Demon](#)

10:22-30

What was the Festival of Dedication?

[10:22]

See: [Festival of Dedication](#)

Why did the Jews want Jesus to speak “openly” about who he is?

[10:24]

The Jews wanted Jesus to speak openly about who he is. Scholars think the Jewish leaders were attempting to trap Jesus into saying something for which they could accuse him, and therefore further reject him. Perhaps the Jewish leaders were afraid of losing their positions as religious leaders (see: 11:48).

What did Jesus mean when he told the Pharisees, “You are not among my sheep”?

[10:26]

When Jesus told the Pharisees they were not his sheep, he was saying that God had not chosen them to be Jesus’ sheep, that is to be Christians (see: 6:44; 12:37). The sheep that belonged to Jesus showed that they belonged by obeying him. Most of the Jewish leaders only rejected Jesus, the things he taught, and that he was God.

See: [Pharisees](#); [Shepherd](#)

What are the great promises Jesus gave to those who were his sheep?

[10:28]

Jesus promised something to those who were his sheep, that those who believe in Jesus. He promised that they would live together with God in heaven forever (see: 3:16; 17:3). He also told those who believed in him that no one could ever “snatch”(ἄρπάξω/g0726) them out of the Father’s hand. This was a metaphor.

1. Some scholars think that he wanted to say that Christians did not need to fear being mocked or accused by the Jewish leaders because they believe in Jesus.
2. Other scholars think that he wanted to say that once someone believes in Jesus, nothing can stop them from living together with God in heaven forever. This promise was certain and could not be changed (see: 6:37-40).
3. Other scholars think John wanted to say that God protects people. They think the only thing that can stop a Christian from living together with God in heaven forever is a Christian choosing to reject God and not wanting to live with God forever.

When Jesus said this, everyone knew that Jesus taught people that he is God.

See: [Shepherd](#); [Heaven](#); [Metaphor](#); [Eternal Security](#)

What did it mean that the Father and the Son are one?

[10:30]

God the Father and God the Son are the same. Some scholars think they are perfectly “one” in the sense that they do the same types of things. The things God the Father did, Jesus did too (see: 5:19). This did not mean that God the Father and God the Son were one person. Other scholars think John wanted to say that God the Father and Jesus wanted the same things to happen or that they were both perfectly good (see: 1:1-2).

See: [God the Father](#); [Son of God](#); [Trinity](#); [Jesus is God](#)

10:31-39

Why did the Pharisees accuse Jesus of saying that he is God?

[10:33]

The Pharisees knew that Jesus was claiming to be God. Because they rejected Jesus, they accused him of blasphemy. According to the Law of Moses, when someone blasphemed, that person was to be punished and killed.

See: [Pharisees](#); [Blaspheme \(Blasphemy\)](#); [Law of Moses](#)

Why did Jesus use the words from scripture which say, “you are gods”?

[10:34]

Jesus used the words from scripture which say, “you are gods” to show that human leaders, such as kings and judges, could be called gods (see: Psalm 82:1-8). They were not God, but perhaps John wanted to say that they did something that only God could do, judge people. Or perhaps they did things for God.

See: [Judge \(Judgment\)](#)

What did it mean that “scripture cannot be broken”?

[10:35]

John said that “scripture cannot be broken.” This was a type of metaphor. Some scholars think Jesus was saying the scriptures are always right because God wrote. Because of this, the scripture cannot be wrong or change. Jesus did not reject the Law of Moses (see: Matthew 5:17-18).

See: [Metaphor](#); [Law of Moses](#)

Why did Jesus tell the Jewish leaders to “believe the works”?

[10:38]

Jesus did not expect the Jewish leaders to believe when he told them who he is. For this reason, Jesus told the leaders of the Jews to “believe the works.” That is, they should believe him because of the things he did. He did things that only God could do and he did things that honored God.

Why did Jesus leave the area and go back across the Jordan?

[10:40]

Jesus left and went back across the Jordan River. Perhaps he did this because people were trying to attack Jesus. Therefore, he went back across the Jordan River where John baptized people (see: 5:18; 8:37; 10:31).

See Map: Jordan River

See: [Baptize \(Baptism\)](#)

Chapter 11

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

³ The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." ⁴ When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it."

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

⁸ The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" ⁹ Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world.

¹⁰ However, if he walks at night, he will stumble because the light is not in him." ¹¹ He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep."

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

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

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

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

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

²⁷ She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." ²⁸ When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." ²⁹ When she heard this, she got up quickly and went to him.

³⁰ Now Jesus had not yet come into the village but was still in the place where Martha had met him. ³¹ So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. ³² When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died."

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

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

³⁸ Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it.

³⁹ Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." ⁴⁰ Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?"

⁴¹ So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. ⁴² I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me."

⁴³ After he had said this, he cried out with a loud voice, "Lazarus, come out!" ⁴⁴ The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go."

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

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

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

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

⁵⁴ No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. ⁵⁵ Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves.

⁵⁶ They were looking for Jesus and speaking one with another as they stood in the temple: "What do you think? That he will not come to the festival?" ⁵⁷ Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

John 11

11:1-16

Who were Lazarus, Mary, and Martha?

[11:1]

Lazarus, Mary, and Martha were Jesus' close friends. Both John and Luke wrote about their friendship (See: 11:1-12:11; Luke 10:38-42).

See Map: Bethany

Why did Jesus say, "This illness does not lead to death"?

[11:4]

Jesus said, "This illness does not lead to death." Jesus was not saying that Lazarus will not die from his sickness. In fact, he did die. He was dead for four days. He meant that Lazarus would not remain dead. How did the death of Lazarus glorify God?

Scholars think Lazarus died so that God could show his glory to people. God made his power known to people by bringing Lazarus back to life after he died. God made his love and compassion known to people by doing this. God glorified Jesus through this miracle.

See: [Glory \(Glorify\)](#); [Resurrect \(Resurrection\)](#) ; [Love](#); [Miracle](#)

Why did Jesus wait two days before travelling to visit Mary and Martha?

[11:6]

Jesus waited for two days before traveling to visit Mary and Martha for two reasons. Jesus wanted to give time for people to know Lazarus was dead. Perhaps Jesus wanted to make it known that he had the power to bring Lazarus back to life. He controlled what happens after people die. He wanted everyone to know that the miracle did not have any other possible reasons for occurring. Jesus wanted Mary and Martha to know he loved them very much. He wanted to help them to trust him.

See: [Miracle](#)

Why did Jesus use the metaphors of day and night?

[11:9, 11:10]

Many scholars think Jesus used the metaphor of the day to speak of his ministry on the earth. These scholars think Jesus told his disciples he was safe because he did the things his Father wanted him to do. John spoke about Jesus being the “light of the world” (see: 9:5). These scholars think Jesus used the metaphor of the night to speak of when Jesus returned to heaven.

See: [Metaphor](#); [Disciple](#); [God the Father](#); [Light and Darkness \(Metaphor\)](#); [Heaven](#)

Why did Jesus say, “Lazarus has fallen asleep”?

[11:11]

The New Testament uses the metaphor of sleep to mean someone died (see: Matthew 9:24; Acts 7:60; 1 Thessalonians 4:13). This was a common metaphor during the time of the New Testament but not during the time of the Old Testament and for the Jewish people. This is why the disciples did not know Jesus said that Lazarus was dead when the disciple said he was sleeping.

See: [New Testament](#); [Metaphor](#); [Old Testament \(Law and Prophets\)](#); [Disciple](#)

Why did Thomas say, “that we may die with him”?

[11:16]

When Thomas said “let us also go that we may die with him,” people knew that he was being courageous and devoted to Jesus. He knew the Jewish leaders wanted to kill Jesus. Perhaps Thomas thought the disciples would be killed with Jesus.

See: [Disciple](#)

11:17-37

Why does John say Lazarus was in the tomb for four days?

[11:17]

John said that Lazarus was in the tomb for four days so that people would know that Lazarus was dead and not just sick. At this time, the Jews thought the soul of a dead person remained near a grave for three days. It did this hoping to return to the body. The body began to decay after four days, and the soul no longer remained with the body. Some scholars think Jesus did not go immediately to Bethany because he wanted to bring more honor to God. They think Jesus wanted people to know that he could make the dead live and that he could stop decay and remove uncleanness.

See: [Soul](#); [Resurrect \(Resurrection\)](#) ; [Clean and Unclean](#)

Why did Martha say, “if you had been here, my brother would not have died”?

[11:21]

Martha said, “if you had been here, my brother would not have died.” She knew that Jesus could have saved her brother and she was very sad because he died. Martha’s also knew God would do whatever Jesus asked him to do. Perhaps she thought good things would happen because Lazarus died. Martha knew Lazarus would live again at the last day.

See: [Day of Judgment](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say, “I am the resurrection and the life”?

[11:25]

Jesus said “I am.” Jesus wanted people to know that they could not come back to life after they died without him. Only by believing in Jesus can someone be at peace with God and live together with God in heaven forever. Some scholars think Jesus spoke these words to Martha because he wanted her to trust him completely. They think Jesus spoke these things so that Martha would know that he had the ability to do these things.

See: [Yahweh \(I am\)](#); [Resurrect \(Resurrection\)](#)

Why did Martha say, “Yes, Lord”?

[11:27]

Martha said, “Yes, Lord” so that people would know that she knew Jesus was the messiah.

See: John 20:30-31; Matthew 16:16

See: [Lord](#); [Messiah \(Christ\)](#)

Why was Jesus “deeply moved”?

[11:33]

When Jesus was “deeply moved”(ἐμβριμάομαι/g1690), he was angered. Some scholars think Jesus was angered because of the problems sin caused in the world. That is, it caused sickness, disease, and death which causes great sorrow. Other scholars think the people grieving caused Jesus to be angry because they did not have hope. They did not believe in Jesus because if they did, they would know that they would live together with God in heaven forever. They would have hope.

See: [Sin](#); [Hope](#); [Heaven](#)

In what way had “Jesus wept”?

[11:35]

John said that Jesus wept. Scholars think Jesus wept silently, but he was very sad. His tears made known his genuine sympathy. This was unlike certain people in ancient Israel who were paid to cry after people died. They think Jesus felt sympathy for both Mary and Martha for their great loss. The Jews at the tomb thought Jesus wept because of his great love for Lazarus.

Advice to Translators: Sympathy means that someone feels sorrow for someone else because something bad has happened to them.

11:38-44

How did Martha see the “glory of God”?

[11:40]

Martha saw the power of God when Jesus made Lazarus alive again. Scholars think whenever Jesus made known the power of God, it was to glorify God. Scholars also think that all those seeing Lazarus made alive again saw a miracle. Also, those who believed in Jesus saw the miracle in the same way as the glory of God was made known to them.

See: [Glory \(Glorify\)](#); [Resurrect \(Resurrection\)](#) ; [Miracle](#)

What did Jesus' public prayer make known to the crowd?

[11:41, 11:42]

Scholars think that Jesus' prayer made the crowd know that he was sent by God the Father and that he all the things that God the Father told him to do. They think Jesus' wanted some of the crowd to see him pray and believe that God truly sent Jesus into the world.

See: [Pray \(Prayer\)](#); [God the Father](#)

How did Jesus make Lazarus alive again?

[11:43]

Jesus made Lazarus alive again by calling his name. He commanded Lazarus to come out of the tomb. Some scholars think the command of Jesus to Lazarus will be the same command given for all those who die believing in Jesus. Jesus will call their name and command them to come out of their graves on the last day (see: 1 Thessalonians 4:16).

See: [Resurrect \(Resurrection\)](#) ; [Tomb](#); [Day of Judgment](#); [Jesus' Return to Earth](#)

Why did Lazarus have clothes on his hands and feet?

[11:44]

In ancient Israel, a dead body was wrapped it in a large sheet of cloth before being buried. They tied the feet together at the ankles with another cloth. And they tied the arms to the body with linen strips. These wrappings made it difficult for Lazarus to move and walk.

11:45-57

Why did John say that Caiaphas was high priest for "that year"?

[11:49]

When John said that Caiaphas was the high priest for "that year," he meant that Caiaphas was high priest during this specific year. That is, the year of Jesus' death and resurrection. It did not mean Caiaphas was high priest for only one year (see: 18:12-14).

See: [High Priest](#); [Resurrect \(Resurrection\)](#)

How did Caiaphas prophecy that Jesus would die?

[11:50]

John wrote that Caiaphas said that one man should die for the nation was a prophecy. John meant that God gave Caiaphas those words to speak. Caiaphas did not know he prophesied about Jesus dying. They think Caiaphas was only worried that Jesus or his followers might threaten the Sadducees in some way. Caiaphas did not want this because he thought this would cause the nation to "perish" (ἀπόλλυμι/g0622). The Romans allowed the Jews to have the temple and worship God. However, the Jews could not cause any problems for the Romans. Caiaphas thought that Jesus or his followers might cause fighting among the Jews. This would cause problems for the Romans, and they would destroy the Jewish temple and nation for this.

See: [Prophecy \(Prophecy\)](#) ; [Sadducees](#); [Rome \(Roman Empire, Caesar\)](#); [Temple](#); [Worship](#)

What did the words, "the children of God who are scattered would be gathered together into one" mean?

[11:52]

At that time John wrote, there were many Jews who believed that Jesus was the messiah. The persecution of Christians caused them to go to other countries. God promised that he will bring them back together (see: Isaiah 43:5-7; Ezekiel 34:11-12). Some scholars think John also spoke about the Gentiles as well as the Jews (see: 12:32; Ephesians 2:11-18).

See: [Children of God](#); [Messiah \(Christ\)](#); [Persecute \(Persecution\)](#) ; [Gentile](#)

Where was the town of Ephraim?

[11:54]

See map: Ephraim

What was the “Passover of the Jews”?

[11:55]

See: [Passover](#)

Why did John write that they needed “to purify themselves”?

[[11:55]

The Law of Moses has instructions for Jews who were unclean. It took seven days for someone to become clean. At the end of the seven days, the one who was unclean was pronounced clean. So, many Jews went up to Jerusalem early so they might be made clean before the Passover began (see: Numbers 9:6-12; 19:11-12).

See: [Law of Moses](#); [Clean and Unclean](#); [Passover](#)

Chapter 12

¹ Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. ³ Then Mary took a litre of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

⁴ Judas Iscariot, one of his disciples, the one who would betray him, said, ⁵ "Why was this perfume not sold for three hundred denarii and given to the poor?" ⁶ Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it.

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

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

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

¹⁴ Jesus found a young donkey and sat on it; as it was written,

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

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.

¹⁷ Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. ¹⁸ It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. ¹⁹ The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

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

²³ Jesus answered them and said, "The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit.

²⁵ He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him.

²⁷ Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour. ²⁸ Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." ²⁹ Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."

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

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

³⁴ The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" ³⁵ Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them.

³⁷ Although Jesus had done so many signs before them, yet they did not believe in him ³⁸ so that the word of Isaiah the prophet would be fulfilled, in which he said:

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

³⁹ For this reason they could not believe, for Isaiah had also said,

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

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

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

⁴⁶ I have come as a light into the world, so that whoever believes in me may not remain in the darkness. ⁴⁷ If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world.

⁴⁸ The one who rejects me and who does not receive my words has one who judges him. The word I have spoken will judge him on the last day. ⁴⁹ For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. ⁵⁰ I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

John 12

12:1-11

Why did Lazarus, Martha, and Mary give this dinner for Jesus?

[12:2]

Lazarus, Martha, and Mary gave Jesus dinner at their home. Jesus made Lazarus alive again, so they wanted to honor him. Perhaps they also did this because Passover began in six days. This was Jesus' final Passover while on earth.

Scholars think this was the dinner Matthew, Mark and Luke about (See: Matthew 26:6-13, Mark 14:3-9, and Luke 7:36-38).

See: [Passover](#)

See Map: Bethany (showing how close it is to Jerusalem)

What perfume did Mary pour on Jesus?

[12:3]

Mary poured nard on Jesus. This was very expensive. It was a sweet smelling oil. It was made from the roots of a plant. Mary used a "litra" of the perfume. That is, she used about half a litre. What did Jesus want his disciples to think about his being anointed (12:7-8)? Jesus wanted his disciples to think of how he was going to die soon. He knew he was going to die. But he also knew that his disciples did not know this.

Jesus told them not to sell the perfume. Jesus did not say this because he did not want his disciples to help the poor people. Instead, he wanted them to listen to him while he was still on earth. They could worship God in person while he was on the earth. This was not something everyone could do. They could help the poor after he was gone.

See: [Disciple](#); [Worship](#)

Why did many Jewish leaders want to kill Lazarus?

[12:10, 12:11]

Many Jewish leaders wanted to kill Lazarus because of Jesus. Jesus made Lazarus alive again. This caused many people to follow Jesus. They believed he was the Messiah. But the Jewish leaders did not believe Jesus was the Messiah, and they did not want other people to believe in him. So they thought that if they killed Lazarus, people will stop believing in Jesus.

See: [Messiah \(Christ\)](#)

12:12-19

Did Matthew, Mark and Luke write about Jesus' "triumphal entry" into Jerusalem?

[12:12, 12:13]

Matthew, Mark, Luke and John all speak of Jesus' entry into Jerusalem before his crucifixion. He entered into the city in the same way a king would enter into a city after a great victory. Because all four of these men wrote about this happening, scholars think they really wanted people to know about it.

See: Matthew 21:1-11, Mark 11:1-11, and Luke 19:29-38

See: [Crucify \(Crucifixion\)](#)

Why did many people come to see Jesus ?

[12:18]

Many people came to see Jesus because they wanted to see his miracles. The people who saw Jesus make Lazarus alive again (See: 12:17) told other people that Jesus was coming to Jerusalem from Bethany. So, many people went to see him. They wanted to see the man who made Lazarus alive again. They wanted to hear what he said. They wanted to see if the Pharisees would arrest him.

Jesus was honored in Jerusalem in the same way a powerful man was honor. In ancient times, after a general or king defeated their enemies, they rode into their capital city. Their soldiers and the men they captured followed them to give them honor. Many people came to welcome them.

See: [Miracle](#); [Pharisees](#)

Why did the people wave palm branches?

[12:13]

The people waved palm branches to honor Jesus. They did this while he entered the city. They cut these branches from date palm trees. These were on the side of the road leading to Jerusalem.

What did the people shout?

[12:13]

The people who came to greet Jesus shouted words that honored him. “Hosanna” is an Aramaic word. People used this to honor someone. They wanted to say “We praise you!” They also shouted words from Scripture to honor Jesus (See: Psalm 118:25-26). They called him a man coming to speak for God. They called him a king.

Why did Jesus ride into Jerusalem on a donkey?

[12:14]

Jesus rode into Jerusalem on a donkey to fulfill a prophecy (See: Zechariah 9:9). In ancient Israel, leaders rode on horses when they fought against each other. However, they rode on donkeys when there was peace. Jesus rode on a donkey. He wanted the people to think of a gentle king.

See: [Fulfill \(Fulfillment\)](#); [Prophecy \(Prophecy\)](#)

Why did the Pharisees say, “the world has gone after him”?

[12:19]

The Pharisees said, “the world has gone after him” because all the people welcomed Jesus. This worried them. They worried that people might stop listening to them. Instead, they would listen to Jesus. This caused them to begin planning to kill Jesus.

See: [Pharisees](#)

12:20-50

Why did John write about the “Greeks”?

[12:20]

John wrote about “Greeks.” These people were not Jewish. John was a Jew. When John was alive, Jewish people said “Greek” to speak of a non-Jewish person. That is, John wrote of Gentiles coming to the Passover festival.

See: [Gentile](#); [Passover](#)

Why did John write that Philip was from Bethsaida in Galilee?

[12:21]

John wrote that Philip was from Bethsaida in Galilee. Many “Greeks” or Gentiles lived in this town. Therefore, Philip knew how to talk to them. Perhaps he knew some of the people who came to talk to him. He also knew Jesus. So, he was the person to tell these people about Jesus.

See: [Gentile](#)

See Map: Bethsaida and Galilee

Why did Philip talk to Andrew?

[12:22]

Philip talked to Andrew because Andrew was good at telling people about Jesus. Andrew was Peter’s brother. He brought Peter to meet Jesus (See: 1:41). He also took Jesus to heal their mother (See: Mark 1:29-30). So, Philip wanted Andrew to help get Jesus to speak with these Gentiles.

See: [Gentile](#)

12:23-26

Why did Jesus say, "the hour has come"?

[12:23]

Jesus said "the hour has come." He wanted to make known that something was happening that they needed to pay attention to. He did not mean a specific time. Instead, he meant that people were ready for this thing to happen.

Why did Jesus say, "Son of Man"?

[12:23]

Jesus called himself "Son of Man." He wanted people to think about him in a special way. The Old Testament used the words "Son of Man" to speak of the messiah. Therefore, Jesus wanted people to know he was the messiah spoken of in the Old Testament.

See: [Son of Man](#); [Old Testament \(Law and Prophets\)](#); [Messiah \(Christ\)](#)

Why did Jesus talk about wheat?

[12:24]

Jesus told a parable about wheat. This was a metaphor. He used it to talk about when he would die. He wanted people to know that he would be made alive again after he died. He wanted people to think about how one grain of wheat becomes a living plant after it is placed in the ground.

Also, he spoke of how one grain of wheat grows a plant that has many more grains of wheat on it. So, Jesus wanted to say that many people would believe in him after he died.

See: [Parable](#); [Metaphor](#); [Resurrect \(Resurrection\)](#)

12:27-29

Why did Jesus talk about the "hour"?

[12:27]

Jesus talked about the "hour." That is, he would soon suffer and die on the cross. He was not speaking about a certain time of the day. Instead, he wanted to say that something would soon happen. This was his crucifixion.

See: [Crucify \(Crucifixion\)](#); [Cross](#)

Why did Jesus say, "Father, glorify your name"?

[12:28]

Jesus said "Father, glorify your name." Jesus wanted to honor God when he died. Jesus died so that people could be at peace with God. This honored God.

See: [God the Father](#); [Glory \(Glorify\)](#); [Name](#)

What was the voice that "came from heaven"?

12:28]

God the Father was the voice that "came from heaven." The Father answered Jesus' prayer.

God said "I have glorified it and will glorify it again." He said that Jesus' death fulfilled the Father's plan for the world. He made it so that people could be at peace with God. By doing this, he honored God. God also said that Jesus' dying and being made alive again honored the Father in the present time and in a future time.

See: [God the Father](#); [Heaven](#); [Pray \(Prayer\)](#); [Glory \(Glorify\)](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say, "judgment of this world" and "ruler of this world"?

[12:31]

Jesus wanted people to think of God and the wrong things they did when he said "judgment of this world." God will judge everyone because everyone does wrong things. He wanted people to think about Satan when he said "ruler of this world." God gave some permission to Satan to "rule" the world for a while. However, God will judge Satan. God will "throw him out" of the world forever (See: 1 Peter 5:8, Romans 16:20, Revelation 2:13, 12:9, 20:7-10).

See: [Judge \(Judgment\)](#); [World](#); [Satan \(The Devil\)](#)

Why did Jesus say he would be "lifted up"?

[12:32]

Jesus said he would be "lifted up from the earth." That is, he would be crucified. People were tied and nailed to crosses during crucifixion. Then the cross was lifted up with the person on it. This was above the ground so people could see them. So Jesus was physically "lifted up" when he was crucified.

Normally, a crucified person was shamed. However, Jesus was not shamed, he was honored because he died for people.

Jesus also wanted people to believe in him. He said people will believe in him after he died.

See: [Crucify \(Crucifixion\)](#); [Shame \(Ashamed\)](#); [Atone \(Atonement\)](#)

Why did the people ask Jesus about the "Son of Man"?

[12:34]

People did not understand Jesus when he spoke about the "Son of Man." So they asked him what this meant. The Jewish people thought the messiah was going to make Israel a great nation again. They thought he was going to live forever and rule them forever (See: Psalms 72:17, 89:35-37, Isaiah 9:7, and Ezekiel 37:25). "Son of Man" was a title for this messiah (See: Daniel 7:13-14).

Some of the people believed Jesus was the messiah. However, they did not understand him when he said he was going to die. They did not understand how the "Son of Man" could die. So they asked Jesus to make known what he was saying.

Advice to Translators: A title is a specific name someone is given because of a particular position they hold. For example, mother is a title given to a child's female parent. These titles always have special meaning. The title itself gives specific information about the person with the title. We know the title "mother" means that woman has at least one child. In the same way, "Son of Man" gives us specific information about the messiah and how he fulfilled prophecy.

See: [Son of Man](#); [Messiah \(Christ\)](#)

Why did Jesus talk about the "light"?

[12:35, 12:36]

Jesus used the metaphor of light to speak of himself. He wanted to say that he was not merely a man. He is God. "Light" meant good and pure. God is the best and purest of all things. So Jesus used this metaphor to say he is God.

However, he also wanted people to know that he was not going to live on earth much longer. So he said they will only have the "light" for "a short amount of time." He also used the metaphor of walking. He wanted people to think about how they should believe in him and do the things that he did. He wanted them to believe and do the things he did while he was still on earth.

See: [Light and Darkness \(Metaphor\)](#); [Jesus is God](#); [Walk](#)

Why did some people not believe in Jesus?

[12:37, 12:39]

Many of the Jewish people did not believe in Jesus. The Jewish leaders taught them wrong things about the messiah. Also, many people did not understand the things taught in Scripture. Because of these things, they did not want to believe in Jesus. So, God "hardened their hearts." That is, he allowed them to not believe. He gave them what they wanted. The prophet Isaiah said this will happen (See: Isaiah 53:1, 6:10).

See: [Messiah \(Christ\)](#); [Heart \(Metaphor\)](#); [Prophet](#)

How did Isaiah see "the glory of Jesus"?

[12:41]

Isaiah saw "the glory of Jesus" in a vision from God (See: Isaiah 6: 1-4) Isaiah lived before Jesus was on earth. But Jesus is God. So Jesus was with God the Father in heaven before he was born. Jesus shares God's glory. Therefore, Isaiah saw Jesus when he saw the glory of God.

See: [Glory \(Glorify\)](#); [Vision](#); [Jesus is God](#); [God the Father](#); [Heaven](#)

What did John want to say about some of the rulers?

[12:42]

John wrote "some of the rulers." because not all the Jewish leaders were against Jesus. Some of them believed in him. However, they did not tell others that they believed in him because they were afraid of the Pharisees. If they said they believed in Jesus, the Pharisees would not allow them to worship in the Jewish synagogues.

See: [Pharisees](#); [Worship](#); [Synagogue](#)

Why did Jesus "cry out"?

[12:44]

Jesus cried out to say several things:

1. He wanted to speak of "the one who sent me." That is, God the Father.
2. He wanted to say that people needed to believe in him. He said that when people believe in him, they also believe in God. This is because Jesus and the Father are both God.
3. He wanted to speak about himself in a metaphor of light (See: 12:34-36). He used the metaphor of darkness. He wanted people to think about their sins. He saves people in the same way that light shines and removes darkness.
4. He wanted to say that God will judge people. He will punish people who do not believe in Jesus.
5. He wanted to say that he only spoke the things God told him to speak.
6. He wanted to say everyone who believe in Jesus will live together with God in heaven forever.

Advice to Translators: Crying out means to speak in a very loud voice.

See: [God the Father](#); [Jesus is God](#); [Light and Darkness \(Metaphor\)](#); [Save \(Salvation, Saved from Sins\)](#); [Judge \(Judgment\)](#); [Punish \(Punishment\)](#); [Heaven](#)

Chapter 13

¹ Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² Now the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner,

³ Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God—⁴ got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. ⁵ Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself.

⁶ He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." ⁸ Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head."

¹⁰ Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." ¹¹ (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

¹² So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you understand what I have done for you?" ¹³ You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. ¹⁴ If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. ¹⁵ For I have given you an example so that you should also do just as I did for you.

¹⁶ Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.'

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

²¹ When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." ²² The disciples looked at each other, wondering of whom he was speaking.

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

²⁶ Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. ²⁷ Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly."

²⁸ Now no one who was lying down at the table knew why he said this to him. ²⁹ Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give something to the poor. ³⁰ After Judas received the bread, he went out immediately. It was night.

³¹ When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. ³³ Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you.

³⁴ I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love one for another."

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

John 13

13:1-17

Why did John write that Jesus "knew his hour had come"?

[13:1]

John wrote that Jesus "knew his hour had come." That is, Jesus knew he was going to die soon. The metaphor of an "hour" was about a certain time, which was the end of Jesus's life.

See: [Metaphor](#)

Why did John write that the devil "put it into the heart" of Judas Iscariot?

[13:2]

John wrote that the devil "put it into the heart" of Judas Iscariot. That is, Judas wanted to help the people who wanted to kill Jesus. John wrote that the devil gave Judas these thoughts. He wanted his readers to know this was an evil idea.

See: [Satan \(The Devil\)](#); [Heart \(Metaphor\)](#)

Why did John write, "the Father had given everything over into Jesus hands"?

[13:3]

John wrote, "the Father had given everything over into Jesus' hands." He wanted to say that God the Father gave Jesus power over everything that happened. Some scholars think God gave Jesus permission to choose when and how he would die. They think this because John also wrote that Jesus "had come from God and was going back to God" (13:3). Other scholars think God gave Jesus power over the whole world. They think this because many other verses talk about this (see: Mark 5:30, Acts 10:38, Romans 1:4, Colossians 1:15-18, 2 Peter 1:16). Other scholars think that John wanted to say both of these things.

See: [God the Father](#)

Why did Jesus wash his disciples' feet?

[13:5]

Jesus washed his disciples' feet for two reasons:

1. He did this to clean their feet. The roads in Palestine were made of dirt. People walked everywhere. So their feet had dirt on them.
2. He did this so that they would know that they needed to serve other people (See: 13:14-16). Only servants or slaves washed people's feet. When Jesus lived, it was shameful to wash someone else's feet. But Jesus washed his disciples' feet. He is the Son of God and not a servant or slave. He rules over everything, yet he served others. He wanted people to serve other people.

See: [Disciple](#); [Serve](#); [Shame \(Ashamed\)](#); [Son of God](#)

What did Peter want to say to Jesus?

[13:6]

Peter told Jesus he did not want Jesus to wash his feet. He thought that washing feet was a shameful thing to do. First, he asked this as a question. Then, he said, "Lord, you will never wash my feet." But Jesus said he must wash him. Then, Peter wanted Jesus to wash his hands and head. He wanted to have Jesus wash all of him. Some

scholars think Peter thought this was less shameful than washing only Peter's feet. Other scholars think Peter was saying that he really wanted to follow Jesus.

See: [Shame \(Ashamed\)](#)

What did Jesus want to say to Peter?

[13:7, 13:10]

Jesus wanted to say that it honors God when Christians help other people. This is true even when someone serves others by doing something others think is shameful. Jesus wanted his disciples to honor God. So he wanted them to help other people (See: 13:14-15). He wanted them to do things that help other people, even if they feel shame while they are doing it.

See: [Serve](#); [Shame \(Ashamed\)](#); [Disciple](#)

13:18-30

Who was Jesus speaking of in 13:18?

[13:18]

Jesus spoke of Judas Iscariot in 13:18. Jesus knew Judas was going to help the Jewish leaders to find Jesus. Jesus wanted his other disciples to know that this was something that must happen.

Jesus also spoke of his other disciples. He wanted them to know that all of them except Judas were loyal disciples. They trusted Jesus and he trusted them. He also wanted them to know that God forgave their sins. So he called them "clean" (see: 13:10) and "chosen" (see: 13:18).

See: [Disciple](#); [Forgive \(Forgiveness, Pardon\)](#); [Clean and Unclean](#); [Elect \(Election\)](#)

Who did Jesus talk about in 13:19-20?

[13:19, 13:20]

Jesus talked about himself in 13:19-20. He wanted to say that he is God. God gave himself the name "I am" (see: Exodus 3:14). He did this when he spoke to Moses. Jesus used the same words "I am" (see: John 8:58). He wanted people to know that he is God.

Jesus also talked about "him who sent me." He wanted to say that he spoke for God because God sent him to earth.

See: [Yahweh \(I am\)](#); [Jesus is God](#)

13:23-30

Why did John write, "one of his disciples, whom Jesus loved"?

[13:23]

John wrote "one of his disciples, whom Jesus loved" in 13:23. Scholars think this was because John wrote about himself. John did not write his name in his gospel. Instead, he wrote "one whom Jesus loved" (see: John 19:26, John 20:2, John 21:7; John 21:20).

See: [Disciple](#); [Love](#); [Gospel](#)

Why did John write "lying down at the table against Jesus' side"?

[13:23]

John wrote "lying down at the table against Jesus' side." This was how people ate meals. At that time, people ate meals lying down around a table. They laid on their left arm with their feet pointing away from the table. They used their right hand to eat. Each person was near the persons lying next to them. So John was "at Jesus' side." Because he was near Jesus, he could easily lean against Jesus's side and ask him a question (see: 13:25).

Why did Jesus dip bread and give it to Judas Iscariot?

[13:26]

Jesus dipped bread and gave it to Judas Iscariot. He knew that Judas would betray him. Normally, dipping bread and giving it to someone gave that person great honor. However, Jesus knew Judas was going to give him to the Jewish leaders to be killed. Instead of honoring Judas, Judas was shamed.

See: [Shame \(Ashamed\)](#)

Why did John write about Judas and Satan in 13:27?

[13:27]

John wrote that Satan went into Judas to make known that Judas was doing what Satan wanted him to do. Some scholars think Satan controlled what Judas did. Judas was one of Jesus' disciples. However, Judas did not agree with what Jesus said and did. Therefore, he planned with Jesus' enemies. Because of this, he allowed Satan to "enter" him and take control of him. He wanted to do the things that Satan wanted him to do.

Other scholars think Satan only tempted Judas. The longer Judas did what Satan wanted him to do, the more he was doing what Satan wanted him to do. So in this way, Satan was doing what he wanted through Judas.

See: [Satan \(The Devil\)](#); [Disciple](#); [Tempt \(Temptation\)](#)

13:31-38

Why did Jesus talk about being "glorified"?

[13:31]

Jesus talked about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. He wanted them to know that he did what God said to do. This would honor God. Also, God would greatly honor Jesus for this.

Jesus spoke about himself when he said "Son of Man."

When Jesus said he would be glorified immediately, he spoke of how would be killed and made alive again very soon (see: 13:32).

See: [Glory \(Glorify\)](#); [Disciple](#); [Son of Man](#)

Why did Jesus say "you cannot follow me now, but you will follow later"?

[13:36]

Jesus told Peter "you cannot follow me now, but you will follow later" (13:36). Jesus was speaking about how Peter would die. He used "follow" as a metaphor to talk about being killed in the same way Jesus was killed. The Romans crucified Jesus the next day. Jesus knew Peter would be crucified for believing in Jesus. But this did not happen for many years. So Jesus said it would happen "later."

See: [Metaphor](#); [Crucify \(Crucifixion\)](#)

Chapter 14

¹ "Do not let your heart be troubled. You believe in God; believe also in me." ² In my Father's house are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be.

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

⁸ Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." ⁹ Jesus said to him, "I have been with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. ¹¹ Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves.

¹² Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. ¹³ Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

¹⁵ If you love me, you will keep my commandments, ¹⁶ and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— ¹⁷ the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you.

¹⁸ I will not leave you as orphans; I will come back to you. ¹⁹ Yet a short amount of time and the world will no longer see me, but you will see me. Because I live, you will also live. ²⁰ On that day you will know that I am in my Father, and that you are in me, and that I am in you.

²¹ He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him." ²² Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?"

²³ Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. ²⁴ He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

²⁵ I have said these things to you, while I am staying with you. ²⁶ However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. ²⁷ I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid.

²⁸ You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. ²⁹ Now I have told you before it happens so that, when it happens, you will believe.

³⁰ I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, ³¹ but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

John 14

14:1-7

Where were Jesus and his disciples?

Jesus and his disciples were still in the upstairs room. They stayed in this room while Jesus taught them.

See: [Disciple](#)

Why did Jesus talk about his "Father's house"?

[14:2]

Jesus used a metaphor when he talked about his Father's house. His father's house is heaven. It is the place where God lives.

See: [Metaphor](#); [Heaven](#); [God the Father](#)

What are the "many rooms" Jesus talked about?

[14:2]

Jesus talked about "many rooms" in his "Father's house." This was a metaphor. There are many places in heaven. These are places where people can live with God. God wants to have many people with him. Scholars think Jesus wanted the disciples to think about some buildings the Romans built. These buildings were large and meant for many people to live inside together.

See: [Metaphor](#); [Heaven](#); [Disciple](#); [God the Father](#)

Why did Jesus say that he would "come again"?

[14:3]

Jesus said he would "come again." Some scholars think Jesus was speaking about when he would return to the earth again. This will happen at the time of the end of the world. Other scholars think he also wanted his disciples to know he would come back after he died.

See: [Jesus' Return to Earth](#); [Disciple](#)

Why did Jesus say that he will "receive you to myself"?

[14:3]

Jesus said that he will "receive you to myself." He was saying that he will take the people who believe in him to be with God forever.

What was the "way" Jesus talked about?

[14:4]

Jesus used the metaphor of a "way" to talk about how people believe in him and do the things he wants them to do. Some scholars think he was talking about how God saves a person can be at peace with God because they believe in Jesus. Other scholars think Jesus was also talking about how Christians obey God.

See: [Metaphor](#); [Save \(Salvation, Saved from Sins\)](#)

Why did Jesus say "I am"?

[14:6]

See: John 6:35

See: [Yahweh \(I am\)](#)

Why did Jesus say he is "the way, the truth, and the life"?

[14:6]

Jesus said he is "the way, the truth, and the life." This is used a metaphor. He talked about how he made it possible for people to do the things that honor God. He did this when he died. He wanted to say that God will save people from their sinning only if they believe in Jesus.

See: [Metaphor](#); [Atonement](#)

Why did Jesus say "if you had known me, you would have known the Father"?

[14:7]

Jesus said "if you had known me, you would have known the Father." He was saying that he is God. So, if someone knows Jesus, that person also knows God. Jesus often said "the Father" when he wanted to talk about God.

See: [Trinity](#); [God the Father](#); [Jesus is God](#)

14:9-11

What did Jesus say in 14:9-11?

[14:9]

In 14:9-11, Jesus said more about what he said in 14:7. That is, he told Philip and the other disciples again that he is God. When he said "I am in the Father and the Father is in me" (14:10a, 14:11), he wanted his disciples to know that he is God. He was not saying that he was inside of God.

When he said "the Father living in me is doing his work" (14:10b), he wanted his disciples to know that God did the things that Jesus did. So when people saw Jesus do something, that was the same as seeing God do it.

See: [Disciple](#); [Jesus is God](#); [Trinity](#); [God the Father](#)

Why did Jesus say that people need to believe in him?

[14:11]

Jesus said people need to believe in him because he is God. However, Jesus knew it is hard for people to know how he and the Father are in each other. So he told his disciples that there is another reason to believe in him.

He told his disciples they need to believe in him because of the miracles he did. He knew he had done many things so that people would know his great power. He did things that only God could do. So Jesus told his disciples that these miracles allowed them to know that he is God.

See: [Jesus is God](#); [God the Father](#); [Disciple](#); [Miracle](#)

14:12-17

Who is the "comforter" or "advocate" about which Jesus spoke?

[14:16]

The "comforter" that Jesus spoke about is the Holy Spirit. The Holy Spirit comforts and encourages Christians. Also, the Holy Spirit speaks for Christians when they are unable to speak (See: Romans 8:26). Therefore, the Holy Spirit is called a "comforter."

Advice to Translators: Use the same word in your language that is used in the Bible in your language for 4:16 to mean comforter or advocate.

See: 14:26

See: [Holy Spirit](#)

Why did Jesus say the Holy Spirit "lives with you and will be in you"?

[14:17]

Jesus said the Holy Spirit "lives with" and "will be in" Christians. The Holy Spirit comes into a person in some way when the person believes in Jesus. While Jesus was on earth, the Holy Spirit was in him. When he returned to heaven, the Holy Spirit went inside of every person who believes in Jesus.

Jesus wanted Christians to know that he does not leave them alone after they believe in him. Instead, in some way the Holy Spirit will live in them. He does not force them to do things. Demons do this when they possess a person. Instead, the Holy Spirit helps people. He guides them. He comforts them. He encourages them. He teaches them. The Holy Spirit is God. So Jesus said this to say that in some way God lives with a person after they believe in Jesus.

See: [Indwelling of the Holy Spirit](#), [Heaven](#); [Sin](#); [Demon](#); [Holy Spirit](#)

14:18-21

How did Jesus not leave his disciples alone?

[14:18]

Jesus did not leave his disciples alone because he went back to them after God made him alive again. The disciples continued to see and speak with Jesus during the 40 days after he died and was resurrected. Jesus came back to them to prove he was no longer dead. So, this fulfilled the promise he made to them here.

Jesus also did not leave his disciples alone because he sent his Spirit to live in them (See: John 14:15-17; Acts 2). Jesus' spirit and the Holy Spirit are the same person.

See: [Resurrect \(Resurrection\)](#) ; [Disciple](#)

What is "that day" about which Jesus spoke?

[14:20]

"That day" (14:20) was the day Jesus was made alive again. He knew that when his disciples saw that he was alive again, they would be able to understand what he told them at the Passover supper. They would understand that he is God.

Scholars think Jesus also spoke about the time when he would return to earth, that is the last days. He will return at the ending of the world. He used words that Jewish people sometimes used when they wanted to speak about the ending of the world.

See: [Passover](#); [Jesus is God](#); [Last Days](#); [Jesus' Return to Earth](#)

Who is the "Father" about which Jesus spoke?

[14:20]

When Jesus spoke about the "Father," he wanted his disciples to think about God.

See: [Trinity](#); [God the Father](#); [Disciple](#)

Why did Jesus say he is "in" his Father, and we are "in" him, and he is "in" us?

[14:20]

When Jesus said he is "in" his Father, he said that he is God. He did not say that he was inside of God.

He also said that Christians are in some way joined to him when they believe in him. However, Christians are not God. That is, Jesus is “in” the Father in a different way than Christians are “in” Jesus.

See: [Trinity](#); [God the Father](#); [Jesus is God](#); [In Christ](#)

14:28-31

Why did Jesus say the Father is "greater" than Jesus?

[14:28]

Jesus said the Father is "greater" than Jesus (see: 14:28) because he obeyed the Father. The Father made a plan before he created the world. He planned how people's sins could be forgiven. Jesus obeyed that plan when he died on the cross.

In the same way a son obeys his father because the son is ruled by the father, so Jesus obeys God the Father. However, Jesus is God (See: John 5:18).

See: [Trinity](#); [God the Father](#); [Will of God](#); [Sin](#); [Forgive \(Forgiveness, Pardon\)](#); [Cross](#); [Jesus is God](#)

Who is the "ruler of this world"?

[14:30]

The "ruler of this world" is Satan (See: John 12:31, Ephesians 2:2, and 2 Corinthians 4:4). God is the ruler of Satan and the world. However, God gave Satan permission to rule in some way.

Satan wanted to kill Jesus. Jesus said Satan could not force Jesus to do anything. So Satan was not given permission to kill Jesus. However, Jesus gave people permission to crucify him when Satan tempted them. Jesus did this to obey God the father's plan. Therefore, Satan did not kill Jesus. Instead, Jesus gave his life for people's sins.

See: [Satan \(The Devil\)](#); [Crucify \(Crucifixion\)](#); [Tempt \(Temptation\)](#); [God the Father](#); [Atone \(Atonement\)](#)

Chapter 15

¹ "I am the true vine, and my Father is the gardener. ² He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit.

³ You are already clean because of the message that I have spoken to you. ⁴ Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me.

⁵ I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. ⁶ If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. ⁷ If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you.

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

¹⁰ If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. ¹¹ I have spoken these things to you so that my joy will be in you and so that your joy will be made full.

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

¹⁴ You are my friends if you do the things that I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you.

¹⁶ You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. ¹⁷ These things I command you, so that you love one another.

¹⁸ If the world hates you, know that it has hated me before it hated you. ¹⁹ If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you.

²⁰ Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹ They will do all these things to you because of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

²³ He who hates me also hates my Father. ²⁴ If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. ²⁵ But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.'

²⁶ When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me. ²⁷ You also must testify, because you have been with me from the beginning.

John 15

15:1-8

Where are Jesus and his eleven disciples in John 15?

Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. At the end of John 14 (see: John 14:31) Jesus told the disciples they must leave the upstairs room. These scholars think Jesus continued to teach the disciples while they walked to the Garden of Gethsemane. Fewer scholars think Jesus and his disciples went to the temple on the way to Gethsemane. These scholars think that Jesus and the disciples did not arrive in the garden of Gethsemane until John 18:1.

See: [Disciple](#)

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

What is a "vine"?

[15:1]

A vine is a kind of plant that grows grapes. In these verses, when Jesus talked about "fruit," he wanted his listeners to think about grapes. Someone needs to carefully care for a vine so it will make as many grapes as possible. Fruit is a metaphor used many times in the Bible.

See: [Vine \(Vineyard\)](#); [Metaphor](#); [Fruit \(Metaphor\)](#)

Why did Jesus say "I am"?

[15:1]

Jesus said "I am" in 15:1 to say that he is God. This is because Jesus and God have the same name. In 8:58, Jesus said "before Abraham was, I am." Jesus said this so the people would think about Exodus 3:14. In Exodus 3:14, Moses saw God in a burning bush. In that verse, God told Moses that God's name is "I am." So, in John 15:1, Jesus said "I am" to tell the disciples that he is God.

There are several other places in the gospel of John where Jesus said "I am" to say that he is God (See: 4:26, 6:36, 41, 48, 7:28-29, 8:23-24, 9:5, 10:7-14, 10:36, 11:25, 14:6, 14:10-12).

See: [Disciple](#); [Yahweh \(I am\)](#); [Trinity](#)

Why did Jesus call himself the "true vine"?

[15:1]

Jesus called himself the "true vine." This was a metaphor. He said this to speak about how people need to follow God. People need to believe in Jesus if they want God to save them from the punishment for their sinning. Grapevines grow in a vineyard. So Jesus spoke about people growing in God's kingdom. This happens when people believe in Jesus. So Jesus is the "true vine."

Jesus said that Israel was not the "true vine." That is, the people of Israel believed they followed God. So they thought they were God's true vine (see: Psalm 80:7-9). But they stopped doing the things that honor God (see: Isaiah 5:1-2). So they were no longer the "true vine." Jesus is now God's "true vine." People who want to honor God must believe in Jesus.

See: [Metaphor](#); [Sin](#); [Kingdom of God](#); [Vine \(Vineyard\)](#); [Messiah \(Christ\)](#)

What is a "gardener"?

[15:1, 15:2]

A "gardener" is a person who grows plants in a garden. In these verses, Jesus talked about a person who grows vines in a vineyard. A vineyard is a kind of garden where people grow vines that produce grapes.

See: [Vine \(Vineyard\)](#)

Why did Jesus say "my Father is the gardener"?

[15:1, 15:2]

Jesus said "my Father is the gardener." This was a metaphor. Jesus used this metaphor to talk about God. Jesus often "Father" when he wanted to talk about God. In 15:1, he said that God is the "gardener" to say that God cares for people who believe in Jesus.

In a vineyard, the gardener removes vine branches that do not grow. But the gardener carefully trims vine branches that do grow. He trims away things that will harm the branches. This helps the vine to grow more grapes. So Jesus wanted his disciples to think about how God helps people who believe in Jesus. God helps them the way the gardener helps branches that are growing.

See: [Metaphor](#); [God the Father](#); [Vine \(Vineyard\)](#)

Why did Jesus say "bear fruit"?

[15:2, 15:4, 15:5, 15:8]

When Jesus said "bear fruit," he continued to use the metaphor of a vine. He wanted his disciples to think about all they could do to honor God. Branches in a vineyard grow grapes. In the same way, Christians that grow will do things that honor God. Jesus called this "fruit."

See: [Metaphor](#); [Fruit \(Metaphor\)](#); [Vine \(Vineyard\)](#)

Who bears "no fruit"?

[15:2]

When Jesus said some people bear "no fruit" (15:2), he wanted his disciples to think about people who do not honor God. Some scholars think he spoke about Christians who do not do the things that Jesus taught. That is, they say they believe in Jesus, but they do not do the things that he taught them to do. Other scholars think Jesus spoke about people who do not believe in him. Because they do not believe in him, they cannot honor God.

See: [Fruit \(Metaphor\)](#)

Why did Jesus say his disciples were "already clean"?

[15:3]

Jesus said his disciples were "already clean." He said this to say they were already at peace with God. They did not need to do anything new to be at peace with God. In John 13:10, Jesus said his disciples were clean, except for Judas Iscariot. He said that his disciples (except Judas Iscariot) believed in Jesus. So God forgave them from the punishment of sinning because they believed in Jesus. Because God forgave their sins, they were "clean." They did not need to have their sins forgiven again.

See: [Metaphor](#); [Forgive \(Forgiveness, Pardon\)](#); [Clean and Unclean](#); [Disciple](#); [Sin](#)

Why did Jesus say "remain in me"?

[15:4]

See: [Abide](#)

Why did Jesus speak about branches being burned?

[15:6]

When Jesus spoke about branches being burned (15:6), he wanted his disciples to think about Christians who do not remain in him (see 15:4). He continued to use the metaphor of a vine. In a vineyard, branches that did not make grapes were cut off and burned. This is because they were useless to the owner of the vineyard.

These burned branches were a metaphor for Christians who do not remain in Jesus. They are useless branches. They are not connected to the vine. That is, they are not connected to Jesus. Anyone not connected to Jesus will be thrown away and burned in the same way a dead branch is thrown away and burned.

Sometimes, the word burning is used in the Bible to talk about hell. However, scholars think when Jesus spoke about burning branches in 15:6 he did not want to speak about hell.

See: [Disciple](#); [Abide](#); [Metaphor](#); [Vine \(Vineyard\)](#); [Hell](#)

Why did Jesus say "ask whatever you wish, and it will be done for you"?

[15:7]

When Jesus said "ask whatever you wish, and it will be done for you", he wanted his disciples to know they needed to do the things that God wanted them to do. When a person believes in Jesus, people need to obey Jesus. They should do the things Jesus wants them to do. So when a Christian prays, they should pray for God's will. That is, he will ask God what it is God wants him to do. This kind of prayer honors God. So God will honor the person who prays this way by answering his prayers.

Jesus did not want to say that God will do anything a person wants him to do. Sometimes Christians think about and pray about things that do not honor God. God will not give people the things that do not honor him.

See: [Will of God](#)

Who is the "Father" that Jesus about which Jesus spoke?

[15:8]

When Jesus spoke about the "Father," he wanted his disciples to think about God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: [Disciple](#); [God the Father](#)

15:9-17

Why did Jesus say "my joy will be in you" and "your joy will be complete"?

[15:11]

When Jesus said "my joy will be in you" and "your joy will be complete," he wanted his disciples to know that people can have true joy only if they believe in Jesus and obey him.

See: [Rejoice \(Joy, Joyful\)](#)

Why did Jesus say a person who believes in Jesus needs to "lay down his life"?

[15:13]

Jesus said a person that believes in him needs to be ready to "lay down his life" for another person. That is, they need to serve other people and perhaps even be willing to die for other people. He said this because he wanted the people who believe in him to "love one another." This is how they are to love one another.

Jesus did not want to say that all Christians need to be killed. He said this to talk about how some Christians will die so other people will know how much they love Jesus. He wanted to say that they would choose to do this. That is, they will choose to obey Jesus instead of not being killed

What did Jesus want to say in 15:14-15?

[15:14, 15:15]

In 15:14-15, Jesus spoke about how much he loves Christians. He told his disciples they were his "friends." In 15:10-13, he spoke about how his disciples must obey him. They do this in the same way a friend does what their

friend tells them to do because they love him. So, Jesus spoke about his disciples as "friends" to say that he wanted them to obey him because they loved him.

See: [Disciple](#)

15:18-27

Why did Jesus speak about "hate"?

[15:18]

When Jesus spoke about "hate" in 15:18-21, he wanted his disciples to know that if they believed in him, then other people will persecute them. This is because they do not believe in Jesus.

Jesus said that people would persecute him. The Romans persecuted him by killing him. So, he wanted his disciples to know that people will persecute them for believing in him.

See: [Persecute \(Persecution\)](#)

Why did Jesus say "of the world"?

[15:19]

When Jesus spoke about people who are "of the world," he wanted his disciples to think about people who do not believe in him. They do things that do not honor God.

See: [World](#)

Why did Jesus say "because of my name"?

[15:21]

Jesus said "because of my name" to speak about people who believed in him. That is, people who are "Christians" (see: Acts 11:26).

See: [Name](#)

Why did Jesus say "him who sent me"?

[15:21]

When Jesus spoke about "him who sent me," he wanted his disciples to think about God. God the Father sent God the Son into the world to be the messiah.

See: [Disciple](#); [Trinity](#); [God the Father](#); [Son of God](#); [Messiah \(Christ\)](#)

Why did Jesus say "now they have no excuse for their sin"?

[15:22]

When Jesus said "now they have no excuse for their sin," he wanted to speak about how people needed to believe in him. God sent Jesus to tell people about God. He did this so they would believe in him and he would forgive them from the punishment of sinning. But when people do not believe in Jesus, they reject God. This is because Jesus is God.

Some scholars think Jesus spoke only about the Jewish people who did not believe in him. These people had the Romans kill Jesus. That was the sin for which they had no excuse. Other scholars think Jesus spoke about anyone

who did not believe in Jesus after they have heard the gospel. Still other scholars think Jesus spoke about both these groups of people.

Advice to translators: When someone does something bad, they often make an excuse. They do this so they will not be punished for doing something bad. They defend themselves by saying an excuse. Someone makes an excuse by saying that they had a good reason for doing the bad thing they did. An excuse is them saying to people why they did something. Here, the words “they have no excuse” are being used to say that there is nothing they can say to explain why they rejected Jesus.

See: [Sin](#); [Jesus is God](#); [Gospel](#)

Who is the "Comforter" (or "Advocate") about which Jesus spoke?

[15:26]

The "comforter" or "advocate" about which Jesus spoke is the Holy Spirit. One of the things the Holy Spirit does for Christians is to comfort and encourage them. Another thing the Holy Spirit does is to ask God the Father to do good things for them.

Advice to Translators: Use the same word in your language that is used in your Bible for comforter or advocate in 4:16.

See: 14:16,26

See: [Holy Spirit](#); [God the Father](#)

Chapter 16

¹ "I have spoken these things to you so that you will not fall away. ² They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God.

³ They will do these things because they have not known the Father nor me. ⁴ I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you.

⁵ But now I go to him who sent me, yet none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you.

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

¹² I have many things to say to you, but you cannot bear them now. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. ¹⁴ He will glorify me, because he will take from what is mine and he will tell it to you.

¹⁵ Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. ¹⁶ In a short amount of time you will no longer see me, and after another short amount of time you will see me."

¹⁷ Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" ¹⁸ Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about."

¹⁹ Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'? ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. ²¹ When a woman gives birth, she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world.

²² So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. ²³ On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. ²⁴ Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

²⁵ "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father.

²⁶ On that day you will ask in my name and I do not say to you that I will pray to the Father for you, ²⁷ for the Father himself loves you because you have loved me and because you have believed that I came from God. ²⁸ I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father."

²⁹ His disciples said, "See, now you are speaking plainly and you are not using figures of speech. ³⁰ Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." ³¹ Jesus answered them, "Do you believe now?

³² See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³ I have spoken these things to you so that you will have peace in me. In the world you have tribulation. But have courage! I have conquered the world."

John 16

16:1-4

Where were Jesus and his eleven disciples in John 16?

In John 16, Jesus and his eleven disciples continued to walk to Gethsemane. At the end of John 14 (see: John 14:31), Jesus told the disciples they needed to leave the upstairs room. Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. Jesus continued to teach them while they walked to the Garden of Gethsemane. They did not arrive in the Garden of Gethsemane until John 18:1.

Fewer scholars think that in John 16, Jesus and his disciples were at the temple on the way to Gethsemane.

See: [Disciple](#); [Temple](#)

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

What did Jesus want to say in 16:1-4?

[16:1, 16:2, 16:3, 16:4]

Jesus said things in 16:1-4 to tell his disciples they would be persecuted soon. He wanted them to be ready for this. If they were ready, they would not stop trusting Jesus when other people persecuted them (16:1). Jesus protected his disciples from persecution while he was with them (16:4). However, other people would persecute his followers after he died.

[Disciple](#); [Persecute \(Persecution\)](#)

Who was "you"?

[16:1]

Jesus was talking to the eleven disciples when he said "you." However, Jesus also wanted all Christians to know what he said. There were only eleven disciples because Judas left them (see: John 13:27-30). Judas went to betray Jesus.

See: [Disciple](#)

What are "these things"?

[16:1]

Jesus wanted the disciples to remember what he told them in chapter 15 when he said "these things." He wanted them to "remain" in him (15:4). He wanted them to be ready when other people hated and persecuted them (15:20-21).

See: [Disciple](#); [Abide](#); [Persecute \(Persecution\)](#)

How does a person "fall away"?

[16:1]

Jesus spoke about falling away. This was a metaphor. He wanted to talk about how someone can stop believing or trusting in Jesus in some way. He wanted to warn the disciples so they would not stop trusting him.

Some scholars think Jesus wanted to speak about a Christian rejecting him completely and permanently. If they did this, they would not live together with him in heaven. Other scholars think Jesus spoke about a Christian not following him for only a short period of time. They will still live together with Jesus in heaven forever.

See: [Fall \(Fall Away, Stand\)](#); [Metaphor](#); [Disciple](#); [Eternal Security](#); [Heaven](#)

Why did Jesus say "the hour" and "their hour"?

[16:2, 16:4]

Jesus used the metaphor "the hour" because he wanted to talk about some time soon. Soon, Jesus' enemies would start to persecute his followers. He was not speaking about a certain time of day. Instead, he wanted to speak again about when his enemies would persecute his followers when he said "their hour."

See: [Persecute \(Persecution\)](#) ; [Metaphor](#)

Why did Jesus say "throw you out of the synagogues"?

[16:2]

Jesus warned his disciples that Jewish leaders would keep them from worshipping with other Jews when he said "throw you out of the synagogues." Synagogues were buildings where Jewish people worshipped God. "Throw out" is a metaphor for not allowing a person to enter a place anymore. It was very bad for Jews when the Jews threw someone out of the synagogue. That person's Jewish friends did not talk to him anymore. He could not worship with other Jews.

See: [Disciple](#); [Synagogue](#); [Metaphor](#); [Persecute \(Persecution\)](#) : [Worship](#)

Who is the "Father"?

[16:3]

The "Father" is God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: [God the Father](#); [Trinity](#)

16:5-15

Why did Jesus say "him who sent me"?

[16:5]

Jesus wanted his followers to think about God the Father when he said "him who sent me."

See: [God the Father](#); [Trinity](#)

Why did Jesus say none of his disciples asked him where he was going?

[16:5]

Jesus wanted to say that none of his disciples asked him where he was going at the time he spoke these words in 16:5. Earlier Peter (see: John 13:36) and Thomas (see: John 14:5) asked Jesus where he was going. However, they did not ask him where he was going later in 16:5.

See: [Disciple](#)

Why did Jesus say he would "go away"?

[16:7]

Jesus said he would "go away" because he wanted his disciples to know he had to die. He used "go away" as a metaphor for his crucifixion. He was crucified to save people from sin. So, he could not remain with the disciples.

See: [Disciple](#); [Metaphor](#); [Crucify \(Crucifixion\)](#); [Save \(Salvation, Saved from Sins\)](#).

Why was it "better" for Jesus' followers that he go away?

[16:7]

Jesus wanted his disciples to know that there was something better than having him with them when he said it was "better." He wanted to tell them about the Holy Spirit. Jesus had to be crucified for the Holy Spirit to be able to enter into those who believe in Jesus. He lives in them forever. This was "better" than simply having Jesus on earth to teach a few followers.

See: [Disciple](#); [Holy Spirit](#); [Crucify \(Crucifixion\)](#); [Forgive \(Forgiveness, Pardon\)](#); [Indwelling of the Holy Spirit](#)

Why did Jesus speak about the "Comforter"?

[16:7, 16:8]

Jesus spoke about the Holy Spirit when he spoke about the "Comforter" (παράκλητος #g3875). The Holy Spirit comforts, protects, and helps people who believe in Jesus.

Advice to translators: Use the word in your language that is in the Bible text. The Greek word παράκλητος can also be translated into English as "Helper" or "Advocate." It is the word for a person who comes alongside someone else to help him.

See: [Holy Spirit](#)

Why did Jesus say "the world"?

[16:8]

Jesus wanted to speak about all people and all the things people do that do not honor God when he said "the world."

See: [World](#)

Why did Jesus say the Holy Spirit will "prove the world to be wrong"?

[16:8]

Jesus wanted people to think about how sinning is wrong when he said the Holy Spirit will "prove the world to be wrong." That is, people who sin do wrong. The Holy Spirit will make them know how they dishonor God when they sin. He will make them know how they need God to forgive their sins.

He will also make them know that they do not know how to be at peace with God. They can only be at peace with God by believing in Jesus.

He will also make them know that God will judge them for sinning, unless they repent. God will judge them for sinning the same way he judges Satan. Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world" in 16:11.

See: [Holy Spirit](#); [World](#); [Sin](#); [Satan \(The Devil\)](#); [Judge \(Judgment\)](#); [Repent \(Repentance\)](#); [Disciple](#)

Who is the "ruler of this world"?

[16:11]

Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world." God gives Satan permission to rule the world in some way, but this will only happen for a short time (see: John 12:31, 14:30, 16:11, Ephesians 2:2, 6:12).

See: [Disciple](#); [Satan \(The Devil\)](#)

Who is the "Spirit of Truth"?

[16:13]

Jesus was speaking about the Holy Spirit when he spoke about the "Spirit of Truth." The Holy Spirit speaks to people. He tells them only what is true. Therefore, he is called the "Spirit of Truth."

See: [Holy Spirit](#)

Why did Jesus say "he will not speak from himself" and "he will say whatever he hears"?

[16:13]

Jesus said "he will not speak from himself" and "he will say whatever he hears." He wanted to say that the Holy Spirit will tell people what God the Father wants people to know. The Holy Spirit is God, but he is not God the Father. So Jesus said that when the Holy Spirit speaks to someone, he speaks what the Father wants the person to know.

See: [Holy Spirit](#); [God the Father](#); [Trinity](#)

Why did Jesus say "he will take from what is mine"?

[16:14]

Jesus wanted to speak about the things only God knows when he said "he will take from what is mine." Jesus knows these things because he is God. The Holy Spirit also knows these things because he is also God. The Holy Spirit helps Christians to know God when he tells them these things. He helps them to know what they need to know to do the things that honor God.

See: [Trinity](#); [Holy Spirit](#)

16:16-24

Why did Jesus tell the disciples "in a short amount of time, you will no longer see me"?

[16:16]

Jesus wanted to tell the disciples that he would die when he said "you will no longer see me," He wanted them to know this would happen soon when he said "in a short amount of time." Jesus was crucified the next day.

See: [Disciple](#); [Crucify \(Crucifixion\)](#) [Crucify \(Crucifixion\)](#)

Why did Jesus say "after another short amount of time, you will see me"?

[16:16]

Jesus wanted to speak about when he would come back to life when he said "you will see me." He wanted them to know this would happen soon after he died when he said "after another short amount of time." Jesus was resurrected three days later.

Jesus knew the disciples would not know what he meant. Therefore, he repeated it three times (16:16, 17, 19).

See: [Resurrect \(Resurrection\)](#) ; [Disciple](#)

Why did Jesus say "the world will be glad"?

[16:20]

When Jesus said "the world will be glad." He wanted his disciples to know that people who did not believe in him would be happy when he was killed. His disciples would be sad. But people who did not like what he taught would be glad because he was dead. They thought other people would stop believing in him.

See: [Disciple](#)

Why did Jesus speak about a woman giving birth in 16:21-22?

[16:21]

Jesus spoke about a woman giving birth in 16:21-22. This was a metaphor. He used this to tell the disciples about the different way they would think about Jesus dying after he was crucified. They would have pain when he was crucified in the same way a woman giving birth will have pain. Jesus knew that he would be made alive again. So in the same way a woman is happy and forgets her pain after the baby is born, they would be happy and forget their pain when Jesus was made alive again.

See: [Metaphor](#); [Crucify \(Crucifixion\)](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say "I will see you again"?

[16:22]

Jesus wanted to say he would return to the disciples when he said "I will see you again." This happened after he was resurrected. The disciples and many other people saw Jesus many times for 40 days. Then he returned to heaven.

See: [Disciple](#); [Resurrect \(Resurrection\)](#) ; [Heaven](#)

What is "joy"?

[16:22]

See: [Rejoice \(Joy, Joyful\)](#)

[Rejoice \(Joy, Joyful\)](#)

Why did Jesus say "no one will be able to take away your joy from you"?

[16:22]

Jesus wanted the disciples to know that things would change after he was resurrected when he said "no one will be able to take away your joy from you." The disciples were happy because they were with him while he was alive. They would have joy even though he would stop being on earth (see: Acts 13:52). Nobody could do anything to make this joy be gone (see: 1 Peter 1:8).

See: [Disciple](#); [Rejoice \(Joy, Joyful\)](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say "you will not ask me anything" and "if you ask anything of the Father in my name"?

[16:23]

Jesus wanted to say that the disciples would not need to ask him for any more information when he said, "you will not ask me anything." This is because they would understand what he told them. Also he wanted them to know that they could pray directly to God the Father when he said "if you ask anything of the Father in my name." They could pray in Jesus' name, and God would answer.

Some scholars think Jesus spoke about prayer when he said both things. They think he wanted to say that while he was on earth, the disciples prayed to Jesus. But he wanted them to know that after he was resurrected they could pray directly to God the Father.

See: 16:26-27

See: [Disciple](#); [Resurrect \(Resurrection\)](#) ; [God the Father](#)

16:25-33

Who is the "Father"?

[16:25]

See: [God the Father](#)

What is a "figure of speech"?

[16:25, 16:29]

Here the words "figure of speech" refer to the proverbs and parables Jesus used to teach his disciples. That is, Jesus sometimes said things in a way that made it difficult to understand exactly what he meant. Jesus said he had spoken to the disciples in a way that was hard for them to understand. However, soon he would talk to them in a way that they could understand.

See: [Proverb](#); [Parable](#)

Why did Jesus say "the hour is coming"?

[16:25]

Jesus wanted to speak about the time after he was resurrected when he said "the hour is coming" in 16:25. He used the metaphor of "hour" to talk about a time in the future.

See: [Metaphor](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say "the hour is coming"?

[16:32]

Jesus wanted to speak about the time when he was crucified when he said "the hour is coming" in 16:32. He used the metaphor of "hour" to talk about a time in the future. He did not mean a literal time on the clock. This was not the same "hour" as in 16:25.

See: [Metaphor](#); [Crucify \(Crucifixion\)](#)

Why did Jesus say "you will have peace in me"?

[16:33]

Jesus wanted his disciples to remember what he told them when he said "you will have peace in me." They would not have to fear what might happen after he was crucified. The things Jesus said to them would give them peace and courage.

See: [Disciple](#); [Crucify \(Crucifixion\)](#)

Why did Jesus say "I have conquered the world"?

[16:33]

Jesus said "I have conquered the world." He used two metaphors. He wanted to speak about everyone and everything that does not honor God when he said "the world." (see: 16:8). When he said he "conquered," this was not a military victory. Instead, he died and was resurrected so that God could forgive people's sins. He wanted to say he saved people from the power of sin. In this way, he "conquered" the "world."

See: [World](#); [Metaphor](#); [Resurrect \(Resurrection\)](#) ; [Sin](#); [Save \(Salvation, Saved from Sins\)](#)

Chapter 17

¹ After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you—² just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.

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

⁶ I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me comes from you, ⁸ for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.

⁹ I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. ¹⁰ Everything that is mine is yours, and yours is mine, and I am glorified in them. ¹¹ I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.

¹² While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. ¹³ Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

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

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

²⁰ I pray not only for these, but also for those who will believe in me through their word ²¹ so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me.

²² The glory that you gave me, I have given to them, so that they will be one, just as we are one: ²³ I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.

²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world.

²⁵ Righteous Father, the world did not know you, but I know you; and these know that you sent me. ²⁶ I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

John 17

Where are Jesus and his disciples in John 17?

Some scholars think Jesus and the disciples were at the Jerusalem temple in John 17. These scholars think they were also at this temple in John 15 and 16. Other scholars think the disciples continued to walk from the temple toward the Garden of Gethsemane. Still other scholars think they were still in the upstairs room where they were in John 14.

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

See: [Disciple](#); [Temple](#)

What did Jesus do during John 17?

Jesus prays to God the Father in John 17.

See: [Trinity](#); [God the Father](#)

1:1-5

Why did Jesus "lift up his eyes to the heavens"?

[17:1]

John wrote that Jesus "lifted up his eyes to the heavens" because he wanted readers to know that Jesus began to pray. He wanted to say that Jesus prayed to God the Father.

When the Jews prayed, they looked up. They looked up to look toward God. They thought God was in heaven. They thought heaven was above the sky. So they looked up at the sky to pray to God.

See: [Heaven](#); [God the Father](#); [Trinity](#)

Why did Jesus say "the hour has come"?

[17:1]

Jesus said "the hour has come." That is, it was about the time for Jesus to die and be resurrected. He knew that he would die soon. Jesus knew that God would make Jesus alive again after Jesus died. He used the metaphor of "hour" to say that it was ready to happen. He did not mean an actual time on the clock. He wanted his disciples to know that he would die soon when he said "the hour."

See: [Metaphor](#); [Resurrect \(Resurrection\)](#) ; [Disciple](#)

What did Jesus want his disciples to think about when he spoke about "glorifying"?

[17:1, 17:4, 17:5]

Jesus wanted his disciples to think about how to honor God when he spoke about "glorifying." He also wanted to say that God honors people when they honor Jesus. So Jesus asked God to honor him (17:1) because Jesus honored God.

Jesus also spoke about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. Jesus obeyed all God the Father told him to do. He also died to obey the Father.

Jesus wanted to return to God the Father in heaven. However, he knew he needed to die and be resurrected in order to do this. Then Jesus again had God the Father's honor and power completely.

Jesus made it possible for people to have peace with God the Father by his death and resurrection. God also greatly honored Jesus for this. Jesus spoke about this again in chapter 17.

Jesus said the words glorify and glory nine times in John 17. He really wanted his disciples to honor God.

See: John 13:31-32, 17:10,22,24

See: [Disciple](#); [Glory \(Glorify\)](#); [Heaven](#); [God the Father](#); [Resurrect \(Resurrection\)](#) ; [Trinity](#)

Why did Jesus say "your Son" and "the Son"?

[17:1]

Jesus said "your Son" and "the Son" to speak about himself. Jesus is the Son of God. That is, he is the person of God called "the Son."

See: [Trinity](#); [Son of God](#)

Why did Jesus say "all flesh"?

[17:2]

Jesus used a metaphor to speak about all people when he said "all flesh." He wanted to say that God the Father gave him permission to rule over all people.

See: [Metaphor](#); [Flesh](#); [God the Father](#)

Why did Jesus say "eternal life"?

[17:3]

Jesus said "eternal life" because he wanted his disciples to think about two things.

Jesus said "eternal life" because he wanted his disciples to think about living forever. He wanted them to think about living with God forever. Jesus said eternal life comes from "knowing" God and Jesus.

See: [Eternal Life](#); [Disciple](#)

How did Jesus have "glory" with God the Father before the world was created?

[17:5]

Jesus had "glory" with God the Father before the world was created because he is God. Because he is God, Jesus had the same power and honor as God the Father before the world was created. Jesus created the world with God the Father (see: John 1:1-3). Later, Jesus became a man. When he did this, he removed some of his power and honor (see: Philippians 2:5-11). Here, Jesus asked God the Father to return him to all of Jesus' power and honor. This happened when Jesus was resurrected.

See: 17:24

See: [Trinity](#); [Glory \(Glorify\)](#); [Incarnation](#); [Resurrect \(Resurrection\)](#); [God the Father](#); [Son of God](#)

1:6-19

Why did Jesus say he "revealed" God's "name" to other people?

[17:6]

Jesus said he "revealed" God's "name" to other people because he wanted them to know that he is God. When Jesus lived, people thought that the name of a person was the person himself. That is, when you spoke about someone's name, you were speaking about that person. So, God's name in some way made people think about all that God is and the things he does. When Jesus said he "revealed" God's name, he wanted to say that in some way people who saw and heard him saw and heard God. He also wanted his disciples to know that when they believe in Jesus, they are believing in God too.

See: 17:26

See: [Reveal \(Revelation\)](#); [Name](#); [Disciple](#)

Who were "the people whom you gave me"?

[17:6]

"The people whom you gave me" were Jesus' disciples. When he said that God the Father "gave" the disciples to him, he used a metaphor. He wanted to say that in some way God guided him when he chose his disciples. So, in some way God chose the disciples before Jesus did.

See: [Disciple](#); [God the Father](#); [Metaphor](#)

Why did Jesus say "I have given them all the words that you gave me"?

[17:8]

Jesus said "I have given them all the words that you gave me." That is, he told his disciples everything God wanted him to say. He wanted them to think about everything he taught them while he was alive. So, he said "all the words."

See: [Disciple](#)

Why did Jesus ask God the Father to "keep" his disciples?

[17:11, 17:15]

Jesus asked God the Father to protect his disciples when he asked God to "keep" them. Some scholars think he wanted them to keep believing in Jesus. He knew other people would try to get them to stop believing in Jesus. Those people would try to hurt them or kill them. So he asked God to protect them from this. Other scholars think Jesus wanted them to remain united with one another and not fight with one another.

This happened after Jesus was resurrected and returned to heaven (see: Acts 1). Jesus protected his disciples while he was alive (see: 17:12). That is, he stopped other people from hurting them. However, he knew he was going to die. So he could not do this for them anymore. So, he asked the Father to do this.

See: [God the Father](#); [Disciple](#); [Heaven](#)

Who was the "son of destruction"?

[17:12]

Jesus spoke about the "son of destruction." He was speaking about Judas Iscariot. Jesus called him this because Judas betrayed Jesus. That is, he told the people who wanted to kill him where he Jesus was located.

Jesus said this was "to fulfill Scripture" because he wanted his disciples to think about prophecies in the Old Testament. Scholars think he spoke about Psalm 41:4-9.

See: [Fulfill \(Fulfillment\)](#); [Prophecy \(Prophecy\)](#) ; [Old Testament \(Law and Prophets\)](#)

Why did Jesus speak about "the world"?

[17:13, 17:15, 17:16]

Jesus spoke about "the world" in 17:13 and 17:15 because he wanted his disciples to think about everyone on the earth.

Jesus spoke about "the world" in 17:14 and 17:16 because he wanted his disciples to think about people who do not believe in God. They do not worship or obey God. Instead, they do things that "the evil one" (17:15) wants. The "evil one" is Satan.

See: [World](#); [Disciple](#); [Worship](#); [Satan \(The Devil\)](#)

Why did Jesus say he and his followers are not "of" the world?

[17:14, 17:16]

Jesus said he and his followers are not "of" the world because he wanted to say that they are "of" God. That is, they belong to God. This is because they believe in God. They follow God. They do things to honor God. So they do not belong to "the world." That is, they do not do the evil things "the world" does.

Advice to translators: The word "of" in these verses means "to belong to" or "to be like or similar in some way." Jesus did not want to say his followers are God. But they belong to God.

See: [World](#)

Why did Jesus say "set apart"?

[17:17, 17:19]

Jesus said "set apart" to ask God to help Jesus' disciples. Some scholars think he wanted them to continue to believe in Jesus. When people believe in Jesus, this makes them different from other people. They are different because they worship and obey God. Jesus wanted to say that being different in this way is good. He also wanted to ask God to help his followers to keep believing in him. Other scholars think Jesus asked this because he wants them to continue to be different from people who do not believe in Jesus.

See: [Holy \(Holiness, Set Apart\)](#); [Disciple](#)

17:20-26

Who did Jesus pray for in 17:20-26?

[17:20]

Jesus prayed for everyone who will believe in him in the future. In 17:13-20, Jesus prayed for the disciples who followed him while he was alive.

See: [Pray \(Prayer\)](#); [Disciple](#)

Why did Jesus say "in me", "in you", "in us", and "in them"?

[17:21, 17:23, 17:26]

Jesus said "in me" and "in you" because he wanted his followers to know that he is God.

Jesus said "in us" and "in them" because he also wanted his followers to know that he loved them. This is because they believe in him. He used "in" as a metaphor to speak about being loving friends. He did not want to say that his followers are literally "in" his body. He also did not want to say that his followers are God.

Advice to translators: Jesus used the word "in" for two different reasons in this verse.

1. When he said "in me" and "in you", he wanted to say "the same." That is, Jesus and God are the same. So Jesus is God.
2. When he said "in us" and "in them," he wanted to speak of people believing in and following someone. This makes them almost like that person in some way. But they are not the same as the person in which they believe. If your language has different words for these ideas, use those words. If your language has one word that can mean both these things, use that word.

See: [Metaphor](#)

Chapter 18

¹ After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. ² Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. ³ Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.

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

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

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

¹⁰ Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. ¹¹ Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

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

¹⁵ Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in.

¹⁷ Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." ¹⁸ Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

¹⁹ The high priest then asked Jesus about his disciples and his teaching. ²⁰ Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. ²¹ Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."

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

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

²⁸ Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. ²⁹ So Pilate went out to them and said, "What accusation are you bringing against this man?" ³⁰ They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."

³¹ Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." ³² They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

³³ Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?" ³⁴ Jesus answered, "Do you speak from yourself, or did others speak to you about me?" ³⁵ Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?"

³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." ³⁷ Pilate then

said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

³⁸ Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. ³⁹ But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" ⁴⁰ Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

John 18

18:1-11

Where did Jesus and his disciples go at the beginning of John 18?

[18:1]

In John 18, Jesus and his disciples walked to the Garden of Gethsemane (see: Mark 14:32).

See: [Disciple](#)

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

Who is Jesus?

[18:5, 18:7]

Jesus said he is God. The soldiers said they looked for Jesus of Nazareth. Jesus did not disagree that he was Jesus of Nazareth. However, Jesus said "I am." He did not mean "I am Jesus." Instead, "I am" was the name God spoke to Moses (see: Exodus 3:14).

See: John 8:58

See: [Jesus is God](#); [Yahweh \(I am\)](#)

See Map: Nazareth

Why did the soldiers go backward?

[18:6]

The soldiers went backward because of what Jesus said. The soldiers were forced backwards and fell down when Jesus told the soldiers who he is. John does not write why these soldiers fell backwards. Some scholars think the words Jesus said were so powerful that the soldiers were amazed and fell backwards. Other scholars think Jesus said "I am" very loudly, with great power. That is what knocked them down.

Why did Peter cut off the servant's ear?

[18:10]

Peter cut off the servant's ear because he wanted to protect Jesus. Peter fought to stop the soldiers arresting Jesus. Peter did not understand that God's plan was for Jesus to die on the cross for the sins of the world. Peter had a short sword with him. He drew his sword and cut off the right ear of Malchus. He was a servant of the high priest.

See: [Cross](#); [Crucify \(Crucifixion\)](#); [Sin](#); [High Priest](#); [Atone \(Atonement\)](#)

What is “the cup” Jesus said he must drink?

[18:11]

The “cup” Jesus said he must drink was his crucifixion. Jesus used a metaphor to say that he must die on the cross for the sins of everyone (see: Matthew 26:36-46, Mark 14:32-42, and Luke 22:39-46). “Cup” is a metaphor here for something that must be done.

See: [Metaphor](#); [Crucify \(Crucifixion\)](#); [Cross](#); [Sin](#); [Atone \(Atonement\)](#)

18:12-14

Why did the soldiers take Jesus to Annas after they arrested him?

[18:13]

The soldiers took Jesus to Annas because they needed someone to tell them what to do with Jesus. Jesus was a wise Jewish man. Many people followed him. They might be very angry if they thought Jesus was not being treated in the right way.

So the soldiers needed a powerful Jewish person to tell them what to do with Jesus. Annas was old and experienced. However, Annas was not the actual high priest when Jesus was arrested. He was the father-in-law of the high priest, Caiaphas. Annas was high priest from when Jesus was young. After Annas was the high priest asked, the high priest after him asked him for advice. Therefore, the soldiers took Jesus to Annas so he could help Caiaphas know what to do with Jesus.

See: [High Priest](#)

18:15-24

Who was the other disciple?

[18:15]

John wrote about “another disciple,” but he did not write this man’s name. Scholars think John wrote about himself. In his gospel, John wrote about himself as “the disciple whom Jesus loved,” instead of writing his own name (see: John 13:23, 19:26-27, 20:2, 21:7, and 21:20). So here, John used another name instead of his name. He called himself, “another disciple.”

See: [Disciple](#); [Gospel](#)

Why did the officer hit Jesus?

[18:22]

The officer hit Jesus because he thought Jesus had insulted Annas. The officer called Annas “the high priest” because Annas had been high priest. So the officer expected everyone to honor Annas. He thought Jesus did not do that. So he thought Jesus needed to be punished for that.

See: [High Priest](#)

18:25-32

Why did John write “immediately the rooster crowed”?

[18:27]

John wrote "immediately the rooster crowed" so people would think about what Jesus told Peter in 13:38. Jesus told Peter that Peter would say he did not know Jesus three times before the rooster crowed. That is to say, Peter would say that he did not know Jesus three times that night. Peter said he did not know Jesus in 18:17, 25, 27. When the rooster crowed, it confirmed that Jesus was right about this. Jesus knew what was going to happen.

Where did they take Jesus after they left Caiaphas' home?

[18:28]

The soldiers took Jesus from Caiaphas' home to the place where the Roman governor Pilate lived. John called this the "government headquarters." This is because this was where most government decisions were made.

See: [Palace](#)

Why did the soldiers not enter?

[18:28]

The soldiers would not enter Pilate's home because Pilate was not a Jew. These soldiers were Jews. If a Jew entered the home of a Gentile that Jew became unclean. He could not eat any of the special Passover meals until a month later (see: Numbers 9:6-13).

Pilate knew the Jews believed this. So Pilate came outside to speak to the Jews about Jesus.

See: [Clean and Unclean](#); [Gentile](#); [Passover](#)

Why did Pilate not want to judge Jesus?

[18:31]

Pilate did not want to judge Jesus because he did not think Jesus had done anything wrong. The Jews said Jesus did evil things.

Scholars think Pilate really did not want the Jews to be angry with him. He knew large crowds followed Jesus. He was afraid the crowds might become very angry and cause trouble for him if he judged Jesus. So, he told the Jewish people there to judge him according to the Jewish laws. That way Jesus' followers could not say Pilate had done anything wrong.

Why did the Jewish people at Pilate's palace say they could not kill anyone?

[18:31]

The Jewish people at Pilate's palace said they could not kill anyone because only the Romans could legally kill a criminal. The Jews who were there wanted to kill Jesus. However, they could not kill anyone without permission from the Roman governor. The Romans often crucified criminals. However, they did give permission to do this to people they ruled.

See: [Palace](#); [Crucify \(Crucifixion\)](#)

18:33-40

Why did Pilate speak to Jesus in private?

[18:33]

Pilate took Jesus into his palace to talk to him about why the Jews wanted to kill him. He wanted to do this without the Jews listening.

Some Jews accused Jesus of saying he was their king (see: Luke 23:2). In the Roman Empire, it was illegal for anyone except the leader of the Roman Empire to say they were a king. So if Jesus said this, he did something wrong and Pilate could judge him.

However, many other Jews wanted Jesus as their king (see: John 1:49, 6:15, 12:13, and 12:19). They might have started a rebellion against Rome. Because of this, Pilate needed to know if Jesus said he was a king.

See: [Palace](#); [Rebel \(Rebellion\)](#)

Why did Jesus say what he said in 18:36?

[18:36]

Jesus said what he said in 18:36 to tell Pilate two things:

1. Jesus is a king.
2. Jesus is not a king in the way the Roman emperor was a king. Jesus said "my kingdom is not of this world" because he wanted Pilate to think about God's kingdom. He wanted to say that his kingdom was not going to stop the Roman kingdom.

See: [Kingdom of God](#)

What was "the truth" Jesus spoke about?

[18:37]

Jesus called his teaching of forgiveness and eternal life "the truth." Jesus said that all those who belong to "the truth" listen to him. Pilate asked Jesus, "What is truth?" (18:38). Pilate said this to say that he did not believe in any certain "truth."

See: [Eternal Life](#)

What was the "custom" about which Pilate spoke?

[18:39]

The "custom" about which Pilate spoke was a special thing the Romans did for the Jews at Passover. The Roman governor would release one man from prison. It would be someone the Jews asked to be released.

Here, Pilate told them Jesus was not guilty of anything. Then Pilate offered to release Jesus. This was because he did not think Jesus needed to be killed.

See: [Passover](#)

Who was Barabbas?

[18:40]

Barabbas was a criminal who was in prison. John wrote that he was a "robber." Scholars think he was also a violent person who fought against the Roman empire. They think the Jewish people asked for Barabbas to be freed because Barabbas was a hero to some of them. He was a hero because he tried to free Israel from Roman rule.

Chapter 19

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

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

⁶ When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

⁷ The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." ⁸ When Pilate heard this statement, he was even more afraid, ⁹ and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer.

¹⁰ Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" ¹¹ Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin."

¹² At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

¹³ When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha."

¹⁴ Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

¹⁵ They cried out, "Away with him, away with him; crucify him!"

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

The chief priests answered, "We have no king but Caesar."

¹⁶ Then Pilate gave Jesus over to them to be crucified.

¹⁷ Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called "Golgotha." ¹⁸ They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle.

¹⁹ Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek.

²¹ Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, 'I am King of the Jews.'""

²² Pilate answered, "What I have written I have written."

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

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

This is what the soldiers did.

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

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

³¹ Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. ³² Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. ³³ When they came to Jesus, they saw that he was already dead, so they did not break his legs.

³⁴ However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. ³⁵ The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you may also believe.

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

³⁸ After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. ³⁹ Nicodemus also came—he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras.

⁴⁰ So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. ⁴¹ Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. ⁴² Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

John 19

19:1-16

Why did John write Pilate whipped Jesus?

[19:1]

John wrote Pilate whipped Jesus because he wanted people to know that Pilate ordered it. Pilate did not do it himself. However, he ordered the Roman soldiers to do it. They had to obey Pilate.

Why did Pilate have Jesus whipped?

[19:1]

Pilate had Jesus whipped so the people would know that Pilate punished criminals. Pilate was the Roman governor in Judea. He wanted Judea to have peace. Therefore, he did not want people to think that criminals were not punished. Although Jesus was not a criminal, people thought he was a criminal.

When Jesus was whipped, it was not as severe as when the soldiers flogged Jesus just before he was crucified (see: 19:16).

See Map: Roman provinces including Judea

Why did the Roman soldiers put a "crown of thorns" and a purple robe on Jesus?

[19:2, 19:5]

The soldiers put a "crown of thorns" and a purple robe on Jesus to hurt him and mock him. This was part of the way the Romans crucified him.

The crown he wore have very long thorns. It had sharp ends stuck out of it. So, these thorns went into Jesus' head and caused bleeding.

Purple was the color of clothes that kings wore. The soldiers dressed Jesus like this to say that they thought he was not a true king.

The soldiers did this because Pilate called Jesus "King of the Jews." However, they did not believe Jesus was the king of the Jews. They wanted to mock and humiliate Jesus. They wanted people to think that even if Jesus was a king, he was not very powerful.

See: [Crucify \(Crucifixion\)](#); [Crown](#); [Rome \(Roman Empire, Caesar\)](#)

Why did Pilate tell the Jewish leaders again that Jesus was not guilty?

[19:4, 19:6]

Pilate did not agree with what the Jews said Jesus had done. Because of this, he again told the Jewish leaders that Jesus was not guilty. That is, he did not do anything wrong or break the law.

Why did Pilate go back inside the government headquarters?

[19:9]

Pilate went back inside the government headquarters to think about what to do. He was afraid (19:8) of what might happen. He was afraid that the Jews might begin to cause trouble for him if he did the wrong thing. The Roman emperor could have Pilate killed if the Jews began to make trouble for Rome.

The Jews said Jesus did something that was not to be done according to the Law of Moses (see: Leviticus 24:16). They said he needed to die because of this. However, Pilate was not a Jew. He did not have to follow the Law of Moses. However, he did have to keep anyone from causing trouble for the Roman empire. So he needed time to think about how to control the Jewish people.

See: [Law of Moses](#); [Rome \(Roman Empire, Caesar\)](#)

Why did Jesus say, "You do not have any power over me except for what has been given to you from above"?

[19:11]

Jesus said, "You do not have any power over me except for what has been given to you from above" to make Pilate and other people think about God. Pilate thought he had power over Jesus. Pilate could release Jesus or have him crucified because he was the governor.

Jesus said that Pilate could only do these things because God allowed Pilate to do these things. He said Pilate was given his power "from above." That is, God gave Pilate permission to do these things.

Jesus said the person who sent Jesus to Pilate was more responsible for his death than Pilate. Some scholars think Jesus spoke about the high priest Caiaphas. Caiaphas was responsible for the Jewish religious leaders' efforts to kill Jesus (see: John 11:45-53). Other scholars think Jesus spoke about Judas Iscariot. Judas gave Jesus to Caiaphas by telling the soldiers where they could find Jesus.

See: [Crucify \(Crucifixion\)](#); [High Priest](#)

Who was "Caesar"?

[19:15]

"Caesar" was the Roman emperor. It was the title people used when they wanted to speak about the emperor.

19:17-27

Why did Jesus carry his own cross?

[19:17]

Jesus carried his own cross because the Romans made him do this. They made him do this so the crowds would see it. They wanted the people to be afraid of them. So they forced criminals to carry their crosses through the streets.

Scholars think Jesus only carried part of the cross. The entire cross was too heavy for one person to carry, especially if that person had just been whipped. Because of this, Jesus only carried it a short distance. Then the soldiers forced someone else to carry the cross for Jesus. This person was Simon of Cyrene (see: Luke 23:26).

See: [Cross](#)

How was a person crucified?

[19:18]

See: [Crucify \(Crucifixion\)](#)

Where was Jesus crucified?

[19:17, 19:18]

Jesus was crucified at a place called "the Place of a Skull." This was a small hill just outside of Jerusalem. The Romans often crucified criminals there. The Aramaic word for this place was "Golgotha." The English word for this place is "Calvary".

See: [Languages in the New Testament](#)

See Map: Golgotha

Why did Pilate put a sign on Jesus' cross in three languages?

[19:20]

Pilate put a sign on Jesus' cross in three languages. He wanted everyone who saw it to be able to read it. The Romans put signs on crosses to tell people the criminal's name and the crime they had done. The sign on Jesus' cross was written in the three languages spoken in Jerusalem. That is, the message was written in Aramaic, Latin, and Greek. Pilate thought that most people could read one of these languages. Some translations use the word "Hebrew" instead of Aramaic. Aramaic was the language spoken by the Hebrew people, that is, the Jews. However, there was another language called Hebrew that only the priests could speak. It was the language the Jewish people spoke before they spoke Aramaic.

Scholars think Pilate wrote "the King of the Jews" on Jesus' sign to mock the Jews. The Jewish religious leaders hated Jesus and wanted him crucified. However, Pilate hated the Jews. He wanted to release Jesus, but the Jews made Pilate crucify Jesus. So, Pilate mocked them because they hated Jesus. He did this by writing Jesus was the King of the Jews.

See: [Cross](#); [Crucify \(Crucifixion\)](#); [Languages in the New Testament](#)

Why did the chief priests ask Pilate to change the sign?

[19:21]

The chief priests asked Pilate to change the sign because they did not want the people to read what Pilate wrote. They were afraid the people would think that Jesus really was their king. So they asked Pilate to change it to Jesus said that he was the king of the Jews.

See: [Chief Priest](#)

Why did Pilate say "what I have written, I have written"?

[19:22]

Pilate said, "what I have written, I have written" to tell the Jewish leaders he would not change the sign.

Why did the soldiers "cast lots" for Jesus' tunic?

[19:24]

The soldiers "cast lots" for Jesus' tunic to decide which of them would take it.

The Romans stripped criminals before they crucified them. That is, the criminals did not have any clothes on them when they were crucified. The soldiers got the clothes of the criminal. Jesus' tunic was worth more than the rest of his clothes. They decided to cast lots to determine which soldier would get Jesus' tunic.

Advice to Translators: A tunic was an outer robe that people wore over other clothes.

See: [Cast Lots](#); [Crucify \(Crucifixion\)](#)

Who were the women John named?

[19:25]

John named four women who watched Jesus' crucifixion.

- Jesus' mother, Mary.
- Jesus' mother's sister.
- Mary, the wife of Clopas.
- Mary Magdalene.

Some scholars think John wanted to say that Jesus' mother's sister was Mary wife of Clopas. That is, he only named three women.

See: [Crucify \(Crucifixion\)](#)

Why did Jesus say "Woman, see your son!" and "See your mother"?

[19:26, 19:27]

Jesus said "Woman, see your son!" and "See your mother" because he wanted John to care for his mother Mary after he died. That is, he told them to treat each other in the same way they treated their mother and their son.

Some scholars think John was Jesus' cousin. They think he chose John to care for Mary because of this. That is, he said it because John and Mary were already family.

19:28-37

Why did John write "everything was now completed"?

[19:28]

John wrote that Jesus knew "everything was now completed" because he wanted his readers to think about how God the Father gave Jesus a great task to finish. He gave Jesus this task before he sent him to earth. Now, Jesus knew he completed everything this task needed to be done.

See: [God the Father](#)

Why did Jesus say "I am thirsty"?

[19:28]

Jesus said "I am thirsty" because he needed something to drink. He had not had anything to drink for many hours. Scholars think Jesus also wanted his followers to think about Psalm 22:15.

Why did Jesus say "It is finished"?

[19:30]

Scholars disagree about why Jesus said, "It is finished."

1. Some scholars think Jesus said this because he finished his life as a human.
2. Other scholars think Jesus was finished the work God the Father sent him to do on earth.
3. Other scholars think Jesus finished dying for the sins of every person (see: 1 John 2:2).
4. Other scholars think Jesus finished what was needed for God to save people from their sins (see: Ephesians 2:8-10).

Scholars often think Jesus wanted to say more than one of these things.

See: [God the Father](#); [Sin](#); [Atonement](#); [Save \(Salvation, Saved from Sins\)](#)

Why did John write that Jesus "gave up his spirit"?

[19:30]

John wrote that Jesus "gave up his spirit" because he wanted his readers to know two things.

1. Jesus died at that time. John used a metaphor about people's bodies and spirits to write about when a person died.
2. Jesus controlled when he died. That is, Jesus died at that moment because he wanted to die at that moment.

See: [Metaphor](#); [Spirit \(Spiritual\)](#)

What is the "day of preparation"?

[19:31]

The "day of preparation" is the day before the Sabbath. According to the Law of Moses, Jews cannot work on the Sabbath. Therefore, they must do certain things the day before the Sabbath.

Also, this day of preparation was the day before Passover. So, the Jews had to do extra things to prepare for the Passover.

See: [Law of Moses](#); [Sabbath](#); [Passover](#)

Why did the Jews not want Jesus' body to remain on the cross during the Sabbath?

[19:31]

The Jews did not want Jesus' body to remain on the cross during the Sabbath because the Law of Moses required dead bodies to be buried before Sabbath began (see: Deuteronomy 21:23). For the Jews, each day begins at sunset. This meant that the Sabbath began that evening. Therefore, Jesus' body needed to be buried before sunset.

See: [Cross](#); [Sabbath](#); [Law of Moses](#)

Advice to translators: Sunset is the time at the end of the day when one can no longer see the sun. This is not because it is behind a cloud.

Why did John write "that Sabbath was especially important"?

[19:31]

John wrote "that Sabbath was especially important" because it was the Sabbath of Passover. Passover was a festival for Jewish people, but it was not always celebrated on the Sabbath. So having Passover on the Sabbath was special.

See: [Sabbath](#); [Passover](#)

Why did the soldiers break the legs of the two criminals but not Jesus' legs?

[19:31, 19:32, 19:33]

The soldiers broke the legs of the two criminals to make them die more quickly. They did not break Jesus' legs because he was already dead.

Crucifixion was a form of execution. So, victims had to die. Victims normally died because the weight of their bodies on the cross stopped them from breathing. However, sometimes crucified men survived several days on crosses before they died. They could do this by using their legs to push their bodies up. Then they could keep breathing. So, if the Romans wanted someone to die faster, they would break the person's legs. This kept the person from pushing up to breathe.

In this case, the Jews did not want dead bodies hanging on crosses on the Sabbath. Each new day for Jews began at sundown. The Jews had to remove the dead bodies off their crosses and bury them before sundown.

However, when the soldiers came to break Jesus' legs, Jesus was already dead. So the soldiers did not break Jesus' legs.

See: Exodus 12:46; Numbers 9:12; Psalm 34:20

See: [Crucify \(Crucifixion\)](#); [Cross](#); [Sabbath](#)

Why did a soldier stab Jesus' side with a spear?

[19:34]

The soldier stabbed Jesus' side with a spear so he would know Jesus was dead. Blood and water came out, but Jesus did not react to the spear. So the soldiers knew he was dead. Scholars think the water was from the fluid that is near the heart. Therefore, they stabbed Jesus in the heart.

Who was "the one who saw this"?

[19:35]

John himself was "the one who saw this." So he was able to write that "his testimony is true."

See: [Testify \(Testimony\)](#)

19:38-42

Who was Joseph of Arimathea?

[19:38]

Joseph of Arimathea was a member of the Sanhedrin (see: Mark 15:43; Luke 23:50). Scholars think he was also a Pharisee. He was wealthy.

He was also a follower of Jesus. However, most people did not know this (see: Matthew 12:23-24). Joseph asked Pilate to let him remove Jesus' body from the cross. This was so he could bury it.

Most rich men had large tombs carved into rocky hillsides. These tombs had places carved out of the rock walls inside the tomb. They could place the bodies of their family members in those places. Jesus' body was the first body buried in Joseph's tomb because it was a new tomb.

See: [Jewish Council \(Sanhedrin\)](#); [Pharisees](#); [Cross](#); [Tomb](#)

Who was Nicodemus?

[19:39]

Nicodemus was a Pharisee. He might have been a member of the Sanhedrin (see: John 3:1). Nicodemus respected Jesus. He defended Jesus against other Pharisees (see: John 7:46-52). Now Nicodemus helped Joseph of Arimathea to care for Jesus' body.

See: [Jewish Council \(Sanhedrin\)](#); [Pharisees](#)

Why did Nicodemus bring myrrh and aloes?

[19:39]

Nicodemus brought myrrh and aloes to anoint Jesus' body. Myrrh and aloes were expensive spices. Ancient people used spices like these to prepare bodies for burial. So Joseph of Arimathea and Nicodemus wrapped these spices in linen burial cloths. Then they wrapped those around Jesus' body.

Scholars think Nicodemus paid for these large amounts of expensive burial spices himself. "One hundred litras" was about 35 kilograms.

See: [Anoint \(Anointing\)](#)

Why did John write what he wrote in 19:42?

[19:42]

John wrote what he wrote in 19:42 to tell his readers that Joseph and Nicodemus had to bury Jesus quickly.

Chapter 20

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

³ Then Peter and the other disciple went out, and they were going to the tomb. ⁴ They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. ⁵ Then stooping down, he saw the linen cloths lying there, but he did not go inside.

⁶ Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there ⁷ and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself.

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

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

She said to them, "Because they took away my Lord, and I do not know where they have put him."

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

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

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

¹⁶ Jesus said to her, "Mary."

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

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

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

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." ²⁰ After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

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

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

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

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

²⁸ Thomas answered and said to him, "My Lord and my God."

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

³⁰ Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, ³¹ but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

John 20

20:1-10

What was the "first day of the week"?

[20:1]

The "first day of the week" was Sunday. The Jews said that the Sabbath was the last day of the week. The Sabbath was on Saturday.

See: [Sabbath](#)

Who was Mary Magdalene?

[20:1]

Mary Magdalene was a woman named Mary who came from Magdala. Magdala was a town on the Sea of Galilee six kilometers north of Tiberias (see: Matthew 15:39). She followed and served Jesus and his disciples in Galilee. Several other women also did this. She was there when Jesus was crucified and saw him die (see: Mark 15:37-41; Matthew 27:55-61). Mary was one of the first people to see Jesus after he was resurrected (see: 20:1-18, Matthew 28:1, Mark 16:1-8, and Luke 24:1-12).

See: [Disciple](#); [Crucify \(Crucifixion\)](#); [Resurrect \(Resurrection\)](#)

See Map: Galilee; Magdala; Tiberias

Who did Mary speak about when she said "they"?

[20:2]

When Mary spoke about "they," she spoke about someone she thought moved Jesus' body. She thought Pilate or the Sanhedrin may have sent soldiers to roll away the stone and move Jesus' body. Mary continued to think this until Jesus spoke to her (see: John 20:16).

See: [Jewish Council \(Sanhedrin\)](#)

Who was the "other disciple" John wrote about?

[20:3]

When John wrote about the "other disciple," he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 21:7, 20, 23). Scholars think John wrote this because he wanted to be humble.

See: [Disciple](#)

Why did John have to bend down to look into the tomb?

[20:5]

John had to bend down to look into the tomb because the tomb's entrance was lower than where he stood. Scholars think Jesus' tomb had a stairway that went down into the ground. These tombs were often carved out of the rock in the side of a hill. The entrance could go down a few steps into a room. So to see inside the tomb without entering it, John had to bend down to see under the top of the entrance.

See: [Tomb](#)

Why did John not go inside the tomb?

[20:5]

Scholars disagree about why John did not go inside the tomb. Some scholars think he wanted to allow Peter to enter first. Other scholars think John may have been afraid to go in.

See: [Tomb](#)

What did the disciples see in the tomb?

[20:5, 20:6, 20:7]

The two disciples saw Jesus' linen burial cloths lying inside the tomb. Linen was expensive. In ancient times, people used linen to wrap dead bodies before they buried them. The linen cloths protected the air from the decaying body. The spices Nicodemus brought (see: 19:39-40) were wrapped inside the layers of linen to reduce the odor of the decaying body.

Because the linen cloths lay on the ground, the disciples knew someone had unwrapped the cloths from Jesus' body. They understood that Jesus had come back to life, unwrapped himself, and left the linen cloths in the tomb.

Advice to translators: When someone died, their body decayed. That is, it broke down and was destroyed.

See: [Disciple](#); [Tomb](#); [Resurrect \(Resurrection\)](#)

What did John believe after he entered the tomb?

[20:8]

After John entered the tomb and did not see Jesus' body, John believed that Jesus was resurrected. He believed that Jesus had come back to life in the cloth he was buried in. However, Jesus unwrapped himself. He left the burial wrappings in the tomb, and he left the tomb. According to the other gospels, an angel rolled the stone away (see: Matthew 28:2).

See: [Tomb](#); [Resurrect \(Resurrection\)](#) ; [Gospel](#); [Angel](#)

20:11-18

Why did John write that the angels were "in white"?

[20:12]

When John wrote that the angels were "in white", he wanted his readers to think that the angels wore white clothes. These clothes were very bright.

See: [Angel](#); [White \(symbol\)](#)

Why did Mary "not know that it was Jesus"?

[20:14]

Mary did "not know that it was Jesus" because it was dark (see: 20:1). It was too dark for her to see him clearly. Also, she was surprised. She did not expect to see Jesus again after he died and was buried. So she thought the man she saw was the gardener. Mary did not recognize Jesus until he spoke to her. Then she recognized his voice.

Why did Mary say "Rabboni"?

[20:16]

Mary said "Rabboni" because she recognized the man in the garden with her was Jesus. Jesus' followers called him "Rabboni" (the Hebrew word for "teacher"). So now Mary said "Rabboni" to say that she knew it was Jesus.

Why did Jesus say "my brothers"?

[20:17]

Jesus said "my brothers" to speak about his disciples. He wanted to say that he felt that they were close friends.

See: [Disciple](#); [Family of God](#)

Why did Jesus say "my Father and your Father, and my God and your God"?

[20:17]

When Jesus said "my Father and your Father, and my God and your God," he wanted to speak about God. That is, "my Father", "your Father", "my God", and "your God" all are ways to speak about the same God. Jesus spoke this way to get Mary to think that in some way God the Father was her "Father" and her "God."

See: [God the Father](#); [Children of God](#)

20:19-23

Why were Jesus' disciples hiding "for fear of the Jews"?

[20:19]

Jesus' disciples were hiding because they were afraid the Jews or Romans might arrest and kill them, like they had done to Jesus. Many times the Romans did this with people who followed leaders the Romans executed. Many people knew who followed Jesus. It would be easy for Jewish leaders to tell the Romans about them. So, the disciples hid to keep this from happening.

See: [Disciple](#); [Rome \(Roman Empire, Caesar\)](#)

How did Jesus "come" and "stand in the middle of them" when the doors were locked?

[20:19]

Scholars do not know exactly how Jesus "came" and "stood in the middle of them" when the doors were locked. In some way, after he was resurrected, he could move differently than when he was alive. He was able to come into the room without opening the door.

See: 20:26

See: [Resurrect \(Resurrection\)](#)

Why did Jesus show the disciples his hands and side?

[20:20]

Jesus showed the disciples his hands and side to prove he was alive. They knew he was crucified. They knew that this left holes in his hands where he was nailed to the cross. They knew a soldier stabbed him with a spear in his side. So Jesus showed them the scars to show it was really him and he was really alive again.

See: [Disciple](#); [Crucify \(Crucifixion\)](#); [Cross](#); [Resurrect \(Resurrection\)](#)

What did Jesus give to the disciples?

[20:21, 20:22]

Jesus gave the disciples three things:

1. Jesus gave them peace. He gave them his peace and helped them when people opposed them and persecuted them. The first time Jesus said "peace to you" (20:19), this was a way the Jews greeted one another. But the second time (20:21), he said it to speak about this power.
2. Jesus wanted them to do something. God the Father sent Jesus into the world to serve him a certain way. He wanted Jesus to die so people could have their sins forgiven. It was also to teach people how to worship and serve God. Now, Jesus told his disciples to people how to worship and serve God.
3. Jesus gave them the Holy Spirit. After this, the Spirit of God lived in Christians in some way.

See: [Disciple](#); [Persecute \(Persecution\)](#) ; [God the Father](#); [Atone \(Atonement\)](#); [Sin](#); [Holy Spirit](#); [Indwelling of the Holy Spirit](#)

How could Jesus' disciples forgive sins and not forgive sins?

[20:23]

Jesus' disciples could forgive sins because they served Jesus and Jesus gave them permission to do this. However, they did not have the power to do this. Only Jesus could forgive sins. However, Jesus gave them permission to tell people whether their sins were forgiven.

See: [Disciple](#); [Sin](#); [Atone \(Atonement\)](#)

20:24-29

Who were "the twelve"?

[20:24]

John wrote about "the twelve" to make his readers think about Jesus' closest disciples. Jesus chose twelve men to follow him closely (see: Luke 6:13). Now, because Judas Iscariot betrayed Jesus and killed himself (see: 13:21-30; Acts 1:18), only eleven of them were left. However, John still used the words "the twelve" to write about the ones who were left.

See: [Disciple](#)

Why did Thomas say what he said when the other disciples told him Jesus appeared to them?

[20:25]

When the other disciples told Thomas that Jesus appeared to them, Thomas said what he did to tell them that he did not believe what they told him. Thomas was not with the disciples when Jesus appeared and showed them the scars on his body. So it was difficult for him to believe them. So, he said he would have to see the scars himself before he would believe Jesus was resurrected.

See: [Disciple](#); [Resurrect \(Resurrection\)](#)

How did Jesus "come" and "stand among them" when the doors were closed?

[20:26]

See: John 20:19

Why did Jesus tell Thomas to touch his hands and side?

[20:27]

Jesus told Thomas to touch the scars on his hands and side, to help Thomas believe that he was really alive again.

Why did Thomas say "my Lord and my God"?

[20:28] Thomas said "my Lord and my God" because now he believed Jesus was resurrected. He also believed that Jesus is God. When Thomas said "my Lord", he used the same word that the Old Testament uses to speak about God.

See: [Resurrect \(Resurrection\)](#) ; [Old Testament \(Law and Prophets\)](#); [Jesus is God](#)

Who are "those who have not seen, and believed"?

[20:29]

When Jesus said "those who have not seen, and believed," he spoke about all Christians. That is to say, he knew the disciples who saw him after he was resurrected believed in him because they saw him again. However, he also knew that many people would believe in him without seeing him. Jesus told Thomas that God blesses people who believe in him, even when they do not see him with their eyes.

See: [Disciple](#); [Resurrect \(Resurrection\)](#) ; [Bless \(Blessing\)](#)

20:30-31

What are "signs"?

[20:30]

"Signs" are special things that Jesus did. He did these signs to show he is God. He did them to get people to believe in him. John wrote that in his gospel, he wrote down some of the signs Jesus did, but not all of them. This is because Jesus did so many signs.

See: [Sign](#); [Jesus is God](#); [Gospel](#)

Why did John write "so that you would believe"?

[20:31]

John wrote that he wrote down some of the signs Jesus did so that his readers would believe in Jesus.

Some scholars think John wanted to help people who do not yet believe in Jesus, to believe in him. Fewer scholars think John wanted to help Christians to trust in Jesus more.

See: [Sign](#)

Chapter 21

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

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

They answered him, "No."

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

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

¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn.

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

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

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

Jesus said to him, "Feed my lambs."

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

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

Jesus said to him, "Shepherd my sheep."

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

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

Jesus said to him, "Feed my sheep."

¹⁸ Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

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

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

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

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

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

John 21

21:1-14

Where is the "Sea of Tiberias"?

[21:1]

The Sea of Tiberias is another name for the Sea of Galilee. Some people called it this to honor the Roman Emperor Tiberius.

See Map: Sea of Galilee

See: [Rome \(Roman Empire, Caesar\)](#)

Who were the disciples to whom Jesus appeared?

[21:2]

Jesus appeared to seven disciples by the Sea of Galilee:

- Simon, who Jesus named Peter (see: Matthew 4:18-22, Mark 1:16-18, Luke 5:1-11, and John 1:35-51).
- Thomas, who was also called Didymus (see: John 11:16, John 14:5, and John 20:24-21:1).
- Nathaniel from Cana in Galilee, who was also named Bartholomew (see: John 1:43-51).
- The sons of Zebedee, James and John (see: Matthew 20:20-28, Mark 1:19-20, and Mark 3:17).
- Two disciples whose names John did not write.

See: [Disciple](#)

Why did Peter and some other disciples go fishing?

[21:3]

Scholars disagree about why Peter and the other disciples went fishing.

Some scholars believe Peter and these disciples returned to their old job of fishing. Jesus had appeared a few times, but most of the time people could not see him. So these scholars think the disciples did not believe Jesus was going to do anything more.

Other scholars think these disciples were fishing because they needed food. They also needed to earn some money by selling fish. They were waiting for Jesus to tell them what he wanted them to do.

See: [Disciple](#)

Why did the disciples "not know it was Jesus"?

[21:4]

The disciples "did not know it was Jesus" because they were too far away. Also, it was early morning. So they could not see who it was.

Who is "the disciple whom Jesus loved"?

[21:7]

When John wrote about the "disciple whom Jesus loved", he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 20:3-8). Scholars think John wrote this way because he wanted to be humble.

Why did the disciple whom Jesus loved call Jesus "the Lord"?

[21:7]

The disciple whom Jesus loved called Jesus "the Lord" to honor him. This disciple was John. He first recognized the man was Jesus. He said to Peter the man was "the Lord." John that understood Jesus is God. So he used a word that many people used to honor God.

The Greek word that is translated as "the Lord" is the same word that the Jews used when speaking about God. Therefore, whenever Jesus is called this, the Jews would have thought about God. They would have thought that people were saying that Jesus is God.

See: [Lord](#); [Jesus is God](#); [Disciple](#)

Was Peter naked while he fished?

[21:7]

Peter was not naked while he fished. But he wore only a robe as an outer garment. So, Peter tied his robe around him before he jumped into the water.

Why did Peter "throw himself into the sea"?

[21:7]

Peter "threw himself into the sea" to swim to shore to see Jesus. He was excited that Jesus had come. So he wanted to get to shore as fast as he could. He also needed to go to the shore to pull the net full of fish onto the shore (see: 21:11). To throw oneself into the sea is to jump out of the boat and into the water.

How far is "two hundred cubits"?

[21:8]

Two hundred cubits is about 90 metres.

How did John know there were 153 fish?

[21:11]

John does not say how he knew there were 153 fish. Some scholars think God wanted to say something special about the number of fish. But most scholars think John knew they caught exactly 153 fish. Fishermen like to count their fish.

Why did John write that this was "the third time Jesus showed himself to the disciples after he had risen from the dead"?

[21:14]

John wrote that this was "the third time Jesus showed himself to the disciples after he had risen from the dead" so his readers would think about the first two times that John wrote about when Jesus appeared to the disciples. The first appearance was when Jesus appeared to all of the disciples except Thomas. This happened on Sunday after the crucifixion (see: John 20:19-23). He appeared again to all the disciples a week later (see: John 20:24-29). This is the third time he appeared to seven disciples that Jesus was writing about.

See: [Resurrect \(Resurrection\)](#) ; [Disciple](#); [Crucify \(Crucifixion\)](#)

21:15-25

Why did Jesus call Peter "Simon Peter" and "Simon son of John"?

[21:15]

When Jesus called Peter "Simon Peter" and "Simon son of John", he used different names for Peter. Simon was the name his parents gave him when he was born. Jesus had named him Peter, so he was often called Simon Peter after that (see: Matthew 16:16, Luke 22:31-34, and John 18:10). Peter was also called the son of John because his father's name was John (see: Matthew 16:17).

Who did Jesus speak about when he said "more than these"?

[21:15]

When Jesus said "more than these", he wanted Peter to think about the other disciples. Jesus asked Peter if Peter loved him more than the other disciples loved him.

See: [Disciple](#)

Who are the "lambs" and "sheep" that Jesus spoke about?

[21:15, 21:16, 21:17]

When Jesus spoke about "lambs" and "sheep", he used a metaphor for new Christians. He wanted to say that they had a lot to learn about God and Jesus. Peter had to teach them these things. So Jesus used a metaphor about feeding sheep to speak about this teaching.

See: [Metaphor](#); [Shepherd](#)

Why did Peter say that Jesus "knew all things"?

[21:17]

Peter said that Jesus "knew all things" because he had followed Jesus long enough to know that Jesus was very wise. In fact, he knew that Jesus is God. So, because God knows all things, Jesus must know all things. Jesus knows all things (see: Matthew 12:25, Matthew 22:18, Mark 2:8, Luke 6:8, Luke 11:17, Luke 16:15, and John 2:25).

See: [Jesus is God](#)

What did Jesus want Peter to think when he spoke what he spoke in 21:18?

[21:18]

When Jesus spoke what he spoke in 21:18, he wanted Peter to think about how Peter would die. He wanted to say that Peter would be crucified. In the Roman world, speaking about "stretching out" the hands was a way to speak about crucifixion.

Nobody wanted to die by being crucified. So Jesus said Peter would have to go where he would not want to go.

Scholars think Peter was crucified in Rome during the rule of the Roman Emperor Nero. This was about 30 years after Jesus said these words.

See: [Crucify \(Crucifixion\)](#)

Why did Jesus tell Peter to "follow me"?

[21:19]

Jesus told Peter to "follow" him because he knew Peter was not certain if Jesus still wanted Peter as a disciple. Peter had denied Jesus three times before Jesus was crucified (see: John 18:17-27). So Peter did not know if Jesus still wanted him. Peter did not know what he should do now. Jesus answered this question Peter thought about but did not ask. Jesus made it very clear to Peter what he should do. Peter should continue to follow Jesus.

See: [Disciple](#)

Who was the other disciple Peter asked about?

[21:20]

The other disciple Peter asked about was John. Peter wanted to know about John's life and death. Jesus told Peter to focus on his own life and death, not John's. Peter needed to obey what God wanted him to do, and John needed to obey what God wanted him to do. Each Christian must follow Jesus by obeying him and doing the things he wants them to do.

See: [Disciple](#)

Why did John write 21:23?

[21:23]

John wrote 21:23 to make clear what Jesus said. Some people thought Jesus told Peter that John would not die until Jesus returns to earth. However, Jesus did not want Peter to think about this. Peter must follow Jesus, and John must follow Jesus. They should not compare themselves to each other. Each disciple must obey Jesus and do the things he wants them to do.

See: [Jesus' Return to Earth](#)

Who is the disciple who wrote this book?

[21:24]

John is the disciple who wrote this book. John never called himself by his name in this gospel. He did not want to take any attention away from Jesus. John wanted the readers of this gospel to remember Jesus, not John.

See: [Disciple](#); [Gospel](#); [Savior](#); [Messiah \(Christ\)](#)

Why did John write?

[21:25]

John explained in 21:25 that Jesus did many other things. John did not write all these things in his gospel. These other things were amazing things. They were amazing because Jesus did them. But there were so many of them that John could not write all of them down.

See: [Gospel](#)

John

Chapter 1

¹ Ku luberyeberey wabbairero Kigambo, Kigambo n'abba awali Katonda, Kigambo n'abba Katonda. ² Oyo eyabbairero ku luberyeberey awali Katonda. ³ Ebintu byonabyona byakoleibwe ku bw'oyo; era awatabbairero iye tewaakoleibwe kintu ne kimu ekyakoleibwe. ⁴ Obulamu bwabbairero mu niye; obulamu ne bubba omusana gw'abantu. ⁵ Omusana ne gwaka mu ndikirirya, so endikirirya teyagutegeire. ⁶ Wabonekere omuntu, Katonda, gwe yatumire, eriina lye Yokaana. ⁷ Oyo yaizire olw'okutegeeze ategeeze eby'omusana, bonnabona abaikirirye ku bubwe. ⁸ Oyo ti niye musana, wabula okutegeeze eby'omusana. ⁹ Wabbairero omusana ogw'amazima ogwakira buli muntu, nga gwiza mu nsi. ¹⁰ Yabbairero mu nsi, ensi yakoleibwe ku bubwe, era ensi teyamutegeire. ¹¹ Yaizire mu matwale ge, naye ababbairero mu matwale ge tebaamusembezereye. ¹² Naye bonnabona abaamusembezereye yabawaire obuyinza okufuuka abaana ba Katonda, niibo abaikirirye eriina lye: ¹³ abataazaaliibwe musaayi, waire okutaka kw'omubiri, waire okutaka kw'omuntu, naye abazaaliibwe Katonda. ¹⁴ Kigambo n'afuuka omubiri, n'abaaku gye tuli (ne tubona ekitiibwa kye, ekitiibwa ng'eky'oyo eyazaaliibwe omumu yenka Itawaisu), ng'aizwire ekisa n'amazima. ¹⁵ Yokaana n'amutegeeze n'atumulira waigulu ng'atumula nti Oyo niye gwenakobere nti Aiza enyuma wange ansinga nze: kubanga niye yabbairero ow'oluberebereye ku nze. ¹⁶ Kubanga ku kwizula kwe ife fenafena kwe twaweweibwe, n'ekisa mu kifo ky'ekisa. ¹⁷ Kubanga amateeka gaaweweibwe ku bwa Musa; ekisa n'amazima byabbairero ku bwa Yesu Kristo. ¹⁸ Wabula eyabbairero aboine ku Katonda wonawona; Omwana eyazaaliirwe omumu yenka, aba mu kifubba kya Itawaisu, oyo yamutegezereye. ¹⁹ Kuno niikwo kutegeeze kwa Yokaana, Abayudaaya abaaviire e Yerusalemi bwe bamutumiire bakabona n'Abaleevi okumubuulya nti niwe ani? ²⁰ N'ayatula, n'ateegaana; n'ayatula nti Ti ninze Kristo. ²¹ Ne bamubuulya nti Kale iwe oli yani? oli Eriya? N'akoba nti Ti ninze iye. Niiwe nabbi odi? N'airamu nti Bbe. ²² Awo ne bamukoba nti oli yani? tubairemu abatutumire. Weeyeta yani? ²³ N'akoba nti Nze ndi idoboozi ly'omuntu ayatumuliire waigulu mu idungu nti Mulunamyere oluguudo lwa Mukama, nga nabbi Isaaya bwe yatumwire. ²⁴ Abaatumiibwe babbairero bo mu Bafalisaayo. ²⁵ Ne bamubuulya, ne bamukoba nti Oba iwe toli Kristo, oba Eriya, oba nabbi oli, kale kiki ekikubatzisia? ²⁶ Yokaana n'abairamu, ng'akoba nti Nze mbatiza n'amaizi: wakati mu imwe ayemereire omuntu gwe mutamaite, ²⁷ aiza enyuma wange, so nzena tinsaanira kusumulula lukoba lwe ngaito ye. ²⁸ Ebyo byakoleirwe Besaniya, eitale wa Yoludaani, Yokaana gye yabatiziranga. ²⁹ Olunaku olw'okubiri n'abona Yesu ng'aiza gy'ali, n'akoba nti Bona, Omwana gw'entama gwa Katonda, atoolawo ebibbiibi by'ensi! ³⁰ oyo gwe nabakobere nti Enyuma wange eizayo omuntu ansinga: kubanga iye yabbairero w'oluberebereye ku nze. ³¹ Nzeena tinamumaite: naye ayoleseibwe Isiraeri, kyanaviire ngiza nga mbatiza n'amaizi. ³² Yokaana n'ategeeze ng'akoba nti Naboine Omwoyo ng'ava mu igulu ng'eyemba; n'abba ku iye. ³³ Nzena tinamumanyire: naye eyantumire okubaliza n'amaizi, niye yankobere nti Gw'olibona Omwoyo ng'aika ng'abba ku iye, oyo niye abatiza n'Omwoyo Omutukuvu. ³⁴ Nzeena ne mbona, ne ntegeeze nti oyo niye Omwana wa Katonda. ³⁵ Olunaku olwaiririire ate Yokaana yabbairero ayemerire n'ab'oku bayigirizwa be babiri; ³⁶ n'alingirira Yesu ng'atambula, n'akoba nti Bona, Omwana gw'entama gwa Katonda! ³⁷ Abayigirizwa abo ababiri ne bawulira ng'atumula, ne basengererira Yesu. ³⁸ Yesu n'akyuka n'ababona nga bamusengererira, n'abakoba nti Musagira ki? Ne bamukoba nti Labbi (amakulu gaakyo bwe kitegeezebwa nti Omwegeresya), ogona waina? ³⁹ N'abakoba nti Mwize, mwabonayo. Ne baiza ne babona w'agona; ne bagona ewuwe olunaku olwo: obwire bwabbairero nga saawa ye ikumi. ⁴⁰ Andereya, mugande wa Simooni Peetero, niye omumu ku babbairero ababiri abawuliire Yokaana ng'atumula, ne bamusengererira. ⁴¹ iye n'asooka okubona mugande Simooni, n'amukoba nti Tuboine Kristo, amakulu gaakyo bwe kitegeezebwa nti Eyafukibwaku amafuta. ⁴² N'amuleeta eri Yesu. Yesu n'amulingirira, n'akoba nti Niiwe Simooni omwana wa Yokaana: wayetebwanga Keefa, (amakulu gaalyo bwe kitegeezebwa nti Peetero). ⁴³ Olunaku olwairireku yatakire okuvaayo okwaba e Galiraaya, n'abona Firipo: Yesu n'amukoba nti Nsengererira. ⁴⁴ Naye Firipo yabbairero w'e Besusayida, mu kibuga kya Andereya no Peetero. ⁴⁵ Firipo n'abona Nasanayiri n'amukoba nti Tuboine oyo Musa gwe yawandiikire mu mateeka na banabbi, Yesu, omwana wa Yusufu, ow'e Nazaaleesi. ⁴⁶ Nasanayiri n'amukoba

nti Mu Nazaaleesi musobola okuvaamu ekintu ekisa? Firipo n'amukoba nti Iza obone.⁴⁷ Yesu n'abona Nasanayiri ng'aiza gy'ali, n'amutumulaku nti Bona Omuisiraeri dala, abulamu bukuusa!⁴⁸ Nasanayiri n'amukoba nti Wantegeereire waina? Yesu n'airamu n'amukoba nti Firipo bw'abaire akaali kukweta, bw'obabaire mu mutiini, ne nkubona.⁴⁹ Nassanayiri n'amwiramumu nti Labbi, niiwe Mwana wa Katonda: niiwe Kabaka wa Isiraeri.⁵⁰ Yesu n'airamu n'amukoba nti Kubanga nkukobere nti nkuboine mu mutiini oikirirye? olibona ebikulu okusinga ebyo.⁵¹ N'amukoba nti Dala dala mbakoba nti Mulibona eigulu nga libikukire, na bamalayika ba Katonda nga baniina era nga baikira ku Mwana w'omuntu.

Chapter 2

¹ Olunaku olw'okusatu, ne wabba embaga ey'obugole mu Kaana eky'e Galiraaya; ne maye wa Yesu yabbairwo; ² Yesu ne bamweta n'abayigirizwa be ku mbaga. ³ Naye omwenge bwe gwagwaweirwo, maye wa Yesu n'amukoba nti Babula nvinyu. ⁴ Yesu n'amukoba nti Omukali, Onvunaana ki? ekiseera kyange kikaali kutuuka. ⁵ Maya n'akoba abaweereza nti Kyeyabakoba kyonakya, kye mubbe mukole. ⁶ Waaliwo amasuwa ag'amabbale mukaaga, agaatekeibwewo olw'empisa ey'okutukiiza kw'Abayudaaya, buli limu nga livaamu ensuwa nga ibiri oba isatu. ⁷ Yesu n'abakoba nti Amasuwa mugaizulye amaizi. Ne bagaizulya okutuusia ku migo. ⁸ N'abakoba nti Musene atyanu, mutwalire omugabuli w'embaga. Ne bamutwalira. ⁹ Awo omugabuli w'embaga bwe yalegere ku maizi agafuukire envinyu, n'atamanyanya gy'eviire (naye abaweereza abaasena amaizi baamanyire), omugabuli w'embaga n'ayeta akweire omugole, ¹⁰ n'amugamba nti Buli muntu asooka kuteekawo nvinyu nsa; naye abantu bwe baikuta, kaisi n'ateekawo embbiibi: naye iwe ogisire ensa okutuusia atyanu. ¹¹ Kano niiko kabonero Yesu ke yasookeiraku okukola mu Kaana eky'e Galiraaya, n'abonesia ekitiibwa kye; abayigirizwa be ne bamwikirirya. ¹² Awo oluvanyuma lw'ekyo n'aserengeta e Kaperunawumu, iye no maye na bagande be n'abayigirizwa be: ne bamalayo enaku ti nyingi. ¹³ Okubitaku okw'Abayudaaya kwabbaire kuli kumpi okutuuka, Yesu n'ayambuka e Yelusaalemi. ¹⁴ N'asanga mu yeekaalu abatunda ente n'entama n'amayemba, n'abawaanyisa efeeza nga batyaime: ¹⁵ n'afuula emiguwa olukoba, n'ababbinga bonabona mu yeekaalu, n'entama n'ente; n'ayiwa efeeza egy'abawaanyisa efeeza, n'afuundika embaawo gyaabwe; ¹⁶ n'akoba ababbairwo batunda amayemba nti Mutoolewo ebintu bino: mulee kufuula nyumba ya Itawange nyumba ya buguli. ¹⁷ Abayigirizwa be ne baijukira nga kyawandiikiibwe nti eiyali bw'enyumba yo bulindya. ¹⁸ Awo Abayudaaya ne bairamu ne bamukoba nti Kabonero ki k'otwolesia akakukozesia bino? ¹⁹ Yesu n'airamu n'abakoba nti Mumenye yeekaalu eno, nzeena ndigizimbira enaku isatu. ²⁰ Awo Abayudaaya ne batumula nti Yeekaalu eno yazimbiurwe emyaka ana mu mukaaga, naawe oligizimbira enaku isatu? ²¹ Naye yatumwire ku yeekaalu ya mubiri gwe. ²² Awo bwe yazuukiziibwe mu bafu, abayigirizwa be ne baijukira nti yatumwire ekyo; ne bakikirirya ebyawandiikiibwa, n'ekigambo Yesu kye yayatumwire. ²³ Awo bwe yabbairwo mu Yerusalemi ku Kubitaku, ku mbaga, bangi ne baikirirya eriina lye, bwe baboine obubonero bwe bwe yakolere. ²⁴ Naye Yesu n'atabeeyabiziamu kubanga yategeire bonabona, ²⁵ era teyeetaagire muntu yenayena okutegeereza eby'abantu; kubanga iye mwene yategeire ebyabbairwo mu bantu.

Chapter 3

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

Chapter 4

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

bamukoba nti Izo obwire nga saawa yo musanvu omusuuja ne gumuwonako.⁵³ Awo Itaaye n'ategeera nti mu saawa eyo Yesu mwe yamukobeire nti Omwana wo mulamu: iye n'aikirirya n'enyumba ye yonayona.⁵⁴ Kano niiko kabonero ak'okubiri ate Yesu ke yakolere bwe yaviire e Buyudaaya okwiza e Galiraaya.

Chapter 5

¹ Oluvanyuma lw'ebyo ne wabba embaga y'Abayudaaya; Yesu n'ayambuka ku Yerusalemi. ² Naye mu Yerusalemi awali omulyango gw'entama wabbairewo ekidiba, kye beetta mu Lwebbulaniya Besesuda, nga kiriku ebigangu bitaano. ³ Mu ebyo mwagalamirangamu ekibiina ky'abalwaire, abaduka b'amaizo, abaleme, abakoozimbi, nga balindirira amaizi okubbimba: ⁴ kubanga malayika yaikanga mu kidiba mu biseera ebimu n'abbimbisia amaizi: oyo eyasookanga okwabamu, ng'amaizi gamalire okubbimba, yawonanga obulwaire bwe bwe yabbanga nabwo. ⁵ Ne wabbaawo omuntu eyabbaire n'endwaire nga yaakamala emyaka asatu mu munaana. ⁶ Yesu bwe yaboine oyo ng'agalamire, n'ategeera nga yaakamala enaku nyingi, n'amukoba nti Otaka okubba omulamu? ⁷ Omulwaire n'amwiramu nti Sebo, mbula muntu ansuula mu kidiba amaizi we geeserera: nze we ngizira, ogondi ng'ansookere okwikamu. ⁸ Yesu n'amukoba nti Golokoka, weetike ekitanda kyo, otambule. ⁹ Amangu ago omuntu n'abba mulamu ne yeetika ekitanda kye, n'atambula. Naye olunaku olwo lwabbaire lwa sabbiiti. ¹⁰ Awo Abayudaaya ne bamukoba oyo awonyezeibwe nti atyanu sabbiiti, muzizo we okwetika ekitanda kyo. ¹¹ Naye n'abairamu nti Odi amponyerye niye ankobere nti Weetikke ekitanda kyo otambule. ¹² Ne bamubuulya nti Omuntu oyo niye ani eyakubere nti Weetike otambule? ¹³ Naye eyawonere nga tamaite bw'ali: kubanga Yesu yabbaire amalire okwaba, abantu ababbaire mu kifo kidi nga bangi. ¹⁴ Oluvanyuma lw'ebyo Yesu n'amubona mu yeekaalu, n'amukoba nti Bona, oli mulamu: toyoononga ate, ekigambo ekisinga obubbiibi kiree okukubbaaku. ¹⁵ Omuntu oyo n'ayaba n'abuulira Abayudaaya nti Yesu niye yamponyerye. ¹⁶ Awo Abayudaaya kyebaviire bayiganya Yesu kubanga yakoleire ebyo ku sabbiiti. ¹⁷ Naye Yesu n'abairamu nti Itawange akola okutuusia atyanu, nzena nkola. ¹⁸ Awo Abayudaaya kyebaviire beeyongera okusala amagezi okumwita kubanga tasoberye sabbiiti yonka, era naye yayetere Katonda Itaaye iye, nga yeefuula eyekankana no Katonda. ¹⁹ Awo Yesu n'airamu n'abakoba nti Dala dala mbakoba nti Omwana tasobola yenka kukola kintu, bw'atabonera ku Itaaye ng'akola: kubanga iye by'akola byonabyona, n'Omwana by'akola atyo. ²⁰ Kubanga Itawange ataka Omwana, amulaga byonabyona by'akola mwene; era alimulaga emirimu eminene egisinga egyo imwe mwewuunye. ²¹ Kubanga Itawange bw'azuukizia abafu n'abawa obulamu, atyo n'Omwana abawa obulamu bonnabona b'ataka okuwa. ²² Kubanga Itawange n'okusala tasalira muntu musango, naye yawaire Omwana okusala omusango gwonagwona; ²³ bonnabona bateekengamu Omwana ekitiibwa, nga bwe bateekamu Itawange ekitiibwa. Atatekamu Mwana kitiibwa, nga tateekaamu kitiibwa Itaaye eyamutumire. ²⁴ Ddlala dala mbakoba nti Awulira ekigambo kyange, n'aikirirya oyo eyantumire, alina obulamu obutawaawo, so taliiza mu musango, naye ng'aviire mu kufa okutuuka mu bulamu. ²⁵ Dala dala mbakoba nti Ekiseera kiiza era kiriwo atyanu abafu lwe baliwulira eidoboozi ly'Omwana wa Katoada, boona abaliwulira balibba balamu. ²⁶ Kubanga Itawange bw'alina obulamu mu iye, atyo bwe yawaire Omwana okubba n'obulamu mu iye; ²⁷ era yamuware obuyinza okusala omusango, kubanga niye omwana w'omuntu. ²⁸ Temwewuunya ekyo: kubanga ekiseera kiza bonnabona abali mu ntaana lwe baliwulira eidoboozi lye, ²⁹ ne bavaamu; abo abaakolanga ebisa balizuukirira obulamu; n'abo abaakolanga ebityasaana balizuukirira omusango. ³⁰ Nze tinsobola kukola kintu ku bwange: nga bwe mpulira, bwe nsala: n'omusango gwe nsala gwe nsonga; kubanga tinsagira bye ntaka nze, wabula eyantumire by'ataka. ³¹ Bwe neetegeeza ebyange nze, okutegeeza kwange ti kwa mazima. ³² Waliwo ogondi ategeeza ebyange; nzena maite nti ebyange by'ategeeza bya mazima. ³³ Imwe mwatumire Yokaana yeen n'ategeeza amazima. ³⁴ Naye okutegeeza kw'omuntu tikwiririrya nze: naye ntumula ebyo imwe mulokoke. ³⁵ Oyo yabbaire tabaaza eyaka, emasamasa, mweena mwatakire ekiseera kitono okusanyukira okutangaala kwe. ³⁶ Naye okutegeeza kwe nina niikwo kukulu okusinga okwa Yokaana: kubanga emirimu Itawange gye yampaire okutuukirirya, emirimu gyeene gye nkola, niigyo egitegeeza ebyange nga Itawange niye yantumire. ³⁷ Era Itawange eyantumire oyo niye yategeezerye ebyange. Temwawuliire eidoboozi lye n'akatono, waire okubona ekifaananyi kye. ³⁸ So mubula kigambo kye nga kibba mu imwe: kubanga oyo gwe yatumiire temumukirirya. ³⁹ Munsagira mu byawandiikiibwe, kubanga imwe mulowooza nti mu ibyo mulina obulamu obutawaawo; n'ebyo niibyo ebitegeeza ebyange; ⁴⁰ era temwagala kwiza gye ndi okubba n'obulamu. ⁴¹ Timpeebwa bantu kitiibwa. ⁴² Naye mbategeire imwe ng'okutaka kwa Katonda kubabulamu. ⁴³ Nze naizire mu liina lya Itawange, naye temwansembezerye; ogondi bw'aliiza mu liina lye ku bubwe mulimusembezia. ⁴⁴ Imwe musobola mutya okwikirirya bwe mutaka okuweebwa ekitiibwa mwenka na mwenka ne mutasagira kitiibwa ekiva eri Katonda ali omumu yenka? ⁴⁵ Temulowooza nti nze ndibaloopa eri Itawange: gyalibaloopa, niye Musa gwe musubira. ⁴⁶ Kuba singa mwikirirye Musa, nzena mwandikirirye; kubanga yampandiikaku nze. ⁴⁷ Naye bwe mutaikirirye oyo bye yawandikire, mulikirirya mutya ebigambo byange?

Chapter 6

¹ Oluvanyuma lw'ebyo Yesu n'ayaba emitala w'enyanza ey'e Galiraaya ey'e Tiberiya. ² Ekibiina ekinene ne kimusengererya kubanga bataka obubonero bwe yakolere ku balwaire. ³ Yesu n'aniina ku lusozi n'atya eyo n'abayigirizwa be. ⁴ N'Okubitaku, embaga y'Abayudaaya, kwabbaire kuli kumpi okutuuka. ⁵ Awo Yesu n'ayimusia amaiso, n'abona ekibiina ekinene nga kiiza gy'ali, n'akoba Firipo nti Twagula waina emere, bano gye baalya? ⁶ Yatumwire atyo kumukema, ng'amaite yenka ky'ayaba okukola. ⁷ Firipo n'amwiramumu nti Emere egulibwa dinaali ebibiri teebabune, buli muntu okulyaku akatono. ⁸ Ogondi ku bayigirizwa be, niye Andereya mugande wa Simooni Peetero, n'amukoba nti ⁹ Waliwo omulenzi wano alina emigaati itaano egya sayiri n'ebyenyanza bibiri; naye bino byabagasa ki abenkanire awo obungi? ¹⁰ Yesu n'akoba nti Mutyamisiye abantu. Era wabbairero omwido mungi mu kifo ekyo. Awo abasaiza ne batyama, omuwendo ng'enkumi itaano. ¹¹ Awo Yesu n'atoola emigaati; ne yeebalya; n'agabira badi abatyame; n'ebyenyanza atyo nga bwe batakirere. ¹² Bwe baikutire n'akoba abayigirizwa be nti Mukunjaanye obukunkumuka obusigairewo, waleke okubula ekintu. ¹³ Awo ne babukunjaanya ne baizulya ebibiro ikumi na bibiri n'obukunkumuka obw'emigaati etaano egya sayiri, badi abaliire bwe baalemerwe. ¹⁴ Awo abantu bwe baboine akabonero ke yakolere, ne bakoba nti Mazima ono niye nabbi oyo aiza mu nsi. ¹⁵ Awo Yesu bwe yategeire nga baaba okwiza okumukwata, bamufuule kabaka, n'airayo ate ku lusozi yenka. ¹⁶ Naye obwire bwe bwawungeire, abayigirizwa be ne baserengeta ku nyanza; ¹⁷ ne basaabala mu lyato, babbaire bawunguka enyanza okwaba e Kaperunawumu. N'obwire bwabbaire buzibire nga no Yesu akaali kutuuka gye bali. ¹⁸ Enyanza n'esiikuuka, omuyaga mungi nga kukunta. ¹⁹ Awo bwe baamalire okuvuga esutadyo abiri mu taanu, oba asatu, ne babona Yesu ng'atambulira ku nyanza, ng'asemberera eryato; ne batya. ²⁰ Naye n'abakoba nti Niize ono, temutya. ²¹ Awo ne baikirirya okumuyingirya mu lyato; amangu ago eryato ne ligoba ku itale gye babbaire baaba. ²² Olunaku olw'okubiri, ekibiina ekyabbaire kyemereire eitale w'enyanza bwe baboine nga ebulayo lyato kindi, wabula erimu, era nga no Yesu tasaabaire wamu mu lyato n'abayigirizwa be, naye abayigirizwa be nga baaba bonka, ²³ (naye amaato gaava e Tiberiya nga gagoba kumpi ne gye baaliire emigaati Mukama waisu bwe yamalire okwebalya): ²⁴ awo ekibiina bwe baboine nga Yesu abulayo, waire abayigirizwa be, ibo beene ne basaabala mu maato gadi ne baiza e Kaperunawumu, nga basagira Yesu. ²⁵ Bwe baamuboneire emitala w'enyanza ne bamukoba nti Labbi, oizire di wano? ²⁶ Yesu n'abairamu n'akoba nti Dda dala mbakoba nti Munsagira ti kubanga mwaboine obubonero naye kubanga mwaliire ku migaati ne mwikuta. ²⁷ Temukolerera kyokulya ekiwaawo, naye ekyokulya ekirwawo okutuuka ku bulamu obutawaawo, Omwana w'omuntu ky'alibawa: kubanga Itawaisu niye Katonda amutekereku oyo akabonero. ²⁸ Awo ne bamukoba nti Tukole tutya okukola emirimu gya Katonda? ²⁹ Yesu n'airamu n'abakoba nti Guno niigwo mulimu gwa Katonda, okwikirirya oyo gwe yatumire. ³⁰ Awo ne bamukoba nti Kale kabonero ki iwe k'okola, tubone, twikirirye? okola mulimu ki? ³¹ Bazeiza baisu baliiranga emaanu mu idungu; nga bwe kyawandiikiibwe nti Yabawaire emere okulya eyaviire mu igulu. ³² Awo Yesu n'abakoba nti Dala dala mbakoba nti Musa ti niye yabawaire emere eyaviire mu igulu; naye Itange niye yabawaire emere ey'amazima eva mu igulu. ³³ Kubanga emere ya Katonda niye eyo eva mu igulu ereetera ensi obulamu. ³⁴ Awo ne bamugamba nti Mukama waisu, tuwenga bulijjo emmere eyo. ³⁵ Yesu n'abakoba nti Ninze mere ey'obulamu: aiza gye ndi enjala terimuluma, anjikirirya enyonta terimuluma n'akatono. ³⁶ Naye n'abakoba nti mumboine, era temwikirirya. ³⁷ Buli Itawange gw'ampaire, aliiza gye ndi: ayaizire gye ndi tundimubbingira wanza n'akatono. ³⁸ Kubanga ti naviire mu igulu kukola kye ntaka nze, wabula odi eyantumire ky'ataka. ³⁹ Eyantumire ky'ataka kino mu bonnabona be yampaire aleke okungota n'omumu naye muzukirirye ku lunaku olw'enkomerero. ⁴⁰ Kubanga Itawange ky'ataka kye kino buli muntu yenayena abona Omwana n'amwikirirya abbe n'obulamu obutawaawo; nzeena ndimuzuukirirya ku lunaku olw'enkomerero. ⁴¹ Awo Abayudaaya ne bamwemulugunyira kubanga yakobere nti Niize mere eyaviire mu igulu. ⁴² Ne bakoba nti Ono ti niye Yesu omwana wa Yusufu, gwe tumaiteku Itaaye no maye? Atyanu akoba atya nti Naviire mu igulu? ⁴³ Yesu n'airamu n'abakoba nti Temwemulugunya mwenka na mwenka. ⁴⁴ Wabula asobola kwiza gye ndi Itawange eyantumire bw'atamuwalula; ndimuzuukirizia ku lunaku olw'enkomerero. ⁴⁵ Kyawandiikiibwe mu banabbi nti Ne bonnabona balyegeresebwa Katonda. Buli eyawuliire Itawange n'ayega, aiza gye ndi. ⁴⁶ Ti kubanga waliwo omuntu eyabbaire aboine ku Kitange, wabula eyaviire eri Katonda, oyo niye yaboine Itawange. ⁴⁷ Dala dala mbagamba nti Aikirirya alina obulamu obutawaawo. ⁴⁸ Niize mere ey'obulamu. ⁴⁹ Bazeiza banyu baaliiranga emaanu mu idungu, ne bafa. ⁵⁰ Eno niyo emere eyaviire mu igulu, omuntu agiryeku, aleke okufa. ⁵¹ Niize mere enamu eyaviire mu igulu: omuntu bw'alya ku mere eno alibba mulamu emirembe n'emirembe: era emere gye ndigaba niigwo mubiri gwange, olw'obulamu bw'ensi. ⁵² Awo Abayudaaya ne bawakana bonka na bonka, nga bakoba nti Ono asobola atya okutuwa omubiri gwe okugulya? ⁵³ Awo Yesu n'abakoba nti Dala dala mbakoba nti Bwe mutalya mubiri gwo Mwana wo muntu ne munywa omusaayi gwe, mubula bulamu mu imwe. ⁵⁴ Alya

omubiri gwange, era anywa omusaayi gwange, alina obulamu obutawaawo; nzeena ndimuzuukirizia ku lunaku olw'enkomerero.⁵⁵ Kubanga omubiri gwange niikyo kyokulya dala, n'omusaayi gwange niikyo kyokunywa dala.⁵⁶ Alya omubiri gwange, era anywa omusaayi gwange, abba mu nze, nzeena mu iye.⁵⁷ Nga Itawange omulamu bwe yantumire, nzeena bwe ndi omulamu ku bwa Itawange; atyo andya niiye alibba omulamu ku bwange.⁵⁸ Eno niiye emere eyaviire mu igulu: ti nga bazeiza baisu bwe baliire ne bafa: alya emere eno alibba mulamu emirembe n'emirembe.⁵⁹ Ebyo yabitumuliire mu ikunjaaniro ng'ayegeresya mu Kaperunawumu.⁶⁰ Awo bangi ab'omu bayigirizwa be bwe baawuliire ne bakoba nti Ekigambo ekyo kizibu; yani ayinza okukiwulisisa?⁶¹ Naye Yesu bwe yamanyire mukati mu iye nti abayigirizwa be beemulugunyira kino, n'abagamba nti Kino kibeesitya?⁶² kale kiribba kitya bwe mulibona Omwana w'omuntu ng'aliina gye yabbaire oluberyebere?⁶³ Omwoyo gwe guleeta obulamu; omubiri gubulaku kye gugasa: ebigambo bye mbakobere niigwo mwoyo, bwe bulamu.⁶⁴ Naye waliwo abandi mu imwe abataikirirya. Kubanga Yesu yamanyire okuva ku luberyebere abataikirirya bwe babbaire, era n'ayaba okumulyamu olukwe bw'ali.⁶⁵ N'akoba nti kyenviire mbakoba nti Wabula asobola kwiza gye ndi bw'atakiweweibwe Itawange.⁶⁶ Ab'oku bayigirizwa be bangi kyebaviire bairirira, ne batairayo kutambulira wamu naye ate.⁶⁷ Awo Yesu n'akoba eikumi n'ababiri nti Era mweena mutaka okwaba?⁶⁸ Simooni Peetero n'airamu nti Mukama waisu, twayaba eri yani? Olina ebigambo eby'obulamu obutawaawo.⁶⁹ Feena twikirirya ne tutegeera nga iwe oli Mutukuvu wa Katonda.⁷⁰ Yesu n'abairamu nti Ti niinze nabalondere imwe eikumi n'ababiri, era omumu ku imwe niiye setaani?⁷¹ Yatumwire ku Yuda omwana wa Simooni Isukalyoti, kubanga niiye yabbaire ayaba kumulyamu olukwe, niiye omumu ku ikumi n'ababiri.

Chapter 7

¹ Oluvanyuma lw'ebyo Yesu n'atambula mu Galiraaya: kubanga teyatakire kutambula mu Buyudaaya kubanga Abayudaaya babbaire basala amagezi okumwita. ² Naye embaga y'Abayudaaya yabbaire erikumpi okutuuka, niyo ey'ensiisira. ³ Awo bagande ne bamukoba nti va wano, oyabe e Buyudaaya, abayigirizwa ibo boona babone emirirnu gyo gy'okola. ⁴ Kubanga wabula akolera kigambo mu kyama wabula nga yeena omwene ataka amanyike mu lwatu. Bw'okola ebyo, weeyoleke eri ensi. ⁵ Kubanga na bagande be tebamwikiriye. ⁶ Awo Yesu n'abakoba nti Ekiseera kyange kikaali kutuuka; naye ekiseera kyanyu enaku gyonagya kibbeerawo nga kyeteekereteeke. ⁷ Ensi tesobola kukyawa imwe; naye ekyawa ninze, kubanga nze ntegeezwa ebyayo nti emirimu gyayo mibbiibi. ⁸ Imwe mwambuke ku mbaga: nze nkaali kwambuka ku mbaga eno; kubanga ekiseera kyange kikaali kutuukirizibwa. ⁹ Bwe yamalire okukoba ebyo n'asigala e Galiraaya. ¹⁰ Naye bagande be bwe baamalire okwambuka ku mbaga, yeena n'ayambuka, ti lwatu, naye nga mu kyama. ¹¹ Awo Abayudaaya ne bamusagira ku mbaga, ne bakoba nti Ali waina? ¹² Ne wabba okumuunyamuunya kungi mu bibiina. Abandi ne bakoba ku iye nti Musa; abandi ne bakoba nti Bbe, naye agotywa ekibiina. ¹³ Naye tebabbaire yamutumwireku lwatu kubanga baatiire Abayudaaya. ¹⁴ Awo mu mbaga wakati Yesu n'ayambuka ku yeekaalu, n'ayegeresya. ¹⁵ Abayudaaya ne beewuunya ne bakoba nti Ono amanya atya okusoma nga tayigirizibwangaku? ¹⁶ Awo Yesu n'abairamu n'akoba nti Okwegeresya kwange ti kwange, naye kw'odi eyantumire. ¹⁷ Omuntu bw'ataka okukola odi by'ataka, alitegeera okwegeresya kuno oba nga kwaviire eri Katonda, oba nga nze ntumula bya magezi gange. ¹⁸ Atumula eby'amagezi ge, asagira ekitiibwa kye iye: naye asagira ekitiibwa ky'oyo eyamutumire, oyo wa mazima, so obutali butuukirivu bubula mu iye. ¹⁹ Musa teyabawaire mateeka, so mu imwe akwata akwata amateeka? Musalira ki amagezi okungita? ²⁰ Ekibiina ne bairamu nti Oliku dayimooni: yani asala amagezi okukwita? ²¹ Yesu n'airamu n'akoba nti Nakola omulimu gumu, naimwe mwenamwena mwewunya. ²² Musa kyekyaviire abawa okukomola (ti kubanga kwa Musa naye kwa bazeiza); no ku sabbiiti mukomola omuntu. ²³ Omuntu bw'akomolebwa ku sabbiiti, amateeka ga Musa galeke okusoba; munsunguwalira kubanga nafuula omuntu omulamu dala ku sabbiiti? ²⁴ Temusalanga musango okusenziira ku mboneka, naye musalenga omusango ogw'ensonga. ²⁵ Awo abamu ab'omu Yerusalemi ne bakoba nti Imwe basagira okwita ti niye oyo? ²⁶ Naye, bona, atumula lwatu, so babulireku kye bamukoba. Abakulu bamanyire dala ng'ono niye Kristo? ²⁷ Naye ono timaite gy'ava: naye Kristo bw'aiza, wabula ategeera gy'ava. ²⁸ Awo Yesu n'atumulira waigulu mu yeekaalu ng'abegeresya n'akoba nti Nze mumaite, era ne gye nva mumaiteyo; nzeena tinaizire ku bwange nzenka, naye odi eyantumire niye wa mazima, gwe mutamaite imwe. ²⁹ Nze mumaite; kubanga Naviire gy'ali, era niye yantumire. ³⁰ Awo badi ne basala amagezi okumukwata, naye tewabbaire eyamuteekereku omukono, kubanga ekiseera kye kyabbaire nga kikaali kutuuka. ³¹ Naye bangi ab'omu kibiina ne bamwikirirya; ne bakoba nti Kristo bw'aliza, alikola obubonero bungi okusinga ono bwe yakolere? ³² Abafalisaayo ne bawulira ekibiina nga bamwemuunyamuunyaamu batyo; bakabona abakulu n'Abafalisaayo ne batuma abambowa okumukwata. ³³ Awo Yesu n'akoba nti Esigaireyo eibbanga itono nga nkaali naimwe, kaisi njabe gy'ali eyantumire. ³⁴ Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo. ³⁵ Awo Abayudaaya ne batumulagana bonka na bonka nti Ono ataka kwaba wa, waisu gye tutamubonera? ataka kwaba eri abo abaasaansaniire mu Bayonaani, ayegeresye Abayonaani? ³⁶ Kigambo ki ekyo ky'akoba nti Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo? ³⁷ Naye ku lunaku olw'enkomerero, niilwo lukulu olw'embaga, Yesu yayemerera n'atumulira waigulu, n'akoba nti Omuntu bw'alumwa enyonta, aize gye ndi anywe. ³⁸ Aikirirya nze, ng'ekyawandiikibwa bwe kikoba nti emiiga gy'amaizi amalumu girifuluma mu kida kye. ³⁹ Ekyo yakiwuliire ku Mwoyo, gwe babbaire baaba okuweebwa abamwikirirya; kubanga Omwoyo yabbaire akaali kugabibwa; kubanga Yesu yabbaire akaali kugulumizibwa. ⁴⁰ Awo ab'omu kibiina bwe baawuliire ebigambo ebyo ne bakoba nti Mazima, ono niye nabbi odi. ⁴¹ Abalala ne bagamba nti Ono niye Kristo. Naye abandi ne bakoba nti Bbe, Kristo ava mu Galiraaya? ⁴² Ekyawandiikiibwe tekikoba nti Kristo ava mu izaire lya Dawudi, mu Besirekemu, embuga Dawudi mwe yabbaire? ⁴³ Kityo ne wabbaawo okwawukana mu kibiina ku lulwe. ⁴⁴ Abandi ne bataka okumukwata, naye wabula eyamuteekereku emikono. ⁴⁵ Awo abambowa ne bairayo eri bakabona abakulu n'Abafalisaayo; boona ne babakoba nti Ekibalobeire ki okumuleeta? ⁴⁶ Abambowa ne bairamu nti wabula muntu eyali atumwire atyo. ⁴⁷ Awo Abafalisaayo ne babairamu nti Era mweena abagoterye? ⁴⁸ Aliwaina mu bakulu Eyamwikiriye, oba mu Bafalisaayo? ⁴⁹ Naye ekibiina kino abatategeire mateeka bakolimiirwe ⁵⁰ Nikoodemu (ye yajja gy'ali eira, Niiye mwinaabwe) n'abakoba nti ⁵¹ Ye mpisa yaisu okusalira omuntu omusango nga bakaali kuwulira bigambo bye n'okutegeera ky'akolere? ⁵² Ne bairamu ne bamukoba nti weena waviire Galiraaya? Sagira, obone, nabbi tava mu Galiraaya, ⁵³ Buli muntu n'airayo eika.

Chapter 8

¹ Naye Yesu n'ayaba ku lusozi olwa Zeyituuni. ² N'awuna mu mamakeeri n'aiza ate mu yeekaalu, abantu bonnabona ne baiza gy'ali; n'atyama, n'abegeresya. ³ Abawandiiki n'Abafalisaayo ne baleeta omukali gwe bakwaite ng'ayenda; ne bamuteeka wakati, ⁴ ne bamukoba nti Omuyigiriza, omukali ono bamukwaite ng'ayenda bamusisinkaniriirye. ⁵ Naye mu mateeka Musa yatulagiire okubakubbanga amabbaale abakola batyo: kale gwe otumula otya ku iye? ⁶ Batumwire bati nga bamukema, babbe n'ekigambo kye bamuloopa. Naye Yesu n'akutama, n'awandiika n'engalo ku itakali. ⁷ Naye bwe baayongeire okumubuulya, ne yeegolola n'abakoba nti Mu imwe atayoonangaku, asooke okumukubba eibbale. ⁸ N'akutama ate, n'awandiika n'engalo ku itakali. ⁹ Boona bwe bawuliire ne bafuluma ewanza musoolesoole, abakaire niibo baasookere, Okutuusia ku b'enkomerero: Yesu n'asigalawo yenka, n'omukali we yabbaire wakati. ¹⁰ Yesu ne yeegolola, n'amukoba nti Omukali, babire waina? Wabula asalire kukusinga? ¹¹ Naye n'akoba nti wabula muntu, Mukama wange. Yesu n'akoba nti Nzeena tinsala kukusinga: yaba; okusooka atyanu toyoonanganga gwo kubiri. ¹² Awo Yesu N'atumula nabo ate, n'akoba nti Ninze musana gw'ensi: ansengererya taatambulirenga mu mundikirirya, naye yabbanga n'omusana ogw'obulamu. ¹³ Awo Abafalisaayo ne bamukoba nti Niiwe weetegeeza wenka; okutegeeza kwo ti kwa mazima. ¹⁴ Yesu n'airamu n'abakoba nti Waire nga neetegeeza nzenka, okutegeeza kwange kwa mazima; kubanga maite gye naviire, ne gye njaba; naye imwe temumaite gye nva, waire gye njaba. ¹⁵ Imwe musala omusango ng'omubiri bwe guli; nze tinsalira muntu musango. ¹⁶ Naye waire nga nze nsala omusango, okusala kwange kwa mazima; kubanga nze tindi mumu, naye nze no Itawange eyantumire. ¹⁷ Era yeena no mu mateeka ganyu kyawandiikiibwe nti okutegeeza kw'abantu ababiri kwa mazima. ¹⁸ Nze neetegeeza nzenka, no Itawange eyantumire ategeeza ebyange. ¹⁹ Awo ne bamukoba nti Itaawo ali luda waina? Yesu n'airamu nti Nze temumaite, waire Itawange. Singa mumaite nze, no Itawange mwandimumanyire. ²⁰ Ebigambo ebyo yabutumuliire mu igwanika, bwe yabbaire ng'ayegeresya mu yeekaalu: so wabula eyamukwaite, kubanga ekiseera kye kyabbaire nga Kiri kumpi okutuuka. ²¹ Awo n'abakoba ate nti Nze njaba, naimwe mulinsagira, mulifiira mu kibbiibi kyanyu: nze gye njaba, imwe temusobola kwizayo. ²² Awo Abayudaaya ne bakoba nti Yeita, kubanga akoba nti Nze gye njaba imwe temusobola kwizayo? ²³ N'abakoba nti Imwe muli ba wansi, nze ndi wa waigulu; imwe muli bo mu nsi muno, nze tindi wo mu nsi muno. ²⁴ Kyenaviire mbakoba nti Mulifiira mu bibbiibi byanyu. Kubanga bwe mutaikirirya nga ninze oyo, mulifiira mu bibbiibi byanyu. ²⁵ Awo ne bamukoba nti niiwe ani? Yesu n'abagamba nti Nga bwe nabakobanga okuva ku luberyeberye. ²⁶ Nina bingi eby'okubatumulaku n'okubasalira omusango; naye odi eyantumire niiye wa mazima; nzeena bye nawuliire gy'ali bye niibyo ebyo bye ntumula eri ensi. ²⁷ Tebaategeire ng'abakobere ku Itawaisu. ²⁸ Awo Yesu n'abakoba nti Bwe mulimala okuwanika Omwana w'omuntu ne kaisi mutegeera nga niinze oyo, so nze mbulaku kye nkola ku bwange, naye nga Itawange bwe yanjegereserye, bwe ntumula ntyo. ²⁹ N'odi eyantumire ali nanze; Itawange tandekanga nzenka; kubanga nkola bulijjo by'asiima. ³⁰ Bwe yatumwire ebigambo ebyo, abantu bangi ne bamwikirirya. ³¹ Awo Yesu n'akoba Abayudaaya badi abaamwikirirye nti Bwe mugumira mu kigambo kyange, nga muli bayigirizwa bange dala; ³² era mulitegeera amazima, n'amazima galibafuula b'eidembe. ³³ Ne bamwiramumu nti Ife tuli izaire lya Ibulayimu, so tetufugibwanga muntu yenayena: otumula otya iwe nti Mulifuuka beidembe? ³⁴ Yesu n'abairamu nti Dala dala mbakoba nti Buli muntu yenayena akola ebibbiibi, niiye mwidu w'ekibbiibi. ³⁵ Omwidu tabberera mu nyumba emirembe ne mirembe: omwana abbeerera mirembe na mirembe. ³⁶ Kale Omwana bw'alibafuula ab'eidembe, mulibba b'eidembe dala. ³⁷ Maite nti muli izaire lya Ibulayimu: naye musala amagezi okungita, kubanga ekigambo kyange tekyeyabya mu imwe. ³⁸ Nze ntumula bye naboine eri Itawange: kale mweena mukola bye mwawuliire eri Itawanyu. ³⁹ Ne bairamu ne bamugamba nti Ibulayimu niiye Itawaisu. Yesu n'abakoba nti Singa mubbaire baana ba Ibulayimu, mwandikolere ebikolwa bya Ibulayimu. ⁴⁰ Naye atyanu musala amagezi okungita omuntu abakobeire eby'amazima, bye nawuliire eri Katonda: Ibulayimu teyakolere atyo. ⁴¹ Imwe mukola emirimu gya itawanyu. Ne bamukoba nti Ife tetuli baana beebolerezie; tulina Itawaisu mumu, niiye Katonda. ⁴² Yesu n'abakoba nti Singa Katonda niiye Itawanyu, mwandintakire nze: kubanga naviire eri Katonda, ne ngiza, so tinaizire ku lwange nzenka, naye oyo niiye yantumire. ⁴³ Kiki ekibalobeire okutegeera entumula yange? Kubanga temusobola kuwulira kigambo kyange. ⁴⁴ Imwe muli ba itawanyu Setaani, era mutaka okukola okwegomba kwa itawanyu. Oyo okuva ku luberyeberye niiye mwiti, so teyanyereire mu mazima, kubanga amazima tegabbaire mu iye. Bw'atumula obubbeyi, atumula ekiva mu bibye; kubanga niiye mubbeyi era itaaye w'obubbeyi. ⁴⁵ Naye kubanga ntumula amazima, temunjikirirya. ⁴⁶ Yani ku imwe anumirirya ekibbiibi? Bwe ntumula amazima kiki ekibalobeire okunjikirirya? ⁴⁷ Owa Katonda awuiira ebigambo bya Katonda; imwe kyemuva muleka okuwulira, kubanga temuli ba Katonda. ⁴⁸ Abayudaaya ne bamwiramumu ne bamukoba nti Tetutumula kusa ife nti Iwe oli Musamaliya, era oliko dayimooni? ⁴⁹ Yesu n'airamu nti Mbulaku dayimooni; naye nze nteekamu ekitiibwa

Itawange, mweena temunteekamu kitiibwa.⁵⁰ Naye nze tinsagira kitiibwa kyange; aliwo ansagira era asala omusango.⁵¹ Dala dala mbakoba nti Omuntu bw'akwata ekigambo kyange talibona kufa emirembe n'emirembe.⁵² Abayudaaya ne bamukoba nti Atyanu tutegeire ng'oliku dayimooni. Ibulayimu yafiire na banabbi; weena okoba nti Omuntu bw'akwata ekigambo kyange, talirega ku kufa emirembe n'emirembe.⁵³ Niiwe mukulu okusinga zeiza waisu Ibulayimu eyafiire? na banabbi baisu: weeyeta yani?⁵⁴ Yesu n'airamu nti Bwe neegulumizia nzenka, okugulumira kwange kubba kwo bwerere: angulumizia niiye Itawange: imwe gwe mutumulaku nti niiye Katonda wanyu:⁵⁵ so temumutegeeranga: naye nze mumaite; bwe nabakobere nti Timumaite, naafaanaine nga imwe, mubbeya: naye mumaite, era nkwata ekigambo kye.⁵⁶ Ibulayimu zeiza wanyu yasanyukire okubona olunaku lwange; n'alubona n'asanyuka.⁵⁷ Awo Abayudaaya ne bamukoba nti Okaali kuwerya myaka ataano, naye Ibulayimu wamuboine?⁵⁸ Yesu n'abakoba nti Dala dala mbagamba nti Ibulayimu nga akaali kuzaalibwa, Nze nga Ndiwo.⁵⁹ Awo ne bakwata amabbaale okumukubba: naye Yesu ne yegisa, n'afuluma mu yeekaalu.

Chapter 9

¹ Bwe yabbair ng'abita, n'abona omuntu eyazaaliibwe nga muzibe wa maiso. ² Abayigirizwa be ne bamubuulya, nga bakoba nti Labbi, yani eyayoononere, ono oba abazaire be, niikyo kyamuzaliirye nga muzibe wa maiso? ³ Yesu n'airamu nti Ono teyayoononere, waire abazaire be, naye emirimu gya Katonda gibonekere ku iye. ⁴ Ife kitugwanira okukola emirimu gy'oyo eyantumire, obwire nga misana. Obwire bwiiza omuntu mw'atasobolera kukolera. ⁵ Bwe mba mu nsi, ndi musana gw'ensi. ⁶ Bwe yamalire okutumula atyo, n'afuja amatanta ku itakali, n'atabula eitakali n'amatanta, n'amusiiga eitakali ku maiso, ⁷ n'amukoba nti Yaba, onaabe mu kidiba kya Sirowamu (okutegeezebwa kwakyo nti Eyatumiibwe). Awo n'ayaba, n'anaaba, n'aira ng'abona. ⁸ Awo baliraanwa be n'abamubonanga eira ng'atyaima ng'asabirirya, ne bakoba nti Ti niye ono eyatyamanga ng'asabirirya? ⁹ Abandi ne bakoba nti Niye oyo: abandi ne bakoba nti Bbe, naye afaanana naye. Iye n'akoba nti Niinze ono. ¹⁰ Awo ne bamukoba nti Kale amaso go gaazibukire gaty? ¹¹ Iye n'airamu nti Omuntu ayetebwa Yesu yatabwire eitakali, n'ansiiga ku maiso, n'ankoba nti Yaba ku Sirowamu, onaabe: awo ne njaba, ne naaba, ne nzibula. ¹² Ne bamukoba nti Ali waina oyo? N'akoba nti Timaite. ¹³ Ne bamutwala eri Abafalisaayo odi eyabbair eira omuzibe w'amaiso. ¹⁴ Naye lwabbair lwa sabbiiti olunaku olwo Yesu lwe yatabuliireku eitakali, n'amuzibula amaiso. ¹⁵ Awo Abafalisaayo ate ne bamubuulya bwe yazibwire. N'abakoba nti Yansiigire itakali ku maiso, ne naaba, ne nzibula. ¹⁶ Awo Abafalisaayo abamu ne bakoba nti Omuntu oyo ti wa Katonda, kubanga takwata sabbiiti. Naye abandi ne bagamba nti Omuntu alina ebibbiibi asobola atya okukola obubonero obwenkaniire wano? Ne wabbaawo okwawukana mu ibo. ¹⁷ Awo ne bamukoba ate omuzibe w'amaiso nti Iwe omweta otya, kubanga yakuzibwire amaiso? Yeena n'akoba nti Niye nabbi. ¹⁸ Kale Abayudaaya tebaikiriirye bigambo bye, nga yabbair muzibe w'amaiso n'azibula, okutuusa lwe baamalire okweta abazaire b'eyazibwire ¹⁹ ne bamubuulya nga bakoba nti Ono niye mwana wanyu imwe gwe mukoba nti yazaaliibwe nga muzibe w'amaiso? kale atyanu abona atya? ²⁰ Abazaire be ne bairamu ne bakoba nti Tumaite ng'ono niye mwana waisu, era nga yazaaliibwe nga muzibe wa maiso: ²¹ naye bw'abona atyanu tetumaite: so n'eyamuzibwire amaiso ife tetumaite bw'ali: mumubuulye; musaiza mukulu; yetumulira yenka. ²² Abazaire ekyabatumwirye batyo kubanga babbaire batya Abayudaaya; kubanga Abayudaaya babbaire nga baamalire okulagaana buli muntu eyamwatulanga okubba Kristo, abbingibwenga mu ikujaanairo. ²³ Abazaire be kyebaaviire batumula nti Musaiza mukulu; mumubuulye iye. ²⁴ Awo ne beeta omulundi ogw'okubiri odi omuntu eyabbair omuzibe w'amaiso, ne bamukoba nti Gulumizia Katonda: ife tumaite ng'omuntu oyo alina ebibbiibi. ²⁵ Iye n'airamu nti Oba ng'alina ebibbiibi tumaite; ekigambo kimu kye maite nti Nabbaire muzibe wa maiso, naye atyanu mbona. ²⁶ Awo ne bamukoba nti Yakukoleire atya? yakuzibwire atya amaiso go? ²⁷ N'abairamu nti Malire okubakobera naye temuwuliire: ekibatakisya okuwulira omulundi ogw'okubiri kiki? era mweena mutaka okufuuka abayigirizwa be? ²⁸ Ne bamuvuma, ne bakoba nti Iwe oli muyigirizwa we: naye fe tuli bayigirizwa ba Musa. ²⁹ Ife tumaite nga Katonda yatumwire no Musa: naye omuntu oyo tetumaite gy'ava. ³⁰ Omuntu n'airamu n'abakoba nti Kino kitalo! Imwe obutamanya gyava, omuntu eyasoboiro okunzibula amaiso! ³¹ Tumaite nga Katonda tawulira balina bibbiibi; naye buli muntu atya Katonda, ng'akola ky'ataka, oyo amuwulira. ³² Okuva eira n'eira tewawulirwanga nga waaliwo omuntu eyazibula amaiso g'omuntu eyazaaliibwe nga muzibe wa maiso. ³³ Omuntu oyo singa teyaviire wa Katonda, teyandibbaire kukola kigambo. ³⁴ Ne bairamu ne bamukoba nti Iwe wazaaliibwe mu bibbiibi byereere, weena otwegeresya ife? Ne bamusindikira ewanza. ³⁵ Yesu n'awulira nga bamusindikiire ewanza, n'amukoba n'akoba nti Iwe oikirirya Omwana wa Katonda? ³⁶ Iye n'airamu, n'akoba nti Mukama wange, niye ani, mwikirirye? ³⁷ Yesu n'amukoba nti Omuboine, era atumula naiwe niye oyo. ³⁸ Iye n'akoba nti Mukama wange, njikirirye. N'amusinza. ³⁹ Yesu n'akoba nti Omusango niigwo gwandeetere mu nsi muno, abatabona babone, boona ababona babbe bazibe ba maiso. ⁴⁰ Abafalisaayo abandi ababbair naye ne bawulira batyo, ne bamukoba nti feena tuli bazibe ba maiso? ⁴¹ Yesu n'abakoba nti Singa mubbbair bazibe ba maiso, temwandibbbair ne kibbiibi; naye atyanu mukoba nti Tubona: ekibbiibi kyanyu kibeerera awo.

Chapter 10

¹ Dala dala mbakoba nti Atabita mu mulyango ng'ayingira mu kisibo ky'entama, naye n'aniinirira awabona, oyo niye mwibbi era omunyagi. ² Naye abita mu mulyango, niye musumba w'entama. ³ Oyo omwigali amwigulirawo; n'entama gimuwulira eidoboozi: agyeta entama gye amaina; agifulumya ewanza. ⁴ Bw'amala okufulumya ejije gyonagyon, agitangira, n'entama gimusengererya: kubanga gimumaite eidoboozi. ⁵ Ogondi tegimusengererya, naye girimwiruka bwiruki: kubanga tegimaite idoboozi lya bandi. ⁶ Yesu n'abagerera olugero luno, naye ibo tebaategeire bigambo bwe biri bye yabakobere. ⁷ Awo Yesu n'abakoba ate nti Dala dala mbagamba nti Niinze mulyango gw'entama. ⁸ Bonnabona abansookere babbaire babbiibi era abanyagi: naye entama tegyabawuliire. ⁹ Niinze mulyango: omuntu bw'ayingirira mu nze alirokoka, aliyingira, alifuluma, alibona eirundiro. ¹⁰ Omubbiibi taiza wabula okwibba, n'okwita, n'okuzikirizya. Nze naizire gibbe n'obulamu, era gibbe nabwo obungi. ¹¹ Niinze omusumba omusa: omusumba omusa awaayo obulamu bwe olw'entama. ¹² Alisirya empeera, tali musumba, entama nga ti gige iye, bw'abona omusege nga gwiza, aleka entama n'airuka, n'omusege gugisikula gugisaansaanya. ¹³ Airuka kubanga we mpeera, so entama tagiteekaku mwoyo. ¹⁴ Niinze omusumba omusa: era ntegeera egyange, n'egyange gintegeera ¹⁵ nga Itange bw'antegeera, nzeena mpaayo obulamu bwange olw'entama. ¹⁶ Era ndina n'entama egindi egitali gyo mu lugo luno: gyona kingwanira okugireeta, giriwulira eidoboozi lyange; era iriba ekisibo kimu, omusumba omumu. ¹⁷ Itawange kyava antaka, kubanga nze mpaayo obulamu bwange, kaisi mbutwale ate. ¹⁸ Wabula abuntolaku, naye nze nzenka mbuwaayo. Ndina obuyinza obw'okubuwaayo, era ndina obuyinza obw'okubutwala ate. Ekiragiro ekyo nakiweebwa Itawange. ¹⁹ Ne wabbaawo ate okwawukana mu Bayudaaya olw'ebigambo ebyo. ²⁰ Abamu ku ibo bangi ne baaba nti Aliko dayimooni era alalukire; mumuwulirira ki? ²¹ Abandi ne bakoba nti Ebigambo bino ti bya muntu aliko dayimooni. Dayimooni ayinza okuzibula amaiso ga bamuzibe? ²² Yabbaire mbaga ey'okutukuza mu Yerusalemi; byabbaire biseera bye mpewo; ²³ Yesu n'atambulira mu yeekaalu mu kisasi kya Sulemaani. ²⁴ Awo Abayudaaya ne bamwetooloola, ne bamukoba nti Olituusia di okutubuusisiabuusisia? Oba nga niwe Kristo, tukobere dala. ²⁵ Yesu n'abairamu nti Nabakobere, naye temwikirirya: emirimu gye nkola mu liina lya Itawange, gye gintegeeze nze. ²⁶ Naye imwe temwikirirya kubanga temuli ba mu ntama gyange. ²⁷ Entama gyange giwulira eidoboozi lyange, nzena ngitegeera, era ginsengererya; ²⁸ nzeena ngiwa obulamu obutawaawo; so tegirigota emirembe n'emirembe, so wabula aligisikula mu mukono gwange. ²⁹ Itawange eyagimpaire niye omukulu okusinga bonabona, so wabula asobola okugisikula mu mukono gwa Itawange. ³⁰ Nze ni Itawange tuli mumu. ³¹ Abayudaaya ne bakwata ate amabbale okumukubba. ³² Yesu n'abairamu nti Emirimu mingi emirungi egyaviire eri Itawange nagibalagire imwe; mulimu guliwa mu egyo ogubankubbisya amabbale? ³³ Abayudaaya ne bamwiramu nti Olw'omulimu omusa tetukukubba mabbaale, naye olw'okuvoola; era kubanga iwe oli muntu ne weefuula Katonda. ³⁴ Yesu n'abairamu nti Tekyawandiikiibwe mu mateeka ganyu nti Nze nabakobere nti Muli bakatonda? ³⁵ Oba nga yabetera abo bakatonda, abaiziirwe ekigambo kya Katonda, (so n'ebyawandiikiibwe tebisobola kudiba), ³⁶ imwe mumukobera ki iye, Itaaye gwe yatukuzirye n'amutuma mu nsi, nti Ovoire; kubanga nkobere nti Ndi Mwana wa Katonda? ³⁷ Bwe ntakola mirimu gya Itawange, temunjikirirya. ³⁸ Naye bwe njikola, waire nga temunjikirirya nze, naye mwikirirye emirimu: mumanye mutegeere nga Itawange ali mu ninze nzeena mu Itawange. ³⁹ Ne basala amagezi ate okumukwata: n'ava mu mikono gyabwe. ⁴⁰ N'ayaba ate eitale wa Yoludaani mu kifo Yokaana gye yabbaire oluberyebere ng'abatiza; n'abba eyo. ⁴¹ Abantu bangi ne baiza gy'ali; ne bakoba nti Yokaana teyakolere kabonero: naye byonabyona Yokaana bye yatumwire ku ono byabbaire bya mazima. ⁴² Ne bamwikirirya eyo bangi.

Chapter 11

¹ Awo wabbairewo omuntu eyabbaire omulwaire, Lazaalo ow'e Besaniya, mu mbuga Malyamu ne Maliza mugande mwe babbaire; ² Malyamu oyo eyasiigirw Mukama waisu amafuta n'amutaanya ebigerere n'enziiri gye ye yabbaire nagyo omwainawe Lazaalo eyabbaire alwaire. ³ Awo bainyinabe abo ne bamutumira, nga bakoba nti Mukama waisu, bona, gw'otaka alwaire. ⁴ Naye Yesu bwe yawuliirwe, n'akoba nti Obulwaire buno ti bwo kufa wabula olw'ekitiibwa kya Katonda, Omwana wa Katonda abbe n'ekitiibwa olw'obwo. ⁵ Naye Yesu yatakire Maliza no mugande no Lazaalo. ⁶ Awo bwe yawuliire ng'alwaire, n'ayosaawo ate enaku ibiri mu kifo kye yabbairemu. ⁷ Ate kaisi nakoba abayigirizwa nti Twireyo e Buyudaaya. Abayigirizwa ne bamukoba nti Labbi, atyanu Abayudaaya babbaire basala amagezi okukukubba amabbale, ate gy'obba oira? ⁸ Abayigirizwa ne bamukoba ati Labbi, atyanu Abayudaaya badi abasalire amagezi okukukubba amabbale, ate gy'obba oira? ⁹ Yesu n'airamu nti Esaawa ey'emisana ti ikumi na ibiri? Omuntu bw'atambula emisana teyeesitala, kubanga abona omusana ogw'ensi eno. ¹⁰ Naye omuntu bw'atambula ibwire, yeesitala, kubanga omusana teguli mu iye. ¹¹ Yatumwire ati, kaisi nakoba ati Mukwanu gwisu Lazaalo agonere; naye njaba okumuzukya. ¹² Awo abayigirizwa ne bamukoba nti Mukama waisu, oba agonere, yazuuuka. ¹³ Naye Yesu yatumwire ku kufa kwe: naye ibo ne balowooza nti atumula ku kugona kwe ndoolo. ¹⁴ Awo Yesu kaisi nabakobera lwatu nti Lazaalo afwire. ¹⁵ Nzeena neesiimire ku lwanyu kubanga mbulayo, kaisi mwikirirye; naye twabe gy'ali. ¹⁶ Awo Tomasi ayitibwa Didumo n'akoba bayigirizwa bainaye nti Feena twabe tufiire wamu naye. ¹⁷ Awo Yesu bwe yatuukire, n'asanga nga yaakamala enaku ina mu ntaana. ¹⁸ Naye Bessaniya yabbaire kumpi ne Yerusaalemi nga sutadyo ikumi na itaano; ¹⁹ Abayudaaya bangi babbaire baizire eri Maliza no Malyamu okubakubagiza olwa mwainabw. ²⁰ Awo Maliza bwe yawuliire nga Yesu aiza, n'ayaba okumususinkana: naye Malyamu n'asigala mu nyumba. ²¹ Awo Maliza n'akoba Yesu nti Mukama wange, singa wabbairewo wano, mwainyinanze teyandifiire. ²² Era atyanu maite nga byonabyona by'ewasaba Katonda, Katonda yabikuwa. ²³ Yesu n'amukoba nti Mwainyoko aiza kuzuukira. ²⁴ Maliza n'amukoba nti Maite nti alizuukirira ku kuzuukira kw'olunaku olw'enkomerero. ²⁵ Yesu n'amukoba nti Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu. ²⁶ Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu. ²⁷ N'amukoba nti Niiwo awo, Mukama wange: nze njikiriirye nga niiwe Kristo, Omwana wa Katonda, aiza mu nsi. ²⁸ Bwe yamalire okutumula ati, n'ayaba, n'ayeta mugande Malyamu kyama, ng'akoba nti Omwegeresya aizire, akweta. ²⁹ Naye bwe yawuliire, n'agolokoka mangu, n'aiza gy'ali. ³⁰ Yesu yabbaire amaali kutuuka mu mbuga, naye ng'akaali mu kifo Maliza kye yamusangiremu. ³¹ Awo Abayudaaya abbaire naye mu nyumba, nga bamukubagizia, bwe baboine Malyamu ng'ayemereire mangu okufuluma, ne bamusengererya, nga balowooza nti ayaba ku ntaana okukungira eyo. ³² Awo Malyamu bwe yatuukire Yesu gy'ali n'amubona, n'agwa ku bigere bye, n'amukoba nti Mukama wange, singa wabbaire wano, mwainyinanze teyandifiire. ³³ Awo Yesu bwe yamuboine ng'akunga, n'Abayudaaya abaizire naye nga bakunga, n'asinda mu mwoyo, ne yeeraliikirira. ³⁴ n'akoba nti Mwamuteekere waina? Ne bamukoba nti Mukama waisu, iza obone. ³⁵ Yesu n'akunga amaliga. ³⁶ Awo Abayudaaya ne batumula nti bona bw'abbaire amutaka. ³⁷ Naye abamu ku ibo ne batumula nti Omuntu ono, eyazibwiire amaiso go muzibe w'amaiso tasobola kuloberya ono okufa? ³⁸ Awo Yesu bwe yasindire ate mukati mu iye, n'atuuka ku ntaana. Yabbaire mpuku, ng'etekeibweku eibbale kungulu. ³⁹ Yesu n'akoba nti Mutoolewo eibbale. Maliza, mwainyina w'odi eyafiire, n'amukoba nti Mukama wange, atyanu awunya: kubanga yaakamala enaku ina. ⁴⁰ Yesu n'amukoba nti Tinkukobere nti Bwewaikirirya, wabona ekitiibwa kya Katonda? ⁴¹ Awo ne batolawo eibbale. Yesu n'ayimusia amaso waigulu, n'atumula nti Itawange, nkwebalya kubanga wampuliire. ⁴² Nzeena namanyire ng'ompulira buliijo: naye ntumwire ku lw'ekibiina ekineetooloire, baikirirye nga niiwe wantumire. ⁴³ Bwe yamalire okurumula ati, n'atumulira waigulu n'eidoboozi idene nti Lazaalo, fuluma oize. ⁴⁴ Eyabbaire afiire n'afuluma, ng'azingiibwe mu migaire amagulu n'emikono; n'ekirembe nga kisibiibwe mu maiso ge. Yesu n'abakoba nti Mumusumulule, mumuleke ayabe. ⁴⁵ Awo bangi ab'omu Bayudaaya, abaiza ewa Malyamu, bwe babona ky'akolere, ne bamwikirira. ⁴⁶ Naye abamu ku ibo ne baaba eri Abafalisaayo, ne babakobera Yesu by'akolere. ⁴⁷ Awo bakabona abakulu n'Abafalisaayo ne bakujanya olukiiko, ne bagamba nti Tukole tutya? kubanga omuntu oyo akola obubonero bungi. ⁴⁸ Bwe tunaamuleka tutyo, bonabona bamwikirirya: n'Abarooma baliiza, balitunyagaku ensi yaisu n'eigwanga lyaisu. ⁴⁹ Naye omumu ku ibo, Kayaafa, eyabbaire kabona asinga obukulu mu mwaka ogwo, n'abakoba nti Imwe mubulaku kye mumaite, ⁵⁰ so temulowooza nga kibagwaniire omuntu omumu afiirire abantu, n'eigwanga lyonalyona lireke okugota. ⁵¹ Ekyo teyakitumuliire mu magezi ge yenka; naye kubanga yabbaire kabona asinga obukulu mu mwaka ogwo, yalagwire nti Yesu ayaba kufiirira eigwanga eryo; ⁵² so ti lw'eigwanga eryo lyonka, naye akujaanyirye wamu abaana ba Katonda abaasaansaana. ⁵³ Awo okuva ku lunaku olwo ne bateesia okumwita. ⁵⁴ Awo Yesu n'atatambula ate mu Buyudaaya mu lwatu, naye n'avaayo n'ayaba mu kifo ekiri okumpi n'eidungu, mu kibuga

ekiyitibwa Efulayimu; n'abba eyo n'abayigirizwa.⁵⁵ Naye Okubitaku okw'Abayudaaya kwabbairi kuli kumpi okutuuka: bangi abaviire mu byalo ne baniina e Yerusalemi Okubitaku nga kukaali, beerongoosie.⁵⁶ Awo Yesu ne bamusagira, ne batumula bonka na bonka, nga bemereire mu yeekaalu, nti Mulowooza mutya? Taize ku mbaga?⁵⁷ Naye bakabona abakulu n'Abafalisaayo baali balagiire nti Omuntu bw'ategeera w'ali, ababakobere kaisi bamukwate.

Chapter 12

¹ Awo bwe gyabbaire nga gisigaireyo enaku mukaaga okutuuka ku Kubitaku, Yesu n'aiza e Besaniya, eyabbaire Lazaalo, Yesu gwe yazuukizirye mu bafu. ² Awo ne bamufumbiraye emere ey'ekyeigulo: no Maliza n'aweereza; naye Lazaalo n'abba mumu ku ibo abbbaire batyaime naye ku mere. ³ Awo Malyamu n'akwata laatiri ey'amafuta ag'omugomusita ag'omuwendu omungi einu, n'agisiiga ku bigere bya Yesu, n'ataanya ebigere bye n'enziiri gye: enyumba n'eizula akaloosa ak'amafuta. ⁴ Naye Yuda Isukalyoti, omumu ku bayigirizwa be, ayaba okumulyamu olukwe, n'akoba nti ⁵ Kiki ekirobeire okutunda amafuta gano okugatoolamu edinaali ebikumi bisatu, okugabira abaavu? ⁶ Kale yatumwire atyo, ti lwo kwijukira abaavu; naye kubanga yabbaire mwibbi, ye yayambaliranga ensawo, n'atwalanga bye baateekangamu. ⁷ Awo Yesu n'akoba nti Mumuleke agagisire olunaku lw'okuziikibwa kwange. ⁸ Kubanga abaavu niibo be muli nabo enaku gyonagiyona; naye nze temuli nanze enaku gyonagiyonna. ⁹ Awo abakopi ab'omu Bayudaaya ne bategeera nti aliyo: ne baiza ti ku lwa Yesu yenka, era naye babone no Lazaalo, gwe yazuukizirye mu bafu. ¹⁰ Naye bakabona abakulu ne basala amagezi bamwite no Lazaalo; ¹¹ kubanga ku lulwe bangi ku Bayudaaya abayabire, ne baikirirya Yesu. ¹² Olunaku olw'okubiri ekibiina kinene abbbaire baizire ku mbaga, bwe bawuliire nga Yesu aiza e Yersaalemi, ¹³ ne batwala ensansa egy'enkindu ne baaba okumusisinkana, ne batumulira waigulu nti Ozaana: aweweibwe omukisa aiza mu liina lya Mukama, niye Kabaka wa Isiraeri. ¹⁴ Naye Yesu bwe yaboine enyana y'endogoyi, n'agyeberereka; nga bwe kyawandiikiibwe nti ¹⁵ Totya, muwala wa Sayuuni: Bona, Kabaka wo aiza, nga yeeberereka omwana gw'endogoyi. ¹⁶ Ebyo abayigirizwa be tebaabitegeire oluberyebereye: naye Yesu bwe yamalire okugulumizibwa, kaisi ne baijukira ng'ebyo byamuwandikiweku, era nga baamukolere batyo. ¹⁷ Awo ekibiina ekyabbaire naye bwe yayetere Lazaalo okuva mu ntaana n'amuzuukizia mu bafu, ne kitegeeze. ¹⁸ Era ekibiina kyekeyaviire kyaba okumusisinkana, kubanga bawuliire nti yakolere akabonero ako. ¹⁹ Awo Abafalisaayo ne batumuliragana nti Mubone bwe mubula kye mugasirye; bona, ensi gyonagiyona gimusengere. ²⁰ Naye wabbairewo Abayonaani abandi mu abo abaiza ku mbaga okusinza: ²¹ awo badi ne baiza eri Firipo, eyaviire e Besusayida eky'omu Ggaliraaya, ne bamubulya, nga bamukoba nti Sebo, tutaka kubona Yesu. ²² Firipo n'aiza n'akobera Andereya; Andereya n'aiza, no Firipo, ne bakobera Yesu. ²³ Yesu n'abairamu, n'akoba nti Obwire butuukire, Omwana w'omuntu agulumizibwe. ²⁴ Dala dala mbagamba nti Empeke y'enjaanu bw'etegwa mu itakali n'efa, ebbeerera awo yonka; naye bw'efa, ebala emere nyingi. ²⁵ Ataka obulamu bwe bumugota; naye akyawa obulamu bwe mu nsi eno alibusigalya okutuuka ku bulamu obutawaawo. ²⁶ Omuntu bw'ampeererya, ansengereryenga; nzeena gye ndi, eyo omuweereza wange naye gy'eyabanga: omuntu bw'ampeerereza, Itawange alimuteekamu ekitiibwa. ²⁷ Atyanu omwoyo gwange gweraliikiire; era ntumule ntya? Itawange, ndokola okuntoola mu kiseera kino. Naye kyenava ntuuka mu kiseera kino. ²⁸ Itawange, gulumizia eriina lya. Awo eidoboozi ne liva mu igulu, nti Naligulumizia, era ndirigulumizia ate: ²⁹ Awo ekibiina ekyabbaire kyemereirewo, bwe kyaliwuliire, ne kikoba nti Kubbaire kubwatuka: abandi ne bakoba nti Malayika atumwire. ³⁰ Yesu n'airamu n'akoba nti Eidoboozi lino tirizire ku bwange, naye ku bwanyu. ³¹ Atyanu ensi eno esalirwa omusango; atyanu omukulu w'ensi eno yabbingibwa ewanza. ³² Nange bwe ndiwanikibwa ku nsi ndiwalulira gye ndi bonabona. ³³ Naye yatumuliire atyo, ng'alaga okufa bwe kudi kw'ayaba okufa. ³⁴ Awo ekibiina ne kimwiramumu nti Tetwawuliire mu mateeka nti Kristo abbeerera awo emirembe n'emirembe: weena kiki ekikukobesya nti Omwana w'omuntu kimugwanira okuwanikibwa? Ono Omwana w'omuntu niye ani? ³⁵ Mutambule nga mukaali mulina omusana, endikirirya ereke okubakwatira mu ngira: atambulira mu ndikirirya tamanya gy'ayaba. ³⁶ Bwe mukaali mulina omusana mwikirirye omusana, mufuuke abaana b'omusana. Yesu bwe yamalire okutumula ebyo, n'ayaba, n'abeegisa. ³⁷ Naye waire nga yakolere obubonero bungi obwenkaniire awo mu maiso gaabwe, tebamwikirirye: ³⁸ ekigambo kya nabbi Isaaya kituukirire, kye yatumwire nti Mukama, yani eyaikirirye ebigambo byaisu? Era omukono gwa Mukama gubikkuliirwe yani? ³⁹ Kyenaviire baleka okusobola okwikirirya, kubanga Isaaya yatumwire ate nti ⁴⁰ Yabazibire amaiso, n'abakakanyalya omwoyo; Baleke okubona n'amaiso n'okutegeera n'omwoyo, Bakyuke, Kaisi mbawonye. ⁴¹ Ebyo bye yatumwire Isaaya, kubanga yaboine ekitiibwa kye: n'atumula ku iye. ⁴² Naye mu bakulu bangi abamwikirirye, naye olw'Abafalisaayo tibaayatwiire, baleke okubbingibwa mu ikujaaniri: ⁴³ kubanga batakirirye ekitiibwa ky'abantu okusinga ekitiibwa kya Katonda. ⁴⁴ Yesu n'atumulira waigulu n'akoba nti Anjikirirya, taikirirya nze, wabula odi eyantumire. ⁴⁵ Era abona nze ng'aboine odi eyantumire. ⁴⁶ Nze ngizire kubba musana mu nsi, buli muntu anjikirirya aleke okutyamanga mu ndikirirya. ⁴⁷ Naye awulira ebigambo byange, n'atabikwata, nze timusalira musango: kubanga tinaizire kusalira nsi musango, wabula okulokola ensi. ⁴⁸ Agaana nze, n'ataikirirya bigambo byange, alina amusalira omusango: ekigambo kye natumwire niikyo ekirimusalira omusango ku lunaku olw'enkomerero. ⁴⁹ Kubanga tinatumulanga nze ku bwange; naye Itawange eyantumire,

niiye yandagiire bwe nkoba, era bwe ntumula.⁵⁰ Nzeena maite ekiragiyo kye niibwo bulamu obutawaawo: kale nze bye ntumula, nga Itawange bwe yankobere, ntyo bwe ntumula.

Chapter 13

¹ Naye embaga ey'Okubitaku yabbaire nga ekaali kutuuka, Yesu bwe yamanyire ng'ekiseera kye kituukire okuva mu nsi muno okwaba eri Itaaye, bwe yatakire ababe abali mu nsi, yabatakire okutuusia enkomerero. ² Bwe babbaire balya emere ey'ekyeigulo Setaani nga yamalire ira okwesoomera Yuda Isukalyoti omwana wa Simooni mu mwoyo gwe okumulyamu olukwe, ³ Yesu bwe yamanyire nga Itaaye amuwairer byonabyona mu mukono gwe, era nga yaviire wa Katonda, ate ng'aira wa Katonda, ⁴ n'ava ku mere, n'ayambulamu engoye gye; n'akwata ekirembe, ne yeesiba ekimyu. ⁵ Kaisi afuka amaizi mu kibya, n'atandika okunaabya abayigirizwa ebigere n'okubisiimuulya ekirembe kye yabbaire yeesibire. ⁶ Awo n'aiza eri Simooni Peetero. Yeena n'amukoba nti Mukama wange, niiwe onaabya ebigere? ⁷ Yesu n'airamu n'amukoba nti Kye nkola nze tokimaite iwe atyanu, naye olikitegeera luvanyuma. ⁸ Peetero n'amukoba nti Tonaabyenga bigere byange emirembe gyonagyona. Yesu n'amwiramumu nti Bwe ntakunaabye toikirirya kimu nanze. ⁹ Simooni Peetero n'amukoba nti Mukama wange, si bigere byange byonka, naye n'emikono n'omutwe. ¹⁰ Yesu n'amukoba nti Anaabibwa omubiri abulaku kye yeetaaga wabula okunaaba ebigere byonka, naye yenayena nga mulongoofu: mweena muli balongoofu naye ti mwenamwena. ¹¹ Kubanga yamumanyire eyamulyamu olukwe; kyeyaviire atumula nti Mwenamwena temuli balongoofu. ¹² Awo bwe yamalire okubanaabya ebigere, n'avaala engoye gye, n'atyama ate, n'abakoba nti Mutegeire kye mbakolere? ¹³ Imwe munjeta Muyigiriza era Mukama wanyu: era mutumula kusa; kubanga bwe ndi. ¹⁴ Kale oba nga niinze Mukama wanyu era Omuyigiriza mbanaabirye ebigere, era mweena kibagwanira okunaabyagananga ebigere. ¹⁵ Kubanga mbawaire ekyokuboneraku, era nga bwe mbakolere nze, mweena mukolenga mutyo. ¹⁶ Dala dala mbakoba nti Omwidu tasinga bukulu mukama we; so omutume tasinga obukulu odi eyamutumire. ¹⁷ Bwe mubimanya ebyo, mulina omukisa bwe mubikola. ¹⁸ Tintumwire ku imwe mwenamwena: nze maite be nalonderemu: naye ekyawandiikiibwe kituukirire nti Alya ku mere yange niiye ayimusirye ekityero kye. ¹⁹ Okusooka atyanu mbakobera nga kikaali kubbaawo, era ne bwe kiribba, kaisi mwikirirye nga niinze oyo. ²⁰ Dala dala mbakoba nti Asangalira buli gwe ntuma, ng'asangaliire niinze: era Asangalira nze, ng'asangaliire odi eyantumire. ²¹ Yesu bwe yamalire okutumula atyo, ne yeeraliikirira mu mwoyo, n'ategeeza, n'atumula nti Dala dala mbagamba nti omumu ku imwe eyandyamu olukwe. ²² Abayigirizwa ne balingaganaku, nga babuusuabusa gw'atumwireku bw'ali. ²³ Wabbairerwo omumu ku bayigirizwa be eyabbaire agalamiire mu kifubba kya Yesu ku mere, Yesu gwe yatakanga. ²⁴ Awo Simooni Peetero n'awenya oyo, n'amukoba nti Tubobere gw'atumwireku bw'ali. ²⁵ Iye bwe yagalamiire mu kifubba kya Yesu, nga bwe yabbaire, n'amukoba nti Mukama wange, niiye ani? ²⁶ Awo Yesu n'airamu nti Gwe nakolezia ekitole ne nkimuwa niiye oyo. Awo bwe yakozerye ekitole, n'akitwala, n'akiwa Yuda omwana wa Simooni Isukalyoti. ²⁷ Bwe yamalire okuweebwa ekitole, Setaani kaisi amuyingiramu. Awo Yesu n'amukoba nti Ky'okola, kola mangu. ²⁸ Naye ekigambo ekyo wabula muntu ku ibo abbaire batyaime ku mere eyakitegeire ekikimutumulya. ²⁹ Kubanga abandi bategeire nti kubanga Yuda niiye yabbaire akwata ensawo, Yesu kyeyaviire amukoba nti Gula bye twetaaga eby'oku mbaga; oba awe abaavu ekintu. ³⁰ Awo bwe yamalire okuweebwa ekitole, amangu ago n'afuluma ewanza; bw'abaire nga buzibire. ³¹ Awo bwe yamalire okufuluma, Yesu n'akoba nti Atyanu Omwana w'omuntu agulumizibwa, no Katonda agulumizibwa mu iye; ³² era Katonda alimugulumiza mu iye mwene, era amangu ago yamugulumizira. ³³ Baana bange, ekiseera kitono nga nkaali naimwe. Mulinsagira: era nga bwe nakobeire Abayudaaya nti Gye njaba nze imwe temusobola kwiza, era mweena bwe mbakoba atyanu. ³⁴ Eiteeka eiyaka mbawa nti Mutakaganenga; nga bwe nabatakaanga imwe, era mweena mutakaganenga. ³⁵ Bonabona kwe bategeereranga nga muli bayigirizwa bange, bwe mwabbanga n'okutkagana mwenka na mwenka. ³⁶ Simooni Peetero n'amukoba nti Mukama wange, oyaba waina? Yesu n'airamu nti Gye njaba a, tosobola kunsengererya atyanu; naye olinsengererya gye bwiza. ³⁷ Peetero n'amukoba nti Mukama wange, kiki ekindoberya okukusengererya atyanu? N'awaireyo obulamu bwange ku lulwo. ³⁸ Yesu n'airamu nti wawaayo obulamu bwo ku lwange? Dala dala nkukoba nti Enkoko teekolyoke okutuusia lw'ewaneegaana emirundi isatu.

Chapter 14

¹ Omwoyo gwanyu tegweraliikiriranga: mwikirirye Katonda, era nzeena munjikirirye. ² Mu nnyumba ya Itawange mulimu ebifo bingi eby'okubbaamu. Singa tekiri kityo, nakabakobere; kubanga njaba kubateekerateekera ekifo. ³ Era oba nga njaba okubateekerateekera ekifo, ndiira ate ne mbatwala gye ndi; nze gye ndi, mweena mubbe eyo. ⁴ Era gye njaba, engira mugimaite. ⁵ Tomasi n'amukoba nti Mukama waisu, tetumaite gy'oyaba; engira tugimaite tutya? ⁶ Yesu n'amukoba nti Niinze ngira, n'amazima n'obulamu: wabula aiza eri Itawange, wabula ng'abita mu ninze. ⁷ Singa muntegeire, no Itawange mwandimumanyire: okusooka atyanu mumutegeera era mumuboine ⁸ Firipo n'amugamba nti Mukama waisu tulage Itawaisu, kale ekyo kyatumala. ⁹ Yesu n'amukoba nti Kasookede mba naimwe, ebiseera ebingi bityo, era tontegeeranga, Firipo? Aboinee ku nze, ng'aboine ku Itawange; kiki ekikutumulya iwe nti Tulage Itawaisu? ¹⁰ Toikirirya nga nze ndi mu Itawange, no Itawange ali mu ninze? Ebigambo bye mbakoba nze, timbitimula ku bwange nzeka; naye Itawange bw'abba mu nze akola emirimu gye. ¹¹ Munjikirirye nga nze ndi mu Itawange, no Itawange mu nze: oba munkikirirye olw'emirimu gyonka. ¹² Dala dala mbakoba nti Aikirirya nze emirimu gye nkola nze, yeena aligikola; era alikola egisinga egyo obunene; kubanga nze njaba eri Itawange. ¹³ Na buli kye mwaasabanga mu liina lyange, ekyo nakikolanga, Itawange agulumirizibwenga mu Mwana. ¹⁴ Bwe mwasabanga ekigambo mu liina lyange, ekyo naakikolanga. ¹⁵ Oba nga muntaka, mwakwatanga ebiragiro byange. ¹⁶ Nzeena ndisaba Itawange, yeena alibawa Omubeezi ogondi, abeenga naimwe emirembe n'emirembe. ¹⁷ Omwoyo ow'amazima: ensi gw'etasobola kwikirirya; kubanga temubona, so temutegeera: imwe mumutegeera; kubanga abba gye muli, era yabbanga mu imwe. ¹⁸ Tindibaleka bamulekwa; ndiira gye muli. ¹⁹ Esigaire ekiseera kitono, ensi obutambona ate; naye imwe mubona: kubanga nze ndi mulamu naimwe mulibba balamu. ²⁰ Ku lunaku olwo mulitegeera imwe nga nze ndi mu Itawange, naimwe mu nze, nzeena mu imwe. ²¹ Alina ebiragiro byange, n'abikwata, oyo nga niye antaka: antaka yatakibwanga Itawange, nzeena namutakanga, namubonekeranga. ²² Yuda (atali Isukalyoti; n'amugamba nti Mukama waisu; kibbbaire kitya iwe okwaba okutubonekera ife, so ti eri ensi? ²³ Yesu n'airamu n'amukoba nti Omuntu bw'antaka, yakwatanga ekigambo kyange: no Itawange yamutakanga, era twaizanga gy'ali, twatyamanga gy'ali. ²⁴ Atantaka takwata bigambo byange: n'ekigambo kye muwulira ti kyange, naye kya Itawange eyantumire. ²⁵ Ebigambo ebyo mbakobeire nga nkaali naimwe. ²⁶ Naye Omubeezi, Omwoyo Omutukuvu, Kitange gw'alituma mu liina lyange, oyo alibegeresya Byonabyona, alibajukizia byonabyona bye nabakobere. ²⁷ Emirembe mbalekera; emirembe gyange ngibawa: ti ng'ensi bw'ewa, nze bwe mbawa. Omwoyo gwanyu tegweraliikiriranga so tegutyanga. ²⁸ Muwuliire bwe mbakobere nti njaba, era ndiira gye muli. Singa muntaka, mwandisanyukire kubanga njaba eri Itawange: kubanga Itawange ansinga obukulu. ²⁹ Atyanu mbakobere nga kikaali kubbaawo, lwe kiribbaawo kaisi mwikirirye. ³⁰ Tinkaali ntumula inu ate naimwe; kubanga afuga ensi aiza: naye ambulaku kigambo; ³¹ naye ensi etegeere nga ntaka Itawange, era Itawange bwe yandagiire, ntyo bwe nkola. Mugolokoke, tuve wano.

Chapter 15

¹ Ninze omuzabbibu ogw'amazima, no Itawange Niiye omulimi. ² Buli itabi eriri mu nze eritabala bibala, alitoolawo: na buli eribala ebibala alirongoosia, lyeyongerenga okubala. ³ Imwe atyanu mumalire okubba abalongoofu olw'ekigambo kye mbakobere. ⁴ Mubbe mu nze, nzeena mu imwe. Ng'eitabi bwe litasobola kubala bibala lyonka, bwe litabba mu muzabbibu, kityo mweena temusobola, bwe mutabba mu nze ⁵ Ninze muzabbibu, niimwe matabi: abba mu nze, nzeena mu iye, oyo abala ebibala bingi: kubanga awabula nze mubulaku kye muyinza kukola. ⁶ Omuntu bw'atabba mu nze, asuulibwa ewanza ng'eitabi, akala; bagakujaanya, bagasuula mu musyo, ne gaya. ⁷ Bwe mubba mu nze, n'ebigambo byange bwe bibba mu imwe, musabenga kye mutaka kyonakyona, mwakikolerwanga. ⁸ Mu kino Itawange agulumizibwa, mubalenga ebibala bingi; era mwabbanga abayigirizwa bange. ⁹ Nga Itange bwe yantakire, nzeena mbatakire imwe: mubbenga mu kutaka kwange. ¹⁰ Bwe mukwata ebiragiro byange, mwabbanga mu kutaka kwange; nga nze bwe nakwaite ebiragiro bya Itawange, ni mba mukutaka kwe. ¹¹ Ebyo mbibakobere, eisanyu lyange libbenga mu imwe, era essanyu lyanyu lituukirire. ¹² Kino niikyo kiragiro kyange, mutakaganenga, nga bwe nabatakire imwe. ¹³ Wabula alina okutaka kunene okusinga kuno omuntu okuwaayo obulamu bwe olwe mikwanu gye. ¹⁴ Imwe muli mikwanu gyange, bwe mukola bye mbalagira. ¹⁵ Tinkaali mbeeta baidu; kubanga omwidu tamaite mukama we by'akola; naye mbeeta mukwanu; kubanga byonabyona bye nawuliire eri itawange mbibakobeire imwe. ¹⁶ Ti niimwe mwanondere nze, naye ninze nabalondere imwe, ne mbateekawo, mwabe mubalenga ebibala, n'ebibala byanyu bibbengawo: kyonakyona kye mwasabanga Itawange mu liina lyange, akibawenga. ¹⁷ Mbalagiire bino, mutaganenga. ¹⁸ Ensi bw'ebakyawanga mumaite nga y'asookere kukyawa niinze nga ekaali kukyawa imwe. ¹⁹ Singa mubbbaire be nsi, ensi yanditakire ekyayo; naye kubanga temuli be nsi, naye ninze nabalondere mu nsi, ensi kyeviire ebakyawa. ²⁰ Mwjukire ekigambo kye nabakobere nti Omwidu tasinga mukama we. Oba nga banjiganya nze, mweena babayiganyanga; oba nga baakwata ekigambo kyange, n'ekyanyu baakikwatanga. ²¹ Naye ebyo byonabyona baabibakolanga olw'eriina lyange, kubanga tebamaite eyantumire. ²² Singa tinaizire ne ntumula nabo, tebandibaire na kibbiibi; naye atyanu babula kyo kuwozia olw'ekibbiibi kyabwe. ²³ Ankyawa nze akyawa no Itawange. ²⁴ Singa tinakoleire mu ibo mirimu egitakolebwanga gondi, tebandibaire na kibbiibi; naye atyanu baboine ne bankyawa no Itawange. ²⁵ Naye ekigambo kituukirire ekyawandiikiibwe mu mateeka gaabwe nti Bankyawiire bwereere. ²⁶ Naye Omubeezi bw'aliiza, gwe ndibatumira ava eri Itawange, Omwoyo ow'amazima, ava eri Itawange, oyo alitegeeza ebyange: ²⁷ era mweena muteggeeza ebyange kubanga okuva ku luberyeberyere mwabbair nanze.

Chapter 16

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

Chapter 17

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

Chapter 18

¹ Awo Yesu bwe yamalire okutumula ebigambo ebyo n'afuluma n'abayigirizwa be ne basomoka akaiga Kidulooni, eyabbaire olusuku, n'ayaba omwo iye n'abayigirizwa be. ² Era no Yuda amulyamu olukwe, yabbaire amaite ekifo ekyo: kubanga Yesu yayabangayo emirundi mingi n'abayigirizwa be. ³ Awo Yuda, bwe yamalire okuweebwa ekitongole ky'abasirikale n'abaami okuva eri bakabona abakulu n'Abafalisaayo, n'aizayo ng'alina etabaaza, n'emimuli, n'amafumu. ⁴ Awo Yesu bwe yamanyire ebigambo byonabyona ebyamwizira, n'avaayo n'abakoba nti Musagira yani? ⁵ Ne bamwiramu nti Yesu Omunazaaleesi. Yesu n'abakoba nti Ninze ono. Era no Yuda, amulyamu olukwe, yabawaire ayemereire nabo. ⁶ Awo bwe yabakobere nti Ninze ono, ne bairire enyuma ne bagwa wansi. ⁷ Ate n'ababuulya omulundi ogw'okubiri nti Musagira yani? Ne bakoba nti Yesu Omunazaaleesi ⁸ Yesu n'airamu nti Mbakobeire nti ninze ono: kale oba nga musagira ninze, muleke bano baabe: ⁹ ekigambo kye yatumwire kituukirizibwe nti Ku abo be wampaire tinagoteryeku n'omumu. ¹⁰ Awo Simooni Peetero yabbaire n'ekitala n'akisowola n'atema omwidu wa kabona asinga obukulu, n'amusalaku okitu ekyamuliuro. N'eriina ly'omwidu Maluko. ¹¹ Awo Yesu n'akoba Peetero nti Iryamu ekitala mu kiraato kyakyo: ekikompe Itawange ky'ampaire, tinkinywe? ¹² Awo ekitongole ky'abaserikale, n'omwami waabwe omukulu, n'abaweererya b'Abayudaaya ne bakwata Yesu ne bamusiba, ¹³ ne basooka okumutwala eri Ana; kubanga yabbaire muko wa Kayaafa, eyabbaire kabona asinga obukulu mu mwaka gudi. ¹⁴ Era Kayaafa oyo niye yawaire Abayudaaya amagezi nti kisaana omuntu omumu okufiirira abantu. ¹⁵ Simooni Peetero n'omuyigirizwa ogondi ne basengererya Yesu. Awo omuyigirizwa odi yabbaire amanyibwe kabona asinga obukulu, n'ayingira no Yesu mu luya lwa kabona asinga obukulu; ¹⁶ naye Peetero yabbaire ayemereire ewanza ku lwiigi. Awo omuyigirizwa oyo ogondi eyabbaire amanyibwe kabona asinga obukulu n'afuluma n'atumula n'omuwala omwigali w'olwigi, n'ayingirya Peetero. ¹⁷ Awo omuwala oyo omwigali w'olwigi n'akoba Peetero nti Weena oli wo mu bayigirizwa bo muntu ono? N'akoba nti Tindi waamu. ¹⁸ Abaidu n'abaweereza babbaire bemereire awo nga bakumire omusyo gw'amanda; kubanga yabbaire mpewo; ne boota omusyo: no Peetero yeena yabbaire nabo ng'ayemereire ng'ayota omusyo. ¹⁹ Awo kabona asinga obukulu n'abuulya Yesu ebigambo by'abayigirizwa be, n'eby'okwegeresya kwe. ²⁰ Yesu n'amwiramu nti nakoberanga lwatu ensi; bulijjo nayegeresyanga mu makujaaniro no mu yeekaalu, mwe bakujaniire Abayudaaya bonnabona; tintumulanga mu kyama kigambo ne kimu. ²¹ Ombuulilya ki? buulya abampuliranga, bye nabakobere: bona, abo bamaite nze bye natumwire. ²² Bwe yatumwire ebyo omumu ku baweereza eyabbaire amwemereire okumpi n'akubba Yesu oluyi n'akoba nti Oiramu oti kabona asinga obukulu? ²³ Yesu n'amwiramu nti Oba ntumwire kubbiibi, kinumirirye ekibbiibi: naye oba kisa, onkubbira ki? ²⁴ Awo Ana n'amuweererya nga musibe eri Kayaafa kabona asinga obukulu. ²⁵ Ne Simooni Peetero yabbaire ayemereire ng'ayota omusyo. Awo ne bamugamba nti Weena oli wo mu bayigirizwa be? Iye ne yeegaana n'akoba nti Tindi waamu. ²⁶ Omu ku baidu ba kabona asinga obukulu ow'ekika ky'oyo Peetero gwe yasalireku okitu, n'akoba nti Nze tinakuboine naye mu lusuku mudi? ²⁷ Peetero ne yeegaana ate: amangu ago enkoko n'ekolyooka. ²⁸ Ne batooka Yesu eri Kayaafa, ne bamutwala mu kigangu: era bwabbaire bukya; ibo beene batayingiire mu kigangu, baleke okweyoonona, naye bamale okulya Okubitaku. ²⁹ Awo Piraato n'afuluma n'ayaba gye baali, n'akoba nti Musango ki gwe mulanga omuntu ono? ³⁰ Ne bairamu ne bamukoba nti Omuntu ono singa abbaire takolere kubbiibi, tetwandimuleetere gy'oli. ³¹ Awo Piraato n'abakoba nti Kale mumutwale imwe mumusalire omusango ng'amateeka ganyu bwe gali. Abayudaaya ne bamukoba nti Tekyatulagiirwe kwita muntu yenayena; ³² ekigambo kya Yesu kituukirizibwe, kye yatumwire, ng'alaga okufa kw'ayaba okufa bwe kuli. ³³ Awo Piraato n'ayingira ate mu kigangu, n'ayeta Yesu n'amukoba nti Niiwe Kabaka w'Abayudaaya? ³⁴ Yesu n'airamu nti Kino okitumwire ku bubwo oba bandi niibo bakukobeire ebigambo byange? ³⁵ Piraato n'airamu nti Nze ndi Muyudaaya? Ab'eigwanga lyanyu na bakabona abakulu niibo abakundeeteire: okolere ki? ³⁶ Yesu n'airamu nti Obwakabaka bwange ti bwo mu nsi muno: singa obwakabaka bwange bubbaire bwo mu nsi muno, basaiza bange bandirwaine, ne ntaweewayo mu Bayudaaya: naye atyanu obwakabaka bwange ti bwa wano. ³⁷ Awo Piraato n'amukoba nti Kale niiwe kabaka? Yesu n'airamu nti Otumwire, kubanga ninze kabaka. Nze nazaalirwe kikyo, n'ekyo niikyo kyandeetere mu nsi, ntegeeze amazima. Buli ow'amazima awulira eidoboozi lyange. ³⁸ Piraato n'amukoba nti Amazima niikyo ki? Bwe yamalire okutumula ekyo, n'afuluma ate n'ayaba awali Abayudaaya, n'abakoba nti Timbona musango ku iye. ³⁹ Naye mulina empisa, nze okubalekulilanga omumu ku Kubitaku: kale mutaka mbalekulire Kabaka w'Abayudaaya? ⁴⁰ Awo ne bakaayana, ne bakoba nti Ti ono, wabula Balaba. N'oyo Balaba yabbaire munyagi.

Chapter 19

¹ Awo Piraato kaisi n'atwala Yesu n'amukubba emiigo. ² Basirikale ne baluka engule y'amawa, ne bamutikiira ku mutwe, ne bamuvalisya olugoye olw'efulungu; ³ ne baiza w'ali ne bakoba nti Mirembe, Kabaka w'Abayudaaya! ne bamubba empi. ⁴ Piraato n'afulumu ate ewanza, n'abakoba nti Bona mufulumya ewanza we muli, mutegeere nga timbona musango ku iye. ⁵ Awo Yesu n'afulumu, ng'avaaire engule y'amawa n'olugoye olw'efulungu. Piraato n'abakoba nti Bona omuntu oyo! ⁶ Awo bakabona abakulu n'abaweereza bwe baamuboine, ne batumulira waigulu nga bakoba nti Komerera, komerera: Piraato n'abakoba nti Mumutwale imwe mumukomerere: kubanga nze timbona musango ku iye. ⁷ Abayudaaya ne bamwiramu nti Ife tulina eiteeka n'olw'eiteeka eryo agwaniire okufa, kubanga yeefuula Omwana wa Katonda. ⁸ Awo Piraato bwe yawuliire ekigambo ekyo, ne yeeyongera okutya; ⁹ n'ayingira ate mu kigangu, n'akoba Yesu nti Oli wa waina? Naye Yesu n'atamwiramu. ¹⁰ Awo Piraato n'amukoba nti Totumula nanze? tomaite nga nina obuyinza obw'okukwita, era nina obuyinza obw'okukukomerera? ¹¹ Yesu n'amwiramu nti Tewandibbbaire no buyinza bwonabwona ku nze, singa tebwakuweibwe okuva waigulu; ampaireyo gy'oli kyaviire abba n'ekibbiibi ekisinga. ¹² Okusookera awo Piraato n'asala amagezi okumwita: naye Abayudaaya ne batumulira waigulu nga bakoba nti Bwewamulekula oyo nga toli mukwanu gwa Kayisaali: buli muntu yenayena eyeefuula kabaka awakanya Kayisaali. ¹³ Awo Piraato bwe yawuliire ebighambo ebyo n'afulumu Yesu ewanza, n'atyama ku ntebe ey'emisango mu kifo ekiyitibwa Amabbaale Amaaliire, naye mu Lwebbulaniya Gabbasa. ¹⁴ Lwabbaire lunaku lwo kuteekateeka Okubitaku: gyabbairi nga giri saawa mukaaga. N'akoba Abayudaaya nti Bona Kabaka wanyu! ¹⁵ Awo ibo ne batumulira waigulu nti Mutoolewo, mutoolewo mukomerere. Piraato n'abakoba nti Nakomerera Kabaka wanyu? Bakabona abakulu ne bairamu nti Tubula kabaka wabula Kayisaali. ¹⁶ Awo kaisi n'amubawa okukomererwa. Awo ne batwala Yesu: ¹⁷ n'afulumu, nga yeetikire yenka omusalaba gwe, n'atuuka mu kifo ekyetebwa Ekyekiwanga, ekiyitibwa mu Lwebbulaniya Gologosa: ¹⁸ ne bamukomererera awo, era n'abandi babiri wamu naye, eruuyi n'eruyi, no Yesu wakati. ¹⁹ No Piraato n'awandiika ebbaluwa n'agiteeka ku musalaba, ng'ewandiikiibwe nti YESU OMUNAZAALYESI KABAKA W'ABAYUDAAYA. ²⁰ Awo ebbaluwa eyo bangi ku Bayudaaya ne bagisoma: kubanga ekifo kye baakomereiremu Yesu kyabbairi kumpi n'ekibuga: era yawandiikiibwe mu Lwebbulaniya, no mu Luyonaani, ne mu Lurooma. ²¹ Awo bakabona abakulu b'Abayudaaya ne bamukoba Piraato nti Towandiika nti Kabaka w'Abayudaaya; naye nti oyo eyatumwire nti Ninze Kabaka w'Abayudaaya. ²² Piraato n'airamu nti Kye mpandiikire kye mpandiikire. ²³ Awo abasirikale bwe baamalire okukomerera Yesu, ne batwala ebivaalo bye, ne bateeka emiteeko ina, buli sirikale muteeko; n'ekanzo ye: n'ekanzo ye teyatungibwe, yalukiibwe bulukibwi yonayona okuva waigulu. ²⁴ Ne bakoba bonka na bonka nti Tuleke okugikanulamu, naye tugikubbire akalulu, tulabe eyabba mweene waayo: ekyawandiikiibwe kituukirire, ekitumula nti Baagabanire ebivaalo byange, Era baakubiire akalulu eky'okuvaala kyange. Awo abasirikale ne bakola ebyo. ²⁵ Naye awo wabbairi omusalaba gwa Yesu wabbairi wayemereire maye, no mugande wa maye, Malyamu muka Kuloopa, no Malyamu Magudaleene. ²⁶ Awo Yesu bwe yaboine maye, n'omuyigirizwa gwe yabbairi ataka ng'ayemereire kumpi, n'akoba maye nti Omukali, bona, omwana wo! ²⁷ Oluvanyuma n'akoba omuyigirizwa nti Bona maawo! Awo okuva ku saawa eyo omuyigirizwa oyo n'amutwala eika ewuwe. ²⁸ Oluvanyuma lw'ebyo, Yesu bwe yamanyire nti Atyanu ebighambo byonabyona bumalire okutuukirira, ekyawandiikiibwe kituukirizibwe, n'akoba nti Nina enyonta. ²⁹ Wabbairi watekeibwewo ekibya ekizwire omwenge omukaatuuki: awo ne bateeka ku ezobu ekisuumwa ekizwire omwenge omukaatuuki, ne bakitwala ku mumwa gwe. ³⁰ Awo Yesu bwe yamalire okuweebwa omwenge, n'akoba nti ³¹ Kiweire: n'akutamya omutwe gwe, n'awaayo omwoyo gwe. ³² Awo basirikale ne baiza, ne basookera ku mumu ne bamumenya amagulu, n'ogondi eyakomereirwe naye: ³³ naye bwe baizia eri Yesu, ne babona ng'amalire okufa, ne batamumenya magulu: ³⁴ naye sirikale omumu n'amusumita mu mpete gye n'eisimu, amangu ago ne muvaamu omusaayi n'amaizi. ³⁵ Naye eyaboine n'ategeeza n'okutegeeza kwe kwa mazima: era oyo amaite ng'atumula amazima, mweena kaisi mwikirirye. ³⁶ Kubanga ebyo byabbairi, ekyawandiikiibwe kituukirire nti Talimenyebwa igumba. ³⁷ Era ate ekyawandiikiibwe ekindi kikoba nti Balimubona gwe baafumitire. ³⁸ Awo oluvanyuma lw'ebyo Yusufu ow'e Alimasaya, eyabbairi omuyigirizwa wa Yesu, yeena mu kyama olw'okutya Abayudaaya, ne yeegayirira Piraato okutoolaku omulambo gwa Yesu: awo Piraato n'aikirirya. N'aiza, n'atoolaku omulambo gwe. ³⁹ Ne Nikoodemu n'aiza (eyasookere okwiza gy'ali obwire), ng'aletere ebitabule eby'envumbo na akaloosa, obuzito bw'abyo laateri nga kikumi. ⁴⁰ Awo ne batwala omulambo gwa Yesu, ne baguzinga mu ngoye gy'ekitaani wamu n'eby'akaloosa ebyo, nga Abayudaaya bwe babitya okuziika. ⁴¹ Awo mu kifo we yakomereirwe wabbairi olusuku; no mu lusuku mwabbairi emtaana enjaaka ekaali kutekebawamu muntu. ⁴² Awo kubanga lwabbairi lunaku lwa Kuteekateeka okw'Abayudaaya (era kubanga emtaana yabbairi kumpi) ne bateeka omwo Yesu.

Chapter 20

¹ Awo ku lunaku olusooka mu naku omusanvu, Malyamu Magudaleene n'aiza mu matulutulu, nga bukaali kuboneka, eri entaana, n'abona ng'eibbaale litoliebwe ku ntaana. ² Awo n'airuka, n'aiza eri Simooni Peetero, n'eri omuyigirizwa odi ogondi Yesu gwe yatakanga, n'abakoba nti Batoiremu Mukama waisu mu ntaana, so tetumaite gye bamutekere. ³ Awo Peetero n'afuluma, n'omuyigirizwa oyo ogondi, ne baaba ku ntaana. ⁴ Ne bairuka bombiri wamu; n'omuyigirizwa oyo ogondi n'abitya Peetero, n'asooka okutuuka ku ntaana: ⁵ n'akutama n'alingiziamu, n'abona engoye gy'ekitaani nga giteekeibwe awo; naye n'atayingira. ⁶ Awo no Simooni Peetero n'aiza ng'amusengererya, n'ayingira mu ntaana; n'abona engoye gy'ekitaani nga ziteekeibwe awo. ⁷ n'ekirembe ekyabaire ku mutwe gwe nga tekiteekeibwe wamu ne ngoye gy'ekitaani, naye nga kizingiibwe nga kiri kyonka ku mbali. ⁸ Awo n'omuyigirizwa oyo ogondi eyasookere okwiza ku ntaana, n'ayingira, n'abona n'aikirirya. ⁹ Kubanga babbaire bakaali kutegeera ekyawandiikiibwe nti kimugwanira okuzuukira mu bafu. ¹⁰ Awo ate abayigirizwa ne bairayo ewaabwe eika. ¹¹ Naye Malyamu yabbaire ayemereire ewanza awabbaire entaana ng'akunga: awo bwe yabbaire ng'akunga, n'akutama n'alengezia mu ntaana; ¹² n'abona bamalayika babiri nga bavaire enjeru, nga batyaima, omumu emitwe ogondi emagere, omulambo gwa Yesu we gwabbaire guteekeibwe. ¹³ Abo ne bamukoba nti Omukyala, okungira ki? N'abakoba nti Kubanga batoiremu Mukama wange, nzeena timaite gye bamutekere. ¹⁴ Bwe yamalire okutumula atyo, n'akyuka enyuma, n'abona Yesu ng'ayemereire, n'atamanya nga niye Yesu. ¹⁵ Yesu n'amukoba nti Omukyala, okungira ki? osagira yani? Iye ng'alowooza nti niye mukuumi w'olusuku, n'amugamba nti Sebo, oba nga niwe omutwaire awandi, nkobera gy'omutekere, nzeena naamutoolayo. ¹⁶ Yesu n'amukoba nti Malyamu. N'akyuka n'amukoba mu Lwebbulaniya nti Labooni; amakulu gaakyo Muyigiriza. ¹⁷ Yesu n'amukoba nti Tonkwataku; kubanga nkaali kuniina mu igulu eri Kitange: naye yaba eri bagande bange, obakobere nti Niina mu gulu eri Itawange, era Itawanyu, eri Katonda wange, era Katonda wanyu. ¹⁸ Malyamu Magudaleene n'aiza n'abuulira abayigirizwa nti mboine Mukama waisu; era bw'amukobere ebighambo bino. ¹⁹ Awo ku lunaku ludi akawungezi, ku lunaku olusooka mu naku omusanvu, enzigi bwe gyabbaire nga Giigairwewo abayigirizwa mwe babbaire, olw'okutya Abayudaaya, Yesu n'aiza, n'ayemerera wakati mu ibo, n'abakoba nti Emirembe gibe mu imwe. ²⁰ Awo bwe yamalire okutumula atyo, n'abalaga engalo gye n'empete gye. Abayigirizwa ne basanyuka, bwe baboine Mukama waabwe. ²¹ Awo Yesu n'abakoba ate nti Emirembe gibe mu imwe: nga Itawange bwe yantumire nze, nzena ntyo mbasindika imwe. ²² Bwe yamalire okutumula ekyo, n'abaweerera omwoka, n'abakoba nti Mutoole Omwoyo Omutukuvu: ²³ be mwatoolangaku ebibbiibi bonabona, batoolebweku; be mwasibiranga ebibbiibi bonabona, basibirwa. ²⁴ Naye Tomasi omumu ku ikumi n'ababiri, eyayetebwanga Didumo, teyabbaire nabo Yesu bwe yaizire. ²⁵ Awo abayigirizwa abandi ne bamukobera nti Tuboine Mukama waisu. Naye n'abakoba nti Bwe ntalibona mu ngalo gye enkovu gy'eninga, ne nteeka lwange ku nkovu gy'eninga, ne nsonseka omukono gwange mu mpete gye, tindikirirya n'akatono. ²⁶ Oluvannyuma nga wabitirewwo enaku munaana, ate abayigirizwa be babbaire mukati, no Tomasi ng'ali nabo, Yesu n'aiza, enzigi nga giigaliibwewo, n'ayimirira wakati mu ibo n'akoba nti Emirembe gibbe mu imwe. ²⁷ Awo n'akoba Tomasi nti Leeta wano olugalo lwo obone ebibatu byange; era oleete n'omukono gwo, oguteeke mu mpete gyange; oleke okubba ataikirirya naye aikirirya. ²⁸ Tomasi n'airamu n'amukoba nti Niiwe Mukama wange, era Katonda wange. ²⁹ Yesu n'amukoba nti Kubanga omboine, kyoviire oikirirya; balina omukisa abaikirirya nga babulaku kye baboine. ³⁰ Waliwo obubonero obundi bungi Yesu bwe yakoleire mu maiso g'abayigirizwa, obutawandiikiibwe mu kitabo kino; ³¹ naye buno bwawandiikiibwe, mwikirirye nti Yesu niye Kristo, Omwana wa Katonda; era bwe mwikirirya mubbe n'obulamu mu liina lye.

Chapter 21

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