

English: Translation Notes, Unlocked Literal Bible for John

Kenye: Bible for John

Formatted for Translators

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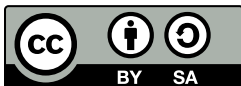
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# John

## Chapter 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Chapter 1

<sup>1</sup> Ku luberyeberey wabbairero Kigambo, Kigambo n'abba awali Katonda, Kigambo n'abba Katonda. <sup>2</sup> Oyo eyabbairero ku luberyeberey awali Katonda. <sup>3</sup> Ebintu byonabyona byakoleibwe ku bw'oyo; era awatabaire iye tewaakoleibwe kintu ne kimu ekyakoleibwe. <sup>4</sup> Obulamu bwabbairero mu niye; obulamu ne bubba omusana gw'abantu. <sup>5</sup> Omusana ne gwaka mu ndikirirya, so endikirirya teyagutegeire. <sup>6</sup> Wabonekere omuntu, Katonda, gwe yatumire, eriina lye Yokaana. <sup>7</sup> Oyo yaizire olw'okutegeeze ategaze eby'omusana, bonnabona abaikirirye ku bubwe. <sup>8</sup> Oyo ti niye musana, wabula okutegeeze eby'omusana. <sup>9</sup> Wabbairero omusana ogw'amazima ogwakira buli muntu, nga gwiza mu nsi. <sup>10</sup> Yabbairero mu nsi, ensi yakoleibwe ku bubwe, era ensi teyagutegeire. <sup>11</sup> Yaizire mu matwale ge, naye ababbairero mu matwale ge tebaamusembezereye. <sup>12</sup> Naye bonnabona abaamusembezereye yabawaire obuyinza okufuuka abaana ba Katonda, niibo abaikirirye eriina lye: <sup>13</sup> abataazaaliibwe musaayi, waire okutaka kw'omubiri, waire okutaka kw'omuntu, naye abazaaliibwe Katonda. <sup>14</sup> Kigambo n'afuuka omubiri, n'abaaku gye tuli (ne tubona ekitiibwa kye, ekitiibwa ng'eky'oyo eyazaaliibwe omumu yenka Itawaisu), ng'aizwire ekisa n'amazima. <sup>15</sup> Yokaana n'amutegeeze n'atumulira waigulu ng'atumula nti Oyo niye gwenakobere nti Aiza enyuma wange ansinga nze: kubanga niye yabbairero ow'oluberebereye ku nze. <sup>16</sup> Kubanga ku kwizula kwe ife fenafena kwe twaweweibwe, n'ekisa mu kifo ky'ekisa. <sup>17</sup> Kubanga amateeka gaaweweibwe ku bwa Musa; ekisa n'amazima byabbairero ku bwa Yesu Kristo. <sup>18</sup> Wabula eyabbairero aboine ku Katonda wonawona; Omwana eyazaaliirwe omumu yenka, aba mu kifubba kya Itawaisu, oyo yamutegezereye. <sup>19</sup> Kuno niikwo kutegeeze kwa Yokaana, Abayudaaya abaaviire e Yerusalemi bwe bamutumiire bakabona n'Abalevi okumubuulya nti niwe ani? <sup>20</sup> N'ayatula, n'ateegaana; n'ayatula nti Ti ninze Kristo. <sup>21</sup> Ne bamubuulya nti Kale iwe oli yani? oli Eriya? N'akoba nti Ti ninze iye. Niwe nabbi odi? N'airamu nti Bbe. <sup>22</sup> Awo ne bamukoba nti oli yani? tubairemu abatutumire. Weeyeta yani? <sup>23</sup> N'akoba nti Nze ndi idoboozi ly'omuntu ayatumuliire waigulu mu idungu nti Mulunamyere oluguudo lwa Mukama, nga nabbi Isaaya bwe yatumwire. <sup>24</sup> Abaatumiibwe babbairero bo mu Bafalisaayo. <sup>25</sup> Ne bamubuulya, ne bamukoba nti Oba iwe toli Kristo, oba Eriya, oba nabbi oli, kale kiki ekikubatzisia? <sup>26</sup> Yokaana n'abairamu, ng'akoba nti Nze mbatiza n'amaizi: wakati mu imwe ayemereire omuntu gwe mutamaite, <sup>27</sup> aiza enyuma wange, so nzena tinsaanira kumumulula lukoba lwe ngaito ye. <sup>28</sup> Ebyo byakoleirwe Besaniya, eitale wa Yoludaani, Yokaana gye yabatiziranga. <sup>29</sup> Olunaku olw'okubiri n'abona Yesu ng'aiza gy'ali, n'akoba nti Bona, Omwana gw'entama gwa Katonda, atoolawo ebibbiibi by'ensi! <sup>30</sup> oyo gwe nabakobere nti Enyuma wange eizayo omuntu ansinga: kubanga iye yabbairero w'oluberebereye ku nze. <sup>31</sup> Nzeena tinamumaite: naye ayoleseibwe Isiraeri, kyenaviire ngiza nga mbatiza n'amaizi. <sup>32</sup> Yokaana n'ategenze ng'akoba nti Naboine Omwoyo ng'ava mu igulu ng'eiyemba; n'abba ku iye. <sup>33</sup> Nzena tinamumanyire: naye eyantumire okubaliza n'amaizi, niye yankobere nti Gw'olibona Omwoyo ng'aika ng'abba ku iye, oyo niye abaliza n'Omwoyo Omutukuvu. <sup>34</sup> Nzeena ne mbona, ne ntegeeze nti oyo niye Omwana wa Katonda. <sup>35</sup> Olunaku olwaiririire ate Yokaana yabbairero ayemereire n'ab'oku bayigirizwa be babiri; <sup>36</sup> n'alingerira Yesu ng'atambula, n'akoba nti Bona, Omwana gw'entama gwa Katonda! <sup>37</sup> Abayigirizwa abo ababiri ne bawulira ng'atumula, ne basengererya Yesu. <sup>38</sup> Yesu n'akyuka n'ababona nga bamusengererya, n'abakoba nti Musagira ki? Ne bamukoba nti Labbi (amakulu gaakyo bwe kitegezebwa nti Omwegeresya), ogona waina? <sup>39</sup> N'abakoba nti Mwize, mwabonayo. Ne baiza ne

babona w'agona; ne bagona ewuwe olunaku olwo: obwire bwabbaire nga saawa ye ikumi. <sup>40</sup> Andereya, mugande wa Simooni Peetero, niye omumu ku babbaire ababiri abawuliire Yokaana ng'atumula, ne bamusengererya. <sup>41</sup> iye n'asooka okubona mugande Simooni, n'amukoba nti Tuboine Kristo, amakulu gaakyo bwe kitegeezebwa nti Eyafukibwaku amafuta. <sup>42</sup> N'amuleeta eri Yesu. Yesu n'amulingirira, n'akoba nti Niiwe Simooni omwana wa Yokaana: wayetebwanga Keefa, (amakulu gaalyo bwe litegeezebwa nti Peetero). <sup>43</sup> Olunaku olwairireku yatakire okuvaayo okwaba e Galiraaya, n'abona Firipo: Yesu n'amukoba nti Nsengererya. <sup>44</sup> Naye Firipo yabbaire w'e Besusayida, mu kibuga kya Andereya no Peetero. <sup>45</sup> Firipo n'abona Nasanayiri n'amukoba nti Tuboine oyo Musa gwe yawandiikire mu mateeka na banabbi, Yesu, omwana wa Yusufu, ow'e Nazaaleesi. <sup>46</sup> Nasanayiri n'amukoba nti Mu Nazaaleesi musobola okuvaamu ekintu ekisa? Firipo n'amukoba nti Iza obone. <sup>47</sup> Yesu n'abona Nasanayiri ng'aiza gy'ali, n'amutumulaku nti Bona Omuisiraeri dala, abulamu bukuusa! <sup>48</sup> Nasanayiri n'amukoba nti Wantegeereire waina? Yesu n'airamu n'amukoba nti Firipo bw'abaire akaali kukweta, bw'obabaire mu mutiini, ne nkubona. <sup>49</sup> Nassanayiri n'amwiramumu nti Labbi, niiwe Mwana wa Katonda: niiwe Kabaka wa Isiraeri. <sup>50</sup> Yesu n'airamu n'amukoba nti Kubanga nkukobere nti nkuboine mu mutiini oikirirye? olibona ebikulu okusinga ebyo. <sup>51</sup> N'amukoba nti Dala dala mbakoba nti Mulibona eigulu nga libikukire, na bamalayika ba Katonda nga baniina era nga baikira ku Mwana w'omuntu.

## John 1 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### "The Word"

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

#### Light and darkness

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

#### "Children of God"

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

### Important figures of speech in this chapter

#### Metaphors

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

Other possible translation difficulties in this chapter

"In the beginning"

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

"Son of Man"

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

Links:

- [John 1:1 Notes](#)
- [John intro](#)

| >>

John 1:1	made" or "God made with him every thing that God has made"
In the beginning	John 1:4
This refers to the very earliest time before God created the heavens and the earth.	In him was life, and the life was the light of men
the Word	"In him was life" is a metonym for causing everything to live. And, "light" here is a metaphor for "truth." Alternate translation: "He is the one who caused everything to live. And he revealed to people what is true about God"
This refers to Jesus. Translate as "the Word" if possible. If "Word" is feminine in your language, it could be translated as "the one who is called the Word."	In him
John 1:2	Here "him" refers to the one who is called the Word.
General Information:	life
This page has intentionally been left blank.	Here use a general term for "life." If you must be more specific, translate as "spiritual life."
John 1:3	John 1:5
All things were made through him	The light shines in the darkness, and the darkness did not overcome it
This can be translated with an active verb. Alternate translation: "God made all things through him"	Here "light" is a metaphor for what is true and good. Here "darkness" is a metaphor what is false and evil. Alternate translation: "The truth is like a light shining into a dark place, and no one in the dark place could put out the light"
without him there was not one thing made that has been made	
This can be translated with an active verb. If your language does not permit double negatives, these words should communicate that the opposite of "all things were made through him" is false. Alternate translation: "God did not make anything without him" or "with him there was every thing made that has been	

John 1:6

General Information:

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John 1:7

testify about the light

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

John 1:8

General Information:

This page has intentionally been left blank.

John 1:9

The true light

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

John 1:10

He was in the world, and the world was made through him, and the world did not know him

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

the world did not know him

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

John 1:11

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

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

receive him

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

John 1:12

believed in his name

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

he gave the right

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

children of God

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

John 1:13

General Information:

This page has intentionally been left blank.

John 1:14

The Word

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

became flesh

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

the one and only who came from the Father

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

Father

This is an important title for God.

full of grace

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

John 1:15

He who comes after me

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

is greater than I am

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

for he was before me

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

John 1:16

fullness

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

grace after grace

"blessing after blessing"

John 1:17

General Information:

This page has intentionally been left blank.

John 1:18

the only God

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

the only God

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

Father

This is an important title for God.

John 1:19

the Jews sent

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

John 1:20

He confessed—he did not deny, but confessed

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

John 1:21

What are you then?

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

John 1:22

Connecting Statement:

John continues to speak with the priests and Levites.

they said to him

"the priests and Levites said to John"

we ... us

the priests and Levites, not John

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

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



Make the way of the Lord straight

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

John 1:24

Now some from the Pharisees

This is background information about the people who questioned John.

John 1:25

General Information:

This page has intentionally been left blank.

John 1:26

General Information:

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

John 1:27

who comes after me

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

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

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

John 1:28

General Information:

This page has intentionally been left blank.

John 1:29

Lamb of God

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

world

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

John 1:30

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

See how you translated this in John 1:15.

John 1:31

General Information:

This page has intentionally been left blank.

John 1:32

like a dove

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

heaven

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

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

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

John 1:34

the Son of God

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

Son of God

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

John 1:35

Again, the next day

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

John 1:36

Lamb of God

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

John 1:37

General Information:

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John 1:38

General Information:

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John 1:39

tenth hour

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

John 1:40

General Information:

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

John 1:41

General Information:

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John 1:42

son of John

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

John 1:43

General Information:

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John 1:44

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

This is background information about Philip.

John 1:45

General Information:

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John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

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

John 1:47

in whom is no deceit

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

John 1:48

General Information:

This page has intentionally been left blank.

John 1:49

Son of God

This is an important title for Jesus.

John 1:50

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

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

John 1:51

Truly, truly

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

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## Chapter 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Chapter 2

<sup>1</sup> Olunaku olw'okusatu, ne wabba embaga ey'obugole mu Kaana eky'e Galiraaya; ne maye wa Yesu yabbairwo; <sup>2</sup> Yesu ne bamweta n'abayigirizwa be ku mbaga. <sup>3</sup> Naye omwenge bwe gwagwaweirwo, maye wa Yesu n'amukoba nti Babula nvinyu. <sup>4</sup> Yesu n'amukoba nti Omukali, Onvunaana ki? ekiseera kyange kikaali kutuuka. <sup>5</sup> Maya n'akoba abaweereza nti Kyeyabakoba kyonakyona, kye mubbe mukole. <sup>6</sup> Waaliwo amasuwa ag'amabbale mukaaga, agaateekeibwewo olw'empisa ey'okutukiiza kw'Abayudaaya, buli limu nga livaamu ensuwa nga ibiri oba isatu. <sup>7</sup> Yesu n'abakoba nti Amasuwa mugaizulye amaizi. Ne bagaizulya okutuusia ku migo. <sup>8</sup> N'abakoba nti Musene atyanu, mutwalire omugabuli w'embaga. Ne bamutwalira. <sup>9</sup> Awo omugabuli w'embaga bwe yalegere ku

maizi agafuukire envinyu, n'atamanya gy'eviire (naye abaweereza abaasena amaizi baamanyire), omugabuli w'embaga n'ayeta akweire omugole, <sup>10</sup> n'amugamba nti Buli muntu asooka kuteekawo nvinyu nsa; naye abantu bwe baikuta, kaisi n'ateekawo embbiibi: naye iwe ogisire ensa okutuusia atyanu. <sup>11</sup> Kano niiko kabonero Yesu ke yasookeiraku okukola mu Kaana eky'e Galiraaya, n'abonesia ekitiibwa kye; abayigirizwa be ne bamwikirirya. <sup>12</sup> Awo oluvanyuma lw'ekyo n'aserengeta e Kaperunawumu, iye no maye na bagande be n'abayigirizwa be: ne bamalayo enaku ti nyingi. <sup>13</sup> Okubitaku okw'Abayudaaya kwabbaire kuli kumpi okutuuka, Yesu n'ayambuka e Yelusaalemi. <sup>14</sup> N'asanga mu yeekaalu abatunda ente n'entama n'amayemba, n'abawaanyisa efeeza nga batyaime: <sup>15</sup> n'afuula emiguwa olukoba, n'ababbinga bonabona mu yeekaalu, n'entama n'ente; n'ayiwa efeeza egy'abawaanyisa efeeza, n'afuundika embaawo gyaabwe; <sup>16</sup> n'akoba ababbaire batunda amayemba nti Mutoolewo ebintu bino: mulee kufuula nyumba ya Itawange nyumba ya buguli. <sup>17</sup> Abayigirizwa be ne baijukira nga kyawandiikiibwe nti eiyali bw'enyumba yo bulindya. <sup>18</sup> Awo Abayudaaya ne bairamu ne bamukoba nti Kabonero ki k'otwolesia akakukozesia bino? <sup>19</sup> Yesu n'airamu n'abakoba nti Mumenye yeekaalu eno, nzeena ndigizimbira enaku isatu. <sup>20</sup> Awo Abayudaaya ne batumula nti Yeekaalu eno yazimbiurwe emyaka ana mu mukaaga, naawe oligizimbira enaku isatu? <sup>21</sup> Naye yatumwire ku yeekaalu ya mubiri gwe. <sup>22</sup> Awo bwe yazuukiziibwe mu bafu, abayigirizwa be ne baijukira nti yatumwire ekyo; ne bakikirirya ebyawandiikibwa, n'ekigambo Yesu kye yayatumwire. <sup>23</sup> Awo bwe yabbaire mu Yerusalemi ku Kubitaku, ku mbaga, bangi ne baikirirya eriina lye, bwe baboine obubonero bwe bwe yakolere. <sup>24</sup> Naye Yesu n'atabeeyabiziamu kubanga yategeire bonabona, <sup>25</sup> era teyeetaagire muntu yenayena okutegeezza eby'abantu; kubanga iye mwene yategeire ebyabbaire mu bantu.

## John 2 General Notes

### Special concepts in this chapter

#### Wine

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

#### Driving out the money changers

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

"He knew what was in man"

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

### Other possible translation difficulties in this chapter

"His disciples remembered"

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

### Links:

- [John 2:1 Notes](#)

<< | >>

John 2:1

General Information:

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

Three days later

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

John 2:2

Jesus and his disciples were invited to the wedding

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

John 2:3

General Information:

This page has intentionally been left blank.

John 2:4

Woman

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

why do you come to me?

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

My time has not yet come

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

John 2:5

General Information:

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John 2:6

two to three metretres

You may convert this to a modern measure. Alternate translation: "75 to 115 liters"

John 2:7

to the brim

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

John 2:8

the head waiter

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

John 2:9

but the servants who had drawn the water knew

This is background information.

John 2:10

drunk

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

John 2:11

Connecting Statement:

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

Cana

This is a place name.

revealed his glory

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

John 2:12

went down

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

his brothers

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

John 2:13

General Information:

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

went up to Jerusalem

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

John 2:14

were sitting there

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

sellers of oxen and sheep and pigeons

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

money changers

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

John 2:15

So

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

John 2:16

Stop making the house of my Father a marketplace

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

the house of my Father

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

my Father

This is an important title that Jesus uses for God.

John 2:17

it was written

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

your house

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

consume

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

John 2:18

sign

This refers to an event that proves something is true.

these things

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

John 2:19

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

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

condition with the word "if" instead. Alternate translation: "If you destroy this temple, I will rebuild it in three days"

raise it up

"cause it to stand"

John 2:20

forty-six years ... three days

"46 years ... 3 days"

you will raise it up in three days?

The Jewish authorities misunderstood Jesus's words and thought that Jesus wanted to tear down the literal temple and build it again in three days. "Raise" is an idiom for "rebuild." Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:21

General Information:

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

John 2:22

General Information:

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

believed

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

this statement

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

John 2:23

Now when he was in Jerusalem

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

believed in his name

Here "name" is a metonym that represents the person of Jesus. Alternate translation: "believed in him" or "trusted in him"

the signs that he did

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

John 2:24

General Information:

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John 2:25

about man, for he knew what was in man

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

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## Chapter 3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Chapter 3

<sup>1</sup> Awo wabbairewo omuntu ow'omu Bafalisaayo, eriina lye Nikoodemu, mwami mu Bayudaaya: <sup>2</sup> oyo n'aiza gy'ali obwire, n'amukoba nti Labbi, tumaite nti oli mwegeresya eyaviire eri Katonda: kubanga wabula muntu ayinza okukola obubonero buno bw'okola iwe, wabula Katonda ng'ali naye. <sup>3</sup> Yesu n'airamu n'amukoba nti Dala dala nkukoba nti Omuntu bw'atazaalibwa mulundi gwo kubiri tasobola kubona bwakabaka bwa Katonda. <sup>4</sup> Nikoodemu n'amugamba nti Omuntu asobola atya okuzaalibwa bw'abba nga mukaire? asobola okuyingira mu kida kya maye omulundi ogw'okubiri, n'azaalibwa? <sup>5</sup> Yesu n'airamu nti Dala dala nkukoba nti omuntu bw'atazaalibwa maizi no Mwoyo, tasobola kuyingira mu bwakabaka bwa Katonda. <sup>6</sup> Ekizaalibwa omubiri kibba mubiri; n'ekizaalibwa Omwoyo kiba mwoyo. <sup>7</sup> Teweewuunya kubanga nkukobere nti Kibagwanira okuzaalibwa omulundi ogw'okubiri. <sup>8</sup> Empewo ekuntira gy'etaka, n'owulira okuwuuma kw'ayo, naye tomaite gy'eva, waire gy'eyaba: atyo bw'abba buli muntu yenayena azaalibwa Omwoyo. <sup>9</sup> Nikoodemu n'airamu n'amukoba nti Ebyo bisoboka bitya okubbawo? <sup>10</sup> Yesu n'airamu n'amukoba nti Iwe omwegeresya wa Isiraeri, n'ototegeera ebyo? <sup>11</sup> Dala dala nkukoba nti Tutumula kye tumaite, tutegeeza kye twaboine; so temwikirirya kutegeeza kwaisu. <sup>12</sup> Bwe



mbakobeire eby'ensi, ne mutaikirirya, mulikirirya mutya bwe naabakobera eby'omu gulu? <sup>13</sup> Wabula muntu eyabbaire aniniire mu gulu, wabula eyaviire mu igulu, niiye Mwana w'omuntu ali mu igulu. <sup>14</sup> Nga Musa bwe yawanikire omusota mu idungu, kityo n'Omwana w'omuntu kimugwanira okuwanikibwa: <sup>15</sup> buli muntu yenayena amwikirirya abbe n'obulamu obutawaawo mu iye. <sup>16</sup> Kubanga Katonda bwe yayatakire, ensi ati, n'okuwaayo n'awaayo Omwana we eyazaaliibwe omumu yenka buli muntu yenayena amwikirirya aleke okugota, naye abbe n'obulamu obutawaawo. <sup>17</sup> Kubanga Katonda teyatumire Mwana we mu nsi, okusalira ensi omusango; naye ensi erokokere ku iye. <sup>18</sup> Amwikirirya tegumusinga: atamwikirirya gumalire okumusinga, kubanga taikirirye liina lya Mwana eyazaaliibwe omumu yenka owa Katonda. <sup>19</sup> Guno niigwo musango kubanga omusana gwizire mu nsi, abantu ne bataka endikirirya okusinga omusana; kubanga ebikolwa byabwe byabbaire bibbiibi. <sup>20</sup> Kubanga buli muntu yenayena akola ebitasaana akyawa omusana, so taiza eri omusana, ebikolwa bye bireke okunenyezebwa. <sup>21</sup> Naye akola amazima aiza eri omusana ebikolwa bye biboneke nga byakoleiwe mu Katonda. <sup>22</sup> Oluvanyuma lw'ebyo Yesu n'aiza n'abayigirizwa be mu nsi y'e Buyudaaya; n'alwayo nabo, n'abatiza. <sup>23</sup> Naye Yokaana yabbaire ng'abatiriza mu Enoni okumpi n'e Salimu, kubanga niiyo eri amaizi amaangi: ne baizanga, na babatizibwanga. <sup>24</sup> Kubanga Yokaana yabbaire nga akaali kutekebwa mu ikomera. <sup>25</sup> Abayigirizwa ba Yokaana n'Omuyudaaya ne babba n'empaka, mu bigambo eby'okutukuzia. <sup>26</sup> Ne baiza eri Yokaana, ne bamukoba nti Labbi, odi eyabbaire naiwe emitala wa Yoludaani, gwe wategeezerye, bona, oyo abatiza; n'abantu bonabona baiza gy'ali. <sup>27</sup> Yokaana n'airamu n'akoba nti Omuntu tasobola kuganya kigambo kyonakyona wabula ng'akomoleibwe okuva mu igulu. <sup>28</sup> Imwe beene muli bajulirwa bange nga natumwire nti Yi ninze Kristo, naye nga natumiibwe kumutangira. <sup>29</sup> Alina omugole niiye akwa: naye omukwano gw'oyo akwa, ayemerera ng'amuwulira, asanyukira inu eidoboozi ly'oyo akwa: kale eisanyu lyange eryo lituukiriire. <sup>30</sup> Iye kimugwanira okukula, naye nze okutoowala. <sup>31</sup> Ava mu igulu niiye afuga byonabyona; ow'omu nsi abba wo mu nsi, atumula byo mu nsi: ava mu igulu niiye afuga byonabyona. <sup>32</sup> Kye yaboine era kye yawuliire ky'ategeezza; so wabula muntu aikirirya kutegeezia kwe. <sup>33</sup> aikirirya okutegeezia kwe, ng'atekereku akabonero ke nti Katonda wa mazima. <sup>34</sup> Kubanga Katonda gwe yatumire atumula bigambo bya Katonda: kubanga, bw'agaba Omwoyo, tamupima. <sup>35</sup> Itawaisu ataka Omwana, era yamuwaire byonabyona mu mukono gwe. <sup>36</sup> Aikirirya Omwana alina obulamu obutawaawo; naye ataikirirya Mwana, talibona obulamu, naye obusungu bwa Katonda bubba ku iye.

## John 3 General Notes

### Special concepts in this chapter

#### Light and darkness

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

### Possible translation difficulties in this chapter

#### "Son of Man"

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

### Links:

- [John 3:1 Notes](#)

<< | >>

John 3:1	a second time
General Information:	"again" or "twice"
Nicodemus comes to see Jesus.	womb
Now	the part of a woman's body where a baby grows
This word is used here to mark a new part of the story and to introduce Nicodemus.	John 3:5
John 3:2	Truly, truly
we know	You can translate this in the same way you did in John 3:3.
Here "we" is exclusive, referring only to Nicodemus and the other members of the Jewish council.	born of water and the Spirit
John 3:3	There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"
Connecting Statement:	he cannot enter into the kingdom of God
Jesus and Nicodemus continue talking.	Entering God's kingdom means that the people belong to God, God rules over them, and they will live with him forever. AT: "he cannot belong to the kingdom of God"
Truly, truly	John 3:6
See how you translated this in John 1:51.	General Information:
born again	This page has intentionally been left blank.
"born from above" or "born of God"	John 3:7
he cannot see the kingdom of God	Connecting Statement:
Possible meanings of seeing the kingdom of God are 1) seeing the place God rules over or 2) knowing what God's kingdom is like or 3) belonging to the kingdom of God.	Jesus continues speaking to Nicodemus.
John 3:4	You must be born again
How can a man be born when he is old?	"You must be born from above"
Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"	John 3:8
He cannot enter a second time into his mother's womb and be born, can he?	The wind blows wherever it wishes
Nicodemus also uses this question to emphasize his belief that a second birth is impossible. "Certainly, he cannot enter a second time into his mother's womb!"	In the source language, wind and Spirit are the same word. The speaker here refers to the wind as if it were a person. Alternate translation: "The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

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

John 3:10

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

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

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

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

John 3:11

you do not accept

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

Truly, truly

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

we speak

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

John 3:12

Connecting Statement:

Jesus continues responding to Nicodemus.

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

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

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

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

heavenly things

spiritual things

John 3:13

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

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

John 3:14

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

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

in the wilderness

The wilderness is a dry, desert place, but here it refers specifically to the place where Moses and the Israelites walked around for forty years.

John 3:15

General Information:

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John 3:16

God so loved the world

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

loved

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

John 3:17

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

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

to condemn

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

John 3:18

Son of God

This is an important title for Jesus.

John 3:19

Connecting Statement:

Jesus finishes responding to Nicodemus.

The light has come into the world

The word "light" is a metaphor for God's truth that is revealed in Jesus. Jesus speaks of himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who the light is. The "world" is a metonym for all of the people who live in the world. Alternate translation: "The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

men loved the darkness

Here "darkness" is a metaphor for evil.

John 3:20

so that his deeds will not be exposed

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

John 3:21

plainly seen that his deeds

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

John 3:22

After this

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

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

because there was much water there

"because there were many springs in that place"

were being baptized

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

John 3:24

General Information:

This page has intentionally been left blank.

John 3:25

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

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

a dispute

a fight using words

John 3:26

you have testified, look, he is baptizing,

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

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

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

John 3:28

You yourselves

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

I have been sent before him

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

John 3:29

Connecting Statement:

John the Baptist continues speaking.

The bride belongs to the bridegroom

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

This, then, is my joy made complete

This can be stated in active form. Alternate translation: "So then I rejoice greatly" or "So I rejoice much"

my joy

The word "my" refers to John the Baptist, the one who is speaking.

John 3:30

He must increase

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

John 3:31

He who comes from above is above all

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

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

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

He who comes from heaven is above all

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

John 3:32

He testifies about what he has seen and heard

John is speaking about Jesus. Alternate translation: "The one from heaven tells about what he has seen and heard in heaven"

no one accepts his testimony

Here John exaggerates to emphasize that only a few people believe Jesus. Alternate translation: "very few people believe him"

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

given ... into his hand

Connecting Statement:

This means to be put in his power or control.

John the Baptist finishes speaking.

John 3:36

For the one whom God has sent speaks

He who believes

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

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

For he does not give the Spirit by measure

the wrath of God stays on him

"For he is the one to whom God gave all the power of his Spirit"

The abstract noun "wrath" can be translated with the verb "punish." Alternate translation: "God will continue to punish him"

John 3:35

Father ... Son

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

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## Chapter 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



saawa eyo Yesu mwe yamukobeire nti Omwana wo mulamu: iye n'aikirirya n'enyumba ye yonayona.<sup>54</sup> Kano niiko kabonero ak'okubiri ate Yesu ke yakolere bwe yaviire e Buyudaaya okwiza e Galiraaya.

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## John 4 General Notes

### Structure and formatting

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

### Special concepts in this chapter

"It was necessary for him to pass through Samaria"

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

"The hour is coming"

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

### The proper place of worship

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

### Harvest

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

"The Samaritan woman"

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

### Other possible translation difficulties in this chapter

"In spirit and truth"

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

### Links:

- [John 4:1 Notes](#)

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John 4:1

General Information:

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

Connecting Statement:

A long sentence begins here.

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

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

Now when Jesus knew

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

John 4:2

Jesus himself was not baptizing

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

John 4:3

he left Judea and went back again to Galilee

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

John 4:4

General Information:

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John 4:5

General Information:

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John 4:6

General Information:

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John 4:7

Give me some water

This is a polite request, not a command.

John 4:8

For his disciples had gone

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

John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

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

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

have no dealings with

"do not associate with"

John 4:10

living water

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

John 4:11

General Information:

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John 4:12

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

This remark occurs in the form of a question to add emphasis. Alternate translation: "You are not greater than our father Jacob ... livestock!"

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again

"will need to drink water again"

John 4:14

the water that I will give him will become a fountain of water in him

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

eternal life

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

John 4:15

Sir

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

draw water

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

John 4:16

General Information:

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John 4:17

You have said correctly

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

John 4:18

What you have said is true

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

John 4:19

Sir

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

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

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

you will worship the Father

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

Father

This is an important title for God.

John 4:22

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

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

for salvation is from the Jews

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

salvation is from the Jews

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

John 4:23

Connecting Statement:

Jesus continues speaking to the Samaritan woman.

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

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

the Father

This is an important title for God.

in spirit and truth

Possible meanings are the "spirit" here is 1) the inner person, the mind and heart, what a person thinks and what he loves, different from where he goes to worship and what ceremonies he performs, or 2) the Holy Spirit. Alternate translation: "in the Spirit and in truth" or "with the Spirit's help and in truth"

in ... truth

thinking correctly of what is true about God

John 4:24

General Information:

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John 4:25

I know that the Messiah ... Christ

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

he will explain everything to us

This statement implies that he will tell them everything they need to know. Alternate translation: "he will tell us everything we need to know"

John 4:26

General Information:

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John 4:27

At that moment his disciples returned

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

Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

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

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

John 4:28

General Information:

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John 4:29

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

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

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

This could not be the Christ, could it?

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

John 4:30

General Information:

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John 4:31

In the meantime

"While the woman was going into town"

the disciples were urging him

"the disciples were telling Jesus" or "the disciples were encouraging Jesus"

John 4:32

I have food to eat that you do not know about

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

John 4:33

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

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

John 4:34

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

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

John 4:35

Do you not say

"Is this not one of your popular sayings"

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

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

John 4:36

and gathers fruit for everlasting life

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

John 4:37

Connecting Statement:

Jesus continues speaking to his disciples.

One sows, and another reaps

The words "sows" and "reaps" are metaphors. The one who "sows" shares the message of Jesus. The one who "reaps" helps the people to receive the message of Jesus. Alternate translation: "One person plants the seeds, and another person reaps the crops"

John 4:38

you have entered into their labor

"you are now joining in their work"

John 4:39

believed in him

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

He told me everything that I have done

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

John 4:40

General Information:

This page has intentionally been left blank.

John 4:41

his word

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

John 4:42

world

The "world" is a metonym for all the believers throughout the world. Alternate translation: "all the believers in the world"

John 4:43

General Information:

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

from there

from Judea

John 4:44

For Jesus himself declared

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

a prophet has no honor in his own country

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

John 4:45

at the festival

Here the festival is the Passover.

John 4:46

Now

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

royal official

someone who is in the service of the king

John 4:47

General Information:

This page has intentionally been left blank.

John 4:48

Unless you see signs and wonders, you will not believe

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

John 4:49

General Information:

This page has intentionally been left blank.

John 4:50

believed the word

Here "word" is a metonym that refers to the message that Jesus spoke. Alternate translation: "believed the message"

John 4:51

While

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

John 4:52

General Information:

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John 4:53

So he himself and his whole household believed

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

John 4:54

sign

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

## Chapter 5

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

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

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

<sup>9</sup> Immediately the man was healed, and he took up his bed and walked.

Now that day was a Sabbath.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Chapter 5

<sup>1</sup> Oluvanyuma lw'ebyo ne wabba embaga y'Abayudaaya; Yesu n'ayambuka ku Yerusaalemi. <sup>2</sup> Naye mu Yerusaalemi awali omulyango gw'entama wabbairero ekidiba, kye beetta mu Lwebbulaniya Besesuda, nga kiriku ebigangu bitaano. <sup>3</sup> Mu ebyo mwagalamirangamu ekibiina ky'abalwaire, abaduka b'amaizo, abaleme, abakoozimbiire, nga balindirira amaizi okubbimba: <sup>4</sup> kubanga malayika yaikanga mu kidiba mu biseera ebimu n'abbimbisia amaizi: oyo eyasookanga okwabamu, ng'amaizi gamalire okubbimba, yawonanga obulwaire bwe bwe yabbanga nabwo. <sup>5</sup> Ne wabbaawo omuntu eyabbairero n'endwaire nga yaakamala emyaka asatu mu munaana. <sup>6</sup> Yesu bwe yaboine oyo ng'agalamire, n'ategeera nga yaakamala enaku nyingi, n'amukoba nti Otaka okubba omulamu? <sup>7</sup> Omulwaire n'amwiramu nti Sebo, mbula muntu ansuula mu kidiba amaizi we geeserera: nze we ngizira, ogondi ng'ansookere okwikamu. <sup>8</sup> Yesu n'amukoba nti Golokoka, weetike ekitanda kyo, otambule. <sup>9</sup> Amangu ago omuntu n'abba mulamu ne yeetika ekitanda kye, n'atambula. Naye olunaku olwo lwabbairero lwa sabbiiti. <sup>10</sup> Awo Abayudaaya ne bamukoba oyo awonyezeibwe nti atyanu sabbiiti, muzizo we okwetika ekitanda kyo. <sup>11</sup> Naye n'abairamu nti Odi amponyerye niye ankobere nti Weetikke ekitanda kyo otambule. <sup>12</sup> Ne bamubuulya nti Omuntu oyo niye ani eyakobere nti Weetike otambule? <sup>13</sup> Naye eyawonere nga tamaite bw'ali: kubanga Yesu yabbairero amalire okwaba, abantu ababbairero mu kifo kidi nga bangi. <sup>14</sup> Oluvanyuma lw'ebyo Yesu n'amubona mu yeekaalu, n'amukoba nti Bona, oli mulamu: toyoononga ate, ekigambo ekisinga obubbiibi kiree



okukubbaaku.<sup>15</sup> Omuntu oyo n'ayaba n'abuulira Abayudaaya nti Yesu niiye yamponyerye.<sup>16</sup> Awo Abayudaaya kyebaviire bayiganya Yesu kubanga yakoleire ebyo ku sabbiiti.<sup>17</sup> Naye Yesu n'abairamu nti Itawange akola okutuusia atyanu, nzena nkola.<sup>18</sup> Awo Abayudaaya kyebaviire beeyongera okusala amagezi okumwita kubanga tasoberye sabbiiti yonka, era naye yayetere Katonda Itaaye iye, nga yeefuula eyekankana no Katonda.<sup>19</sup> Awo Yesu n'airamu n'abakoba nti Dala dala mbakoba nti Omwana tasobola yenka kukola kintu, bw'atabonera ku Itaaye ng'akola: kubanga iye by'akola byonabyona, n'Omwana by'akola atyo.<sup>20</sup> Kubanga Itawange ataka Omwana, amulaga byonabyona by'akola mwene; era alimulaga emirimu eminene egisinga egyo imwe mwewuunye.<sup>21</sup> Kubanga Itawange bw'azuukizia abafu n'abawa obulamu, atyo n'Omwana abawa obulamu bonnabona b'ataka okuwa.<sup>22</sup> Kubanga Itawange n'okusala tasalira muntu musango, naye yawaire Omwana okusala omusango gwonagwona;<sup>23</sup> bonnabona bateekengamu Omwana ekitiibwa, nga bwe bateekamu Itawange ekitiibwa. Atatekamu Mwana kitiibwa, nga tateekaamu kitiibwa Itaaye eyamutumire.<sup>24</sup> Ddlala dala mbakoba nti Awulira ekigambo kyange, n'aikirirya oyo eyantumire, alina obulamu obutawaawo, so taliiza mu musango, naye ng'aviire mu kufa okutuuka mu bulamu.<sup>25</sup> Dala dala mbakoba nti Ekiseera kiiza era kiriwo atyanu abafu lwe baliwulira eidoboozi ly'Omwana wa Katoada, boona abaliwulira balibba balamu.<sup>26</sup> Kubanga Itawange bw'alina obulamu mu iye, atyo bwe yawaire Omwana okubba n'obulamu mu iye;<sup>27</sup> era yamuware obuyinza okusala omusango, kubanga niiye omwana w'omuntu.<sup>28</sup> Temwewuunya ekyo: kubanga ekiseera kiza bonnabona abali mu ntaana lwe baliwulira eidoboozi lye,<sup>29</sup> ne bavaamu; abo abaakolanga ebisa balizuukirira obulamu; n'abo abaakolanga ebitasaana balizuukirira omusango.<sup>30</sup> Nze tinsobola kukola kintu ku bwange: nga bwe mpulira, bwe nsala: n'omusango gwe nsala gwe nsonga; kubanga tinsagira bye ntaka nze, wabula eyantumire by'ataka.<sup>31</sup> Bwe neetegeeza ebyange nze, okutegeeza kwange ti kwa mazima.<sup>32</sup> Waliwo ogondi ategeeza ebyange; nzena maite nti ebyange by'ategeeza bya mazima.<sup>33</sup> Imwe mwatumiire Yokaana yeen n'ategeeza amazima.<sup>34</sup> Naye okutegeeza kw'omuntu tikwiririrya nze: naye ntumula ebyo imwe mulokoke.<sup>35</sup> Oyo yabbaire tabaaza eyaka, emasamasa, mweena mwatakirira ekiseera kitono okusanyukira okutangaala kwe.<sup>36</sup> Naye okutegeeza kwe nina niikwo kukulu okusinga okwa Yokaana: kubanga emirimu Itawange gye yampaire okutuukirirya, emirimu gyeene gye nkola, niigyo egitegeeza ebyange nga Itawange niiye yantumire.<sup>37</sup> Era Itawange eyantumire oyo niiye yategeezerye ebyange. Temwawuliire eidoboozi lye n'akatono, waire okubona ekifaananyi kye.<sup>38</sup> So mubula kigambo kye nga kibba mu imwe: kubanga oyo gwe yatumiire temumukirirya.<sup>39</sup> Munsagira mu byawandiikiibwe, kubanga imwe mulowooza nti mu ibyo mulina obulamu obutawaawo; n'ebyo niibyo ebitegeeza ebyange;<sup>40</sup> era temwagala kwiza gye ndi okubba n'obulamu.<sup>41</sup> Timpeebwa bantu kitiibwa.<sup>42</sup> Naye mbategeire imwe ng'okutaka kwa Katonda kubabulamu.<sup>43</sup> Nze naizire mu liina lya Itawange, naye temwansembezerye; ogondi bw'aliiza mu liina lye ku bubwe mulimusembezia.<sup>44</sup> Imwe musobola mutya okwikirirya bwe mutaka okuweebwa ekitiibwa mwenka na mwenka ne mutasagira kitiibwa ekiva eri Katonda ali omumu yenka?<sup>45</sup> Temulowooza nti nze ndibaloopa eri Itawange: gyalibaloopa, niiye Musa gwe musuubira.<sup>46</sup> Kuba singa mwikirirye Musa, nzena mwandijikirirye; kubanga yampandiikaku nze.<sup>47</sup> Naye bwe mutaikirirye oyo bye yawandikire, mulikirirya mutya ebigambo byange?

## John 5 General Notes

### Special concepts in this chapter

#### Healing water

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

#### Testimony

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

The resurrection of life and the resurrection of judgment

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

Other possible translation difficulties in this chapter

The Son, the Son of God, and the Son of Man

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

Links:

- [John 5:1 Notes](#)

<< | >>

John 5:1	roofed porches
General Information:	roofed structures with at least one wall missing and attached to buildings
This is the next event in the story, in which Jesus goes up to Jerusalem and heals a man. These verses give background information about the setting of the story.	John 5:3
After this	A large number of people
This refers to after Jesus healed the official's son. See how you translated this in John 3:22.	"Many people"
there was a Jewish festival	John 5:4
"the Jews were celebrating a festival"	General Information:
went up to Jerusalem	This page has intentionally been left blank.
Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.	John 5:5
John 5:2	General Information:
pool	Verse 5 introduces the man lying beside the pool to the story.
This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.	was there
Bethesda	"was at the Bethesda pool" (John 5:1)
a place name	thirty-eight years
	"38 years"
	John 5:6
	he realized
	"he understood" or "he found out"

he said to him

"Jesus said to the paralyzed man"

John 5:7

Sir, I do not have

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

when the water is stirred up

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

into the pool

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

another steps down before me

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

John 5:8

Get up

"Stand up"

take up your bed, and walk

"pick up your sleeping mat, and walk"

John 5:9

the man was healed

"the man became healthy again"

Now that day

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

John 5:10

So the Jews said to him

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

It is the Sabbath

"It is God's Day of Rest"

John 5:11

He who made me healthy

"The man who made me well"

John 5:12

They asked him

"The Jewish leaders asked the man who was healed"

John 5:13

General Information:

This page has intentionally been left blank.

John 5:14

Jesus found him

"Jesus found the man he had healed"

See

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

John 5:15

General Information:

This page has intentionally been left blank.

John 5:16

Now

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

the Jews

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

John 5:17

is working

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

My Father

This is an important title for God.

John 5:18

making himself equal to God

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

John 5:19

Connecting Statement:

Jesus continues speaking to the Jewish leaders.

Truly, truly

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

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

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

Son ... Father

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

John 5:20

you will be amazed

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

For the Father loves the Son

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

loves

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

John 5:21

Father ... Son

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

life

This refers to "spiritual life."

John 5:22

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

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

John 5:23

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

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

John 5:24

Truly, truly

See how you translated this in John 1:51.

he who hears my word

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

will not be condemned

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

John 5:25	hear his voice
Truly, truly	"hear my voice"
Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.	John 5:29
the dead will hear the voice of the Son of God, and those who hear will live	to the resurrection of life
The voice of Jesus, the Son of God, will raise dead people from the grave.	This tells what will happen to those who have done good. Alternate translation: "will rise to live" or "will rise and live"
Son of God	to the resurrection of judgment
This is an important title for Jesus.	This tells what will happen to those who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"
John 5:26	John 5:30
For just as the Father has life in himself, so he has also given to the Son so that he has life in himself	the will of him who sent me
The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.	The word "him" refers to God the Father.
Father ... Son	John 5:31
These are important titles that describe the relationship between God and Jesus.	General Information:
life	This page has intentionally been left blank.
This means spiritual life.	John 5:32
John 5:27	There is another who testifies about me
Father ... Son of Man	"There is someone else who tells people about me"
These are important titles that describe the relationship between God and Jesus.	another
the Father has given the Son authority to carry out judgment	This refers to God.
The Son of God has the authority of God the Father to judge.	the testimony that he gives about me is true
John 5:28	"what he tells people about me is true"
Do not be amazed at this	John 5:33
"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.	General Information:
	This page has intentionally been left blank.
	John 5:34
	the testimony that I receive is not from man
	"I do not need people's testimony"

that you might be saved

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

John 5:35

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

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

John 5:36

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

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

Father

This is an important title for God.

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

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

John 5:37

The Father who sent me has himself testified

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

John 5:38

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

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

You do not have his word remaining in you

Jesus speaks of people living according to God's word as if they were houses and God's word were a person that

lived in houses. Alternate translation: "You do not live according to his word" or "You do not obey his word"

his word

"the message he spoke to you"

John 5:39

in them you have eternal life

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

John 5:40

you are not willing to come to me

"you refuse to believe my message"

John 5:41

receive glory

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

receive

accept

John 5:42

you do not have the love of God in yourselves

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

John 5:43

in my Father's name

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

Father

This is an important title for God.

receive

welcome as a friend

If another should come in his own name

John 5:45

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

in whom you have hoped

John 5:44

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

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

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

John 5:46

believe

General Information:

This means to trust in Jesus.

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accept glory ... seeking the glory

John 5:47

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

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

This remark appears in the form of a question to provide emphasis. Alternate translation: "You do not believe his writings, so you will never believe my words!"

my words

"what I say"

## Chapter 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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## Chapter 6

<sup>1</sup> Oluvanyuma lw'ebyo Yesu n'ayaba emitala w'enyanza ey'e Galiraaya ey'e Tiberiya. <sup>2</sup> Ekibiina ekinene ne kimusengererya kubanga bataka obubonero bwe yakolere ku balwaire. <sup>3</sup> Yesu n'aniina ku lusozi n'atyama eyo n'abayigirizwa be. <sup>4</sup> N'Okubitaku, embaga y'Abayudaaya, kwabbaire kuli kumpi okutuuka. <sup>5</sup> Awo Yesu n'ayimusia amaiso, n'abona ekibiina ekinene nga kiiza gy'ali, n'akoba Firipo nti Twagula waina emere, bano gye baalya? <sup>6</sup> Yatumwire atyo kumukema, ng'amaite yenka ky'ayaba okukola. <sup>7</sup> Firipo n'amwiramu nti Emere egulibwa dinaali ebibiri teebabune, buli muntu okulyaku akatono. <sup>8</sup> Ogondi ku bayigirizwa be, niiye Andereya mugande wa Simooni Peetero, n'amukoba nti <sup>9</sup> Waliwo omulenzi wano alina emigaati itaano egya sayiri n'ebyenyanza bibiri; naye bino byabagasa ki abenkanire awo obungi? <sup>10</sup> Yesu n'akoba nti Mutyamisye abantu. Era wabbairero omwido mungi mu kifo ekyo. Awo abasaiza ne batyama, omuwendo ng'enkumi itaano. <sup>11</sup> Awo Yesu n'atoola emigaati; ne yeebalya; n'agabira badi abatyaimere; n'ebyenyanza atyo nga bwe batakirere. <sup>12</sup> Bwe baikutire n'akoba abayigirizwa be nti Mukunjaanye obukunkumuka obusigairewo, waleke okubula ekintu. <sup>13</sup> Awo ne babukunjaanya ne baizulya ebiibo ikumi na bibiri n'obukunkumuka obw'emigaati etaano egya sayiri, badi abaliire bwe baalemerwe. <sup>14</sup> Awo abantu bwe baboine akabonero ke yakolere, ne bakoba nti Mazima ono niiye nabbi oyo aiza mu nsi. <sup>15</sup> Awo Yesu bwe yategeire nga baaba okwiza okumukwata, bamufuule kabaka, n'airayo ate ku lusozi yenka. <sup>16</sup> Naye obwire bwe bwawungeire, abayigirizwa be ne baserengeta ku nyanza; <sup>17</sup> ne basaabala mu lyato, babbaire bawunguka enyanza okwaba e Kaperunawumu. N'obwire bwabbaire buzibire nga no Yesu akaali kutuuka gye bali. <sup>18</sup> Enyanza n'esiikuuka, omuyaga mungi nga gukunta. <sup>19</sup> Awo bwe baamalire okuvuga esutadyo abiri mu taanu, oba asatu, ne babona Yesu ng'atambulira ku nyanza, ng'asemberera eryato; ne batya. <sup>20</sup> Naye n'abakoba nti Niize ono, temutya. <sup>21</sup> Awo ne baikirirya okumuyingirya mu lyato; amangu ago eryato ne ligoba ku itale gye babbaire baaba. <sup>22</sup> Olunaku olw'okubiri, ekibiina ekyabbaire kyemereire eitale w'enyanza bwe baboine nga ebulayo lyato kindi, wabula erimu, era nga no Yesu tasaabaire wamu mu lyato n'abayigirizwa be, naye abayigirizwa be nga baaba bonka, <sup>23</sup> (naye amaato gaava e Tiberiya nga gagoba kumpi ne gye baaliirire emigaati Mukama waisu bwe yamalire okwebalya): <sup>24</sup> awo ekibiina bwe baboine nga Yesu abulayo, waire abayigirizwa be, ibo beene ne basaabala mu maato gadi ne baiza e Kaperunawumu, nga basagira Yesu. <sup>25</sup> Bwe baamuboneire emitala w'enyanza ne bamukoba nti Labbi, oizire di wano? <sup>26</sup> Yesu n'abairamu n'akoba nti Ddla dala mbakoba nti Munsagira ti kubanga mwaboine obubonero naye kubanga mwaliire ku migaati ne mwikuta. <sup>27</sup> Temukolerera kyokulya ekiwaawo, naye ekyokulya ekirwawo okutuuka ku bulamu obutawaawo, Omwana w'omuntu ky'alibawa: kubanga Itawaisu niiye Katonda amutekereku oyo akabonero. <sup>28</sup> Awo ne bamukoba nti Tukole tutya okukola emirimu gya Katonda? <sup>29</sup> Yesu n'airamu n'abakoba nti Guno niigwo mulimu gwa Katonda, okwikirirya oyo gwe yatumire. <sup>30</sup> Awo ne bamukoba nti Kale kabonero ki iwe k'okola, tubone, twikirirye? okola mulimu ki? <sup>31</sup> Bazeiza baisu baliiranga emaanu mu idungu; nga bwe kyawandiikiibwe nti Yabawaire emere okulya eyaviire mu igulu. <sup>32</sup> Awo Yesu n'abakoba nti Dala dala mbakoba nti Musa ti niiye yabawaire emere eyaviire mu igulu; naye Itange niiye yabawaire emere ey'amazima eva mu igulu. <sup>33</sup> Kubanga emere ya Katonda niiye eyo eva mu igulu ereetera ensi obulamu. <sup>34</sup> Awo ne bamugamba nti Mukama waisu, tuwenga bulijjo emmere eyo. <sup>35</sup> Yesu n'abakoba nti Ninze mere ey'obulamu: aiza gye ndi enjala terimuluma, anjikirirya enyonta terimuluma n'akatono. <sup>36</sup> Naye n'abakoba nti mumboine, era temwikirirya. <sup>37</sup> Buli Itawange gw'ampaire, aliiza gye ndi: ayaizire gye ndi

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

## John 6 General Notes

### Special concepts in this chapter

#### King

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

### Important metaphors in this chapter

#### Bread

Bread was the most common and important food in Jesus's day, and so the word "bread" was their general word for "food." It is often difficult to translate the word "bread" into the languages of people who do not eat bread because the general word for food in some languages refers to food that did not exist in Jesus's culture. Jesus used

the word "bread" to refer to himself. He wanted them to understand that they need him so they can have eternal life.

Eating the flesh and drinking the blood

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

Other possible translation difficulties in this chapter

Parenthetical Ideas

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

"Son of Man"

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

Links:

- [John 6:1 Notes](#)

<< | >>

John 6:1

General Information:

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

After these things

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

Jesus went away

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

John 6:2

A great crowd

"A large number of people"

signs

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

John 6:3

General Information:

This page has intentionally been left blank.

John 6:4

Now the Passover, the Jewish festival, was near

John briefly stops telling about the events in the story in order to give background information about when the events happened.

John 6:5

General Information:

The action in the story begins in verse 5.

John 6:6

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

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

for he himself knew

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

John 6:7

Two hundred denarii worth of bread

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

John 6:8

General Information:

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John 6:9

loaves

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

what are these among so many?

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

John 6:10

sit down

"lie down"

Now there was much grass in the place

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

So the men sat down, about five thousand in number

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

John 6:11

giving thanks

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

he gave it

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

John 6:12

General Information:

This page has intentionally been left blank.

John 6:13

General Information:

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

they gathered

"the disciples gathered"

left over

the food that no one had eaten

John 6:14

this sign

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

the prophet

the special prophet who Moses said would come into the world

John 6:15

General Information:

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John 6:16

Connecting Statement:

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

John 6:17

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

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

John 6:18

General Information:

This page has intentionally been left blank.

John 6:19

they had rowed

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

about twenty-five or thirty stadia

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

John 6:20

Do not be afraid

"Stop being afraid!"

John 6:21

they were willing to receive him into the boat

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

John 6:22

the sea

"the Sea of Galilee"

there was no other boat there except the one

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

John 6:23

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

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

boats that came from Tiberias

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

John 6:24

General Information:

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

John 6:25

General Information:

This page has intentionally been left blank.

John 6:26

Truly, truly

See how you translated this in John 1:51.

John 6:27

eternal life which the Son of Man will give you, for God the Father has set his seal on him

God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.

Son of Man ... God the Father

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

has set his seal on him

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

John 6:28

General Information:

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John 6:29

General Information:

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John 6:30

General Information:

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John 6:31

Our fathers

"Our forefathers" or "Our ancestors"

heaven

This refers to the place where God lives.

John 6:32

Truly, truly

See how you translated this in John 1:51.

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

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

my Father

This is an important title for God.

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

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

John 6:34

General Information:

This page has intentionally been left blank.

John 6:35

I am the bread of life

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

believes in

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

John 6:36

General Information:

This page has intentionally been left blank.

John 6:37

Everyone whom the Father gives me will come to me

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

Father

This is an important title for God.

he who comes to me I will certainly not throw out

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

John 6:38

Connecting Statement:

Jesus continues speaking to the crowd.

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

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

will raise them up

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

John 6:40

General Information:

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John 6:41

Connecting Statement:

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

grumbled

talked unhappily

I am the bread

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

John 6:42

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

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

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

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

John 6:43

Connecting Statement:

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

John 6:44

raise him up

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

draws

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

Father

This is an important title for God.

John 6:45

It is written in the prophets

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

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

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

John 6:46

Connecting Statement:

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

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

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

Father

This is an important title for God.

John 6:47

Truly, truly

See how you translated this in John 1:51.

he who believes has eternal life

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

John 6:48

I am the bread of life

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

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

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

not die

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

John 6:51

living bread

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

for the life of the world

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

John 6:52

Connecting Statement:

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

How can this man give us his flesh to eat?

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

John 6:53

Truly, truly

See how you translated this in John 1:51.

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

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

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.



Whoever eats my flesh and drinks my blood has everlasting life

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

raise him up

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

at the last day

"on the day when God judges everyone"

John 6:55

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

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

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

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

living Father

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

Father

This is an important title for God.

John 6:58

This is the bread that has come down from heaven

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

This is the bread that has come down from heaven

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

He who eats this bread will live forever

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

He who eats this bread

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

the fathers

"the forefathers" or "the ancestors"

John 6:59

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

Here John gives background information about when this event happened.

John 6:60

Connecting Statement:

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

who can hear it?

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

hear it

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

John 6:61

Does this offend you?

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

John 6:62

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

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

John 6:63

profits

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

words

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

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

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

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

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

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

John 6:65

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

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

Father

This is an important title for God.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

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

his disciples

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

John 6:67

the twelve

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

John 6:68

Lord, to whom would we go?

Simon Peter gives this remark in the form of a question to emphasize that he desires to follow only Jesus. Alternate translation: "Lord, we could never follow anyone but you!"

John 6:69

General Information:

This page has intentionally been left blank.

John 6:70

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

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

John 6:71

General Information:

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

## Chapter 7

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>46</sup> The officers answered, "Never has anyone spoken like this."

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

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

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

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

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## Chapter 7

<sup>1</sup> Oluvanyuma lw'ebyo Yesu n'atambula mu Galiraaya: kubanga teyatakire kutambula mu Buyudaaya kubanga Abayudaaya babbaire basala amagezi okumwita. <sup>2</sup> Naye embaga y'Abayudaaya yabbaire erikumpi okutuuka, niyo ey'ensiisira. <sup>3</sup> Awo bagande ne bamukoba nti va wano, oyabe e Buyudaaya, abayigirizwa ibo boona babone emirirnu gyo gy'okola. <sup>4</sup> Kubanga wabula akolera kigambo mu kyama wabula nga yeena omwene ataka amanyike mu lwatu. Bw'okola ebyo, weeyoleke eri ensi. <sup>5</sup> Kubanga na bagande be tebamwikiriye. <sup>6</sup> Awo Yesu n'abakoba nti Ekiseera kyange kikaali kutuuka; naye ekiseera kyanyu enaku gyonagya kibbeerawo nga kyeteekereteeke. <sup>7</sup> Ensi tesobola kukyawa imwe; naye ekyawa ninze, kubanga nze ntegeezza ebyayo nti emirimu gyayo mibbiibi. <sup>8</sup> Imwe mwambuke ku mbaga: nze nkaali kwambuka ku mbaga eno; kubanga ekiseera kyange kikaali kutuukirizibwa. <sup>9</sup> Bwe yamalire okukoba ebyo n'asigala e Galiraaya. <sup>10</sup> Naye bagande be bwe baamalire okwambuka ku mbaga, yeena n'ayambuka, ti lwatu, naye nga mu kyama. <sup>11</sup> Awo Abayudaaya ne bamusagira ku mbaga, ne bakoba nti Ali waina? <sup>12</sup> Ne wabba okumuunyamuunya kungi mu bibiina. Abandi ne bakoba ku iye nti Musa; abandi ne bakoba nti Bbe, naye agotya ekibiina. <sup>13</sup> Naye tebabbaire yamutumwireku lwatu kubanga baatiire Abayudaaya. <sup>14</sup> Awo mu mbaga wakati Yesu n'ayambuka ku yeekaalu, n'ayegeresya. <sup>15</sup> Abayudaaya ne beewuunya ne bakoba nti Ono amanya atya okusoma nga tayigirizibwangaku? <sup>16</sup> Awo Yesu n'abairamu n'akoba nti Okwegeresya kwange ti kwange, naye kw'odi eyantumire. <sup>17</sup> Omuntu bw'ataka okukola odi by'ataka, alitegeera okwegeresya kuno oba nga kwaviire eri Katonda, oba nga nze ntumula bya magezi gange. <sup>18</sup> Atumula eby'amagezi ge, asagira ekitiibwa kye iye: naye asagira ekitiibwa ky'oyo eyamutumire, oyo wa mazima, so obutali butuukirivu bubula mu iye. <sup>19</sup> Musa teyabawaire mateeka, so mu imwe akwata akwata amateeka? Musalira ki amagezi okungita? <sup>20</sup> Ekibiina ne bairamu nti Oliku dayimooni: yani asala amagezi okukwita? <sup>21</sup> Yesu n'airamu n'akoba nti Nakola omulimu gumu, naimwe mwenamwena mwewunya. <sup>22</sup> Musa kyekyaviire abawa okukomola (ti kubanga kwa Musa naye kwa bazeiza); no ku sabbiiti mukomola omuntu. <sup>23</sup> Omuntu bw'akomolebwa ku sabbiiti, amateeka ga Musa galeke okusoba; munsunguwalira kubanga nafuula omuntu omulamu dala ku sabbiiti? <sup>24</sup> Temusalanga musango okusenziira ku mboneka, naye musalenga omusango ogw'ensonga. <sup>25</sup> Awo abamu ab'omu Yersaalemi ne bakoba nti Imwe basagira okwita ti niye oyo? <sup>26</sup> Naye, bona, atumula lwatu, so babulireku kye bamukoba. Abakulu bamanyire dala ng'ono niye Kristo? <sup>27</sup> Naye ono timaite gy'ava: naye Kristo bw'aiza, wabula ategeera gy'ava. <sup>28</sup> Awo Yesu n'atumulira waigulu mu yeekaalu ng'abegeresya n'akoba nti Nze mumaite, era ne gye nva mumaiteyo; nzeena tinaizire ku bwange nzenka, naye odi eyantumire niye wa mazima,

gwe mutamaite imwe.<sup>29</sup> Nze mumaite; kubanga Naviire gy'ali, era niiye yantumire.<sup>30</sup> Awo badi ne basala amagezi okumukwata, naye tewabbaire eyamuteekereku omukono, kubanga ekiseera kye kyabbaire nga kikaali kutuuka.<sup>31</sup> Naye bangi ab'omu kibiina ne bamwikirirya; ne bakoba nti Kristo bw'aliza, alikola obubonero bungi okusinga ono bwe yakolere?<sup>32</sup> Abafalisaayo ne bawulira ekibiina nga bamwemuunyamuunyaamu batyo; bakabona abakulu n'Abafalisaayo ne batuma abambowa okumukwata.<sup>33</sup> Awo Yesu n'akoba nti Esigaireyo eibbanga itono nga nkaali naimwe, kaisi njabe gy'ali eyantumire.<sup>34</sup> Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo.<sup>35</sup> Awo Abayudaaya ne batumulagana bonka na bonka nti Ono ataka kwaba wa, waisu gye tutamubonera? ataka kwaba eri abo abaasaansaaniire mu Bayonaani, ayegeresye Abayonaani?<sup>36</sup> Kigambo ki ekyo ky'akoba nti Mulinsagira, so temulimbona; era gye ndi, imwe temusobola kwizayo?<sup>37</sup> Naye ku lunaku olw'enkomerero, niilwo lukulu olw'embaga, Yesu yayemerera n'atumulira waigulu, n'akoba nti Omuntu bw'alumwa enyonta, aize gye ndi anywe.<sup>38</sup> Aikirirya nze, ng'ekyawandiikibwa bwe kikoba nti emiiga gy'amaizi amalumu girifuluma mu kida kye.<sup>39</sup> Ekyo yakiwuliire ku Mwoyo, gwe babbaire baaba okuweebwa abamwikirirya; kubanga Omwoyo yabbaire akaali kugabibwa; kubanga Yesu yabbaire akaali kugulumizibwa.<sup>40</sup> Awo ab'omu kibiina bwe baawuliire ebigambo ebyo ne bakoba nti Mazima, ono niiye nabbi odi.<sup>41</sup> Abalala ne bagamba nti Ono niiye Kristo. Naye abandi ne bakoba nti Bbe, Kristo ava mu Galiraaya?<sup>42</sup> Ekyawandiikibwe tekikoba nti Kristo ava mu izaire Iya Dawudi, mu Besirekemu, embuga Dawudi mwe yabbaire?<sup>43</sup> Kityo ne wabbaawo okwawukana mu kibiina ku lulwe.<sup>44</sup> Abandi ne bataka okumukwata, naye wabula eyamuteekereku emikono.<sup>45</sup> Awo abambowa ne bairayo eri bakabona abakulu n'Abafalisaayo; boona ne babakoba nti Ekibalobeire ki okumuleeta?<sup>46</sup> Abambowa ne bairamu nti wabula muntu eyali atumwire atyo.<sup>47</sup> Awo Abafalisaayo ne babairamu nti Era mweena abagoterye?<sup>48</sup> Aliwaina mu bakulu Eyamwikiriirye, oba mu Bafalisaayo?<sup>49</sup> Naye ekibiina kino abatategeire mateeka bakolimiirwe<sup>50</sup> Nikoodemu (ye yajja gy'ali eira, Niiye mwinaabwe) n'abakoba nti<sup>51</sup> Ye mpisa yaisu okusalira omuntu omusango nga bakaali kuwulira bigambo bye n'okutegeera ky'akolere?<sup>52</sup> Ne bairamu ne bamukoba nti weena waviire Galiraaya? Sagira, obone, nabbi tava mu Galiraaya,<sup>53</sup> Buli muntu n'airayo eika.

## John 7 General Notes

### Structure and formatting

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

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

### Special concepts in this chapter

"My time has not yet come"

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

"Living water"

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

### Important figures of speech in this chapter

#### Prophecy

Jesus gives a prophecy about his life without an explicit statement in [John 7:33-34](#).

Irony

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

Other possible translation difficulties in this chapter

"Did not believe in him"

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

"The Jews"

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

Links:

- [John 7:1 Notes](#)

<< | >>

John 7:1

General Information:

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

After these things

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

traveled

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

the Jews were seeking to kill him

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

John 7:2

Now the Jewish Festival of Shelters was near

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

John 7:3

brothers

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

the works that you do

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

John 7:4

he himself

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

the world

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

John 7:5

For even his brothers did not believe in him

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

his brothers

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

John 7:6

My time has not yet come

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

your time is always ready

"any time is good for you"

John 7:7

The world cannot hate you

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

I testify about it that its works are evil

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

John 7:8

Connecting Statement:

Jesus continues speaking to his brothers.

my time has not yet been fulfilled

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

John 7:9

General Information:

This page has intentionally been left blank.

John 7:10

General Information:

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

when his brothers

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

he also went up

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

not publicly but in secret

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

John 7:11

The Jews were looking for him

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

John 7:12

he leads the crowds astray

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

John 7:13

fear

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

the Jews

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

John 7:14

General Information:

Jesus is now teaching the Jews in the temple.

John 7:15

How does this man know so much?

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

John 7:16

but is of him who sent me

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

John 7:17

Connecting Statement:

Jesus continues speaking to the Jews.

John 7:18

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

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

John 7:19

Connecting Statement:

Jesus continues speaking to the Jews.

Did not Moses give you the law?

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

keeps the law

"obeys the law"

Why do you seek to kill me?

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

John 7:20

You have a demon

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

Who seeks to kill you?

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

John 7:21

one work

"one miracle" or "one sign"

you all marvel

"you all are shocked"

John 7:22

not that it is from Moses, but from the ancestors

Here John provides additional information about circumcision.

on the Sabbath you circumcise a man

Jesus implies that the act of circumcision also involves work. Alternate translation: "you circumcise a male baby on the Sabbath. That is working too"

on the Sabbath

"on the Jewish Day of Rest"

John 7:23

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

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



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

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

on the Sabbath

"on the Jewish Day of Rest"

John 7:24

Do not judge according to appearance, but judge righteously

Jesus implies that the people should not decide what is right, based only on what they can see. Behind the action is a motive that cannot be seen. Alternate translation: "Stop judging people according to what you see! Be more concerned with what is right according to God"

John 7:25

Is not this the one they seek to kill?

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

John 7:26

they say nothing to him

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

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

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

John 7:27

General Information:

This page has intentionally been left blank.

John 7:28

cried out

"spoke in a loud voice"

in the temple

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

You both know me and know where I come from

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

of myself

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

he who sent me is true

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

John 7:29

General Information:

This page has intentionally been left blank.

John 7:30

his hour had not yet come

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

John 7:31

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

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

signs

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

John 7:32

General Information:

This page has intentionally been left blank.

John 7:33

I am still with you for a short amount of time

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

then I go to him who sent me

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

John 7:34

where I go, you will not be able to come

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

John 7:35

The Jews therefore said among themselves

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

the dispersion

This refers to the Jews that were spread all across the Greek world, outside of Palestine.

John 7:36

What is this word that he said

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

John 7:37

General Information:

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

great day

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

If anyone is thirsty

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

let him come to me and drink

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

John 7:38

He who believes in me, just as the scripture says

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

rivers of living water will flow

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

living water

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

from his belly

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

John 7:39

General Information:

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

But he

Here "he" refers to Jesus.

the Spirit had not yet been given

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

because Jesus was not yet glorified

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

John 7:40

This is indeed the prophet

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

John 7:41

Does the Christ come from Galilee?

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

John 7:42

Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?

This remark appears in the form of a question to add emphasis. Alternate translation: "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!"

Have the scriptures not said ... was?

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

where David was

"where David lived"

John 7:43

So there arose a division in the crowds because of him

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

John 7:44

but no one laid hands on him

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

John 7:45

the officers

"the temple guards"

John 7:46

Never has anyone spoken like this

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

John 7:47

So the Pharisees

"Because they said that, the Pharisees"

answered them

"answered the officers"

Have you also been deceived?

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

John 7:48

Have any of the rulers believed in him, or any of the Pharisees?

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

John 7:49

the law

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

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

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

John 7:50

one of the Pharisees, who came to him earlier

John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information.

John 7:51

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

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

Does our law judge a man ... does?

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

John 7:52

Are you also from Galilee?

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

Search and see

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

no prophet comes from Galilee

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

John 7:53

General Information:

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

Chapter 8

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. <sup>43</sup> Why do you not understand my words? It is because you cannot hear my words. <sup>44</sup> You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies.

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

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

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

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

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

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

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

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

## Chapter 8

<sup>1</sup> Naye Yesu n'ayaba ku lusozi olwa Zeyituuni. <sup>2</sup> N'awuna mu mamakeeri n'aiza ate mu yeekaalu, abantu bonnabona ne baiza gy'ali; n'atyama, n'abegeresya. <sup>3</sup> Abawandiiki n'Abafalisaayo ne baleeta omukali gwe bakwaite ng'ayenda; ne bamuteeka wakati, <sup>4</sup> ne bamukoba nti Omuyigiriza, omukali ono bamukwaite ng'ayenda bamusisinkaniriirye. <sup>5</sup> Naye mu mateeka Musa yatulagiire okubakubanga amabbaale abakola batyo: kale gwe otumula otya ku iye? <sup>6</sup> Batumwire bati nga bamukema, babbe n'ekigambo kye bamuloopa. Naye Yesu n'akutama, n'awandiika n'engalo ku itakali. <sup>7</sup> Naye bwe baayongeire okumubuulya, ne yeegolola n'abakoba nti Mu imwe atayoonangaku, asooke okumukubba eibbale. <sup>8</sup> N'akutama ate, n'awandiika n'engalo ku itakali. <sup>9</sup> Boona bwe bawuliire ne bafuluma ewanza musoolesoole, abakaire niibo baasookere, Okutuusia ku b'enkomerero: Yesu n'asigalawo yenka, n'omukali we yabbaire wakati. <sup>10</sup> Yesu ne yeegolola, n'amukoba nti Omukali, babire waina? Wabula asalire kukusinga? <sup>11</sup> Naye n'akoba nti wabula muntu, Mukama wange. Yesu n'akoba nti Nzeena tinsala kukusinga: yaba; okusooka atyanu toyonoonanga gwo kubiri. <sup>12</sup> Awo Yesu N'atumula nabo ate, n'akoba nti Ninze musana gw'ensi: ansengererya taatambulirenga mu mundikirirya, naye yabbanga n'omusana ogw'obulamu. <sup>13</sup> Awo Abafalisaayo ne bamukoba nti Niiwe weetegeeza wenka; okutegeeza kwo ti kwa mazima. <sup>14</sup> Yesu n'airamu n'abakoba nti Waire nga neetegeeza nzenka, okutegeeza kwange kwa mazima; kubanga maite gye naviire, ne gye njaba; naye imwe temumaite gye nva, waire gye njaba. <sup>15</sup> Imwe musala omusango ng'omubiri bwe guli; nze tinsalira muntu musango. <sup>16</sup> Naye waire nga nze nsala omusango, okusala kwange kwa mazima; kubanga nze tindi mumu, naye nze no Itawange eyantumire. <sup>17</sup> Era yeena no mu mateeka ganyu kyawandiikiibwe nti okutegeeza kw'abantu ababiri kwa mazima. <sup>18</sup> Nze neetegeeza nzenka, no Itawange eyantumire ategeeza ebyange. <sup>19</sup> Awo ne bamukoba nti Itaawo ali luda waina? Yesu n'airamu nti Nze temumaite, waire Itawange. Singa mumaite nze, no Itawange mwandimumanyire. <sup>20</sup> Ebigambo ebyo yabitunguliire mu igwanika, bwe yabbaire ng'ayegeresya mu yeekaalu: so wabula eyamukwaite, kubanga ekiseera kye kyabbaire nga Kiri kumpi okutuuka. <sup>21</sup> Awo n'abakoba ate nti Nze njaba, naimwe mulinsagira, mulifiira mu kibbiibi kyanyu: nze gye njaba, imwe temusobola kwizayo. <sup>22</sup> Awo Abayudaaya ne bakoba nti Yeita, kubanga akoba nti Nze gye njaba imwe temusobola kwizayo? <sup>23</sup> N'abakoba nti Imwe muli ba wansi, nze ndi wa waigulu; imwe muli bo mu nsi muno, nze tindi wo mu nsi muno. <sup>24</sup> Kyenaviire mbakoba nti Mulifiira mu bibbiibi byanyu. Kubanga bwe mutaikirirya nga ninze oyo, mulifiira mu bibbiibi byanyu. <sup>25</sup> Awo ne bamukoba nti niiwe ani? Yesu n'abagamba nti Nga bwe nabakobanga okuva ku luberyebery. <sup>26</sup> Nina bingi eby'okubatumulaku n'okubasalira omusango; naye odi eyantumire niiye wa mazima; nzeena bye nawuliire gy'ali bye niibyo ebyo bye ntumula eri ensi. <sup>27</sup> Tebaategeire ng'abakobere ku Itawaisu. <sup>28</sup> Awo Yesu n'abakoba nti Bwe mulimala okuwanika Omwana w'omuntu ne kaisi mutegeera nga niinze oyo, so nze mbulaku kye nkola ku bwange, naye nga Itawange bwe yanjegereserye, bwe ntumula ntyo. <sup>29</sup> N'odi eyantumire ali nanze; Itawange tandekanga nzenka; kubanga nkola bulijjo by'asiima. <sup>30</sup> Bwe yatumwire ebigambo ebyo, abantu bangi ne bamwikirirya. <sup>31</sup> Awo Yesu n'akoba Abayudaaya badi abaamwikirirye nti Bwe mugumira mu kigambo kyange, nga muli bayigirizwa bange dala; <sup>32</sup> era mulitegeera amazima, n'amazima galibafuula b'eidembe. <sup>33</sup> Ne bamwiramu nti Ife tuli izaire lya Ibulayimu, so tetufugibwanga muntu yenayena: otumula otya iwe nti Mulifuuka beidembe? <sup>34</sup> Yesu n'abairamu nti Dala dala mbakoba nti Buli muntu yenayena akola ebibbiibi, niiye mwidu w'ekibbiibi. <sup>35</sup> Omwidu tabberera mu nyumba emirembe ne mirembe: omwana abbeerera mirembe na mirembe. <sup>36</sup> Kale Omwana bw'alibafuula ab'eidembe, mulibba b'eidembe dala. <sup>37</sup> Maite nti muli izaire lya Ibulayimu: naye musala amagezi okungita, kubanga ekigambo kyange tekyeyabya mu imwe. <sup>38</sup> Nze ntumula bye naboine eri Itawange: kale mweena mukola bye mwawuliire eri Itawanyu. <sup>39</sup> Ne bairamu ne bamugamba nti Ibulayimu niiye Itawaisu. Yesu n'abakoba nti Singa mubbaire baana ba Ibulayimu, mwandikolere ebikolwa bya Ibulayimu. <sup>40</sup> Naye atyanu musala amagezi okungita omuntu abakobeire eby'amazima, bye nawuliire eri Katonda: Ibulayimu teyakolere atyo. <sup>41</sup> Imwe mukola emirimu gya itawanyu. Ne bamukoba nti Ife tetuli baana beebolerezee; tulina Itawaisu mumu, niiye Katonda. <sup>42</sup> Yesu n'abakoba nti Singa Katonda niiye Itawanyu, mwandintakire nze: kubanga naviire eri Katonda, ne ngiza, so tinaizire ku lwange nzenka, naye oyo niiye yantumire. <sup>43</sup> Kiki ekibalobeire okutegeera entumula yange? Kubanga temusobola

kuwulira kigambo kyange. <sup>44</sup> Imwe muli ba itawanyu Setaani, era mutaka okukola okwegomba kwa itawanyu. Oyo okuva ku luberyebereye niye mwiti, so teyanyereire mu mazima, kubanga amazima tegabbairu mu iye. Bw'atumula obubbeyi, atumula ekiva mu bibye; kubanga niye mubbeyi era itaaye w'obubbeyi. <sup>45</sup> Naye kubanga ntumula amazima, temunjikirirya. <sup>46</sup> Yani ku imwe anumirirya ekibbiibi? Bwe ntumula amazima kiki ekibalobeire okunjikirirya? <sup>47</sup> Owa Katonda awuiira ebigambo bya Katonda; imwe kyemuva muleka okuwulira, kubanga temuli ba Katonda. <sup>48</sup> Abayudaaya ne bamwiramu ne bamukoba nti Tetutumula kusa ife nti Iwe oli Musamaliya, era oliko dayimooni? <sup>49</sup> Yesu n'airamu nti Mbulaku dayimooni; naye nze nteekamu ekitiibwa Itawange, mweena temunteekamu kitiibwa. <sup>50</sup> Naye nze tinsagira kitiibwa kyange; aliwo ansagira era asala omusango. <sup>51</sup> Dala dala mbakoba nti Omuntu bw'akwata ekigambo kyange talibona kufa emirembe n'emirembe. <sup>52</sup> Abayudaaya ne bamukoba nti Atyanu tutegeire ng'oliku dayimooni. Ibulayimu yafiire na banabbi; weena okoba nti Omuntu bw'akwata ekigambo kyange, talirega ku kufa emirembe n'emirembe. <sup>53</sup> Niiwe mukulu okusinga zeiza waisu Ibulayimu eyafiire? na banabbi baisu: weeyeta yani? <sup>54</sup> Yesu n'airamu nti Bwe neegulumizia nzenka, okugulumira kwange kubba kwo bwerere: angulumizia niye Itawange: imwe gwe mutumulaku nti niye Katonda wanyu: <sup>55</sup> so temumutegeeranga: naye nze mumaite; bwe nabakobere nti Timumaite, naafaanaine nga imwe, mubbeyi: naye mumaite, era nkwata ekigambo kye. <sup>56</sup> Ibulayimu zeiza wanyu yasanyukire okubona olunaku lwange; n'alubona n'asanyuka. <sup>57</sup> Awo Abayudaaya ne bamukoba nti Okaali kuwerya myaka ataano, naye Ibulayimu wamuboina? <sup>58</sup> Yesu n'abakoba nti Dala dala mbagamba nti Ibulayimu nga akaali kuzaalibwa, Nze nga Ndiwo. <sup>59</sup> Awo ne bakwata amabbaale okumukubba: naye Yesu ne yegisa, n'afuluma mu yeekaalu.

## John 8 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### A light and darkness

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

#### I AM

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

#### The Scribes and Pharisees' trap

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

Other possible translation difficulties in this chapter

"Son of Man"

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

Links:

- [John 8:1 Notes](#)

<< | >>

John 8:1

General Information:

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

Connecting Statement:

Verse 1 tells us where Jesus went at the end of the previous chapter.

John 8:2

all the people

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

John 8:3

The scribes and the Pharisees brought

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

a woman caught in the act of adultery

This is a passive statement. You may translate it in an active form. Alternate translation: "a woman whom they had found committing adultery"

John 8:4

General Information:

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

John 8:5

such people

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

what do you say about her?

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

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

What they would accuse him of can be made explicit. Alternate translation: "so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law"

John 8:7

General Information:

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

When they continued

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

The one among you who has no sin

The abstract noun "sin" can be expressed with the verb sin. Alternate translation: "The one among you is has never sinned" or "If any one of you has never sinned"

let him

"let that person"



John 8:8

he stooped down

"he bent down"

will not walk in the darkness

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

John 8:9

General Information:

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

one by one

"one after another"

light of life

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

John 8:13

You testify about yourself

"You are just saying these things about yourself"

John 8:10

Woman, where are your accusers

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

your testimony is not true

The Pharisees are implying that the witness of only one person is not true because it cannot be verified. Alternate translation: "you cannot be your own witness" or "what you say about yourself may not be true"

John 8:11

General Information:

This page has intentionally been left blank.

John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:12

General Information:

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

I am the light of the world

Here the "light" is a metaphor for the revelation that comes from God. Alternate translation: "I am the one who gives light to the world"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

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

the world

This is a metonym for the people. Alternate translation: "the people of the world"

John 8:16

if I judge

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

he who follows me

my judgment is true

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

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

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

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

I am not alone

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

I am with the Father who sent me

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

the Father

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

John 8:17

Connecting Statement:

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

Yes, and in your law

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

it is written

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

the testimony of two men is true

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

John 8:18

I am he who testifies about myself

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

the Father who sent me testifies about me

The Father also testifies about Jesus. You could make it explicit that this means Jesus's testimony is true.

Alternate translation: "my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

the Father

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

John 8:19

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

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

my Father

This is an important title for God.

John 8:20

General Information:

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

his hour had not yet come

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

John 8:21

Connecting Statement:

Jesus continues speaking to the crowd.

die in your sin

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

you cannot come	John 8:26
"you are not able to come"	these things I say to the world
John 8:22	Here the "world" is a metonym for the people who live in the world. Alternate translation: "these things I say to all the people"
The Jews said	John 8:27
Here "Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "The Jewish leaders said" or "The Jewish authorities said"	the Father
John 8:23	This is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"
You are from below	John 8:28
"You were born in this world"	When you have lifted up
I am from above	This refers to placing Jesus on the cross to kill him.
"I came from heaven"	lifted up the Son of Man
You are of this world	Jesus used the title "Son of Man" to refer to himself. Alternate translation: "lifted me, the Son of Man, up"
"You belong to this world"	I AM
I am not of this world	Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."
"I do not belong to this world"	As the Father taught me, I speak these things
John 8:24	"I am only saying what my Father taught me to say." The word "Father" is an important title for God.
you will die in your sins	John 8:29
"you will die without God's forgiving your sins"	He who sent me
that I AM	The word "He" refers to God.
Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."	John 8:30
John 8:25	As Jesus was saying these things
They said	"As Jesus spoke these words"
The word "They" refers to the Jewish leaders (John 8:22).	many believed in him
	"many people trusted him"

John 8:31

remain in my word

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

my disciples

"my followers"

John 8:32

the truth will set you free

This is personification. Jesus speaks of "the truth" as if it were a person. Alternate translation: "if you obey the truth, God will set you free"

the truth

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

John 8:33

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

This remark appears in the form of a question to express the Jewish leaders' shock at what Jesus has said. Alternate translation: "We do not need to be set free!"

John 8:34

Truly, truly

See how you translated this in John 1:51.

is the slave of sin

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

John 8:35

in the house forever

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

the son remains forever

This is an ellipsis. You may translate it by including the implied words. Alternate translation: "the son is a member of the family forever"

John 8:36

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

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

if the Son sets you free

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

John 8:37

Connecting Statement:

Jesus continues speaking to the Jews.

my word has no place in you

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

John 8:38

I say what I have seen with my Father

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

you also do what you heard from your father

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

John 8:39

father

forefather

John 8:40

Abraham did not do this

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

John 8:41

You do the works of your father

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

We were not born in sexual immorality

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

we have one Father: God

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

John 8:42

love

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

John 8:43

Why do you not understand my words?

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

It is because you cannot hear my words

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

John 8:44

You are of your father, the devil

"You belong to your father, Satan"

the father of lies

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

John 8:45

Connecting Statement:

Jesus continues speaking to the Jews.

because I speak the truth

"because I tell you true things about God"

John 8:46

Which one of you convicts me of sin?

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

If I speak the truth

"If I say things that are true"

why do you not believe me?

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

John 8:47

the words of God

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

John 8:48

The Jews

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

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

The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are

certainly right in saying that you are a Samaritan and that a demon lives in you!"

John 8:49

General Information:

This page has intentionally been left blank.

John 8:50

Connecting Statement:

Jesus continues answering the Jews.

there is one seeking and judging

This refers to God.

John 8:51

Truly, truly

See how you translated this in John 1:51.

keeps my word

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

see death

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

John 8:52

Jews

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

If anyone keeps my word

"If anyone obeys my teaching"

taste death

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

John 8:53

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

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

father

forefather

Who do you make yourself out to be?

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

John 8:54

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

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

John 8:55

keep his word

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

John 8:56

my day

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

he saw it and was glad

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

John 8:57

Connecting Statement:

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

The Jews said to him

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

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

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

John 8:58

Truly, truly

See how you translated this in John 1:51.

I AM

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

John 8:59

Then they picked up stones to throw at him

The Jewish leaders are outraged at what Jesus has said. Here it is implied that they wanted to kill him because he had made himself equal to God. Alternate translation: "Then they picked up stones to kill him because he claimed to be equal with God"

## Chapter 9

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Chapter 9

<sup>1</sup> Bwe yabbair ng'abita, n'abona omuntu eyazaaliibwe nga muzibe wa maiso. <sup>2</sup> Abayigirizwa be ne bamubuulya, nga bakoba nti Labbi, yani eyayoononere, ono oba abazaire be, niikyo kyamuzaliirye nga muzibe wa maiso? <sup>3</sup> Yesu n'airamu nti Ono teyayoononere, waire abazaire be, naye emirimu gya Katonda gibonekere ku iye. <sup>4</sup> Ife kitugwanira okukola emirimu gy'oyo eyantumire, obwire nga misana. Obwire bwiiza omuntu mw'atasobolera kukolera. <sup>5</sup> Bwe mba mu nsi, ndi musana gw'ensi. <sup>6</sup> Bwe yamalire okutumula atyo, n'afuja amatanta ku itakali, n'atabula eitali n'amatanta, n'amusiiga eitali ku maiso, <sup>7</sup> n'amukoba nti Yaba, onaabe mu kidiba kya Sirowamu (okutegeezebwa kwakyo nti Eyatumiibwe). Awo n'ayaba, n'anaaba, n'aira ng'abona. <sup>8</sup> Awo baliraanwa be n'abamubonanga eira ng'atyaima ng'asabirirya, ne bakoba nti Ti niye ono eyatyamanga ng'asabirirya? <sup>9</sup> Abandi ne bakoba nti Niye oyo: abandi ne bakoba nti Bbe, naye afaanana naye. Iye n'akoba nti Niinze ono. <sup>10</sup> Awo ne bamukoba nti Kale amaso go gaazibukire gaty? <sup>11</sup> Iye n'airamu nti Omuntu ayetebwa Yesu yatabwire eitali, n'ansiiga ku maiso, n'ankoba nti Yaba ku Sirowamu, onaabe: awo ne njaba, ne naaba, ne nzibula. <sup>12</sup> Ne bamukoba nti Ali waina oyo? N'akoba nti Timaite. <sup>13</sup> Ne bamutwala eri Abafalisaayo odi eyabbair eira omuzibe w'amaizo. <sup>14</sup> Naye lwabbair lwa sabbiiti olunaku olwo Yesu lwe yatabuliireku eitali, n'amuzibula amaizo. <sup>15</sup> Awo Abafalisaayo ate ne bamubuulya bwe yazibwire. N'abakoba nti Yansiigire itakali ku maiso, ne naaba, ne nzibula. <sup>16</sup> Awo Abafalisaayo abamu ne bakoba nti Omuntu oyo ti wa Katonda, kubanga takwata sabbiiti. Naye abandi ne bagamba nti Omuntu alina ebibbiibi asobola atya okukola obubonero obwenkaniire wano? Ne wabbaawo okwawukana mu ibo. <sup>17</sup> Awo ne bamukoba ate omuzibe w'amaizo nti Iwe omweta otya, kubanga yakuzibwire amaizo? Yeena n'akoba nti Niye nabbi. <sup>18</sup> Kale Abayudaaya tebakiriirye bigambo bye, nga yabbair muzibe w'amaizo n'azibula, okutuusa lwe baamalire okweta abazaire b'eyazibwire <sup>19</sup> ne bamubuulya nga bakoba nti Ono niye mwana wanyu imwe gwe mukoba nti yazaaliibwe nga muzibe w'amaizo? kale atyanu abona atya? <sup>20</sup> Abazaire be ne bairamu ne bakoba nti Tumaite ng'ono niye mwana waisu, era nga yazaaliibwe nga muzibe wa maiso: <sup>21</sup> naye bw'abona atyanu tetumaite: so n'eyamuzibwire amaizo ife tetumaite bw'ali: mumubuulye; musaiza mukulu; yetumulira yenka. <sup>22</sup> Abazaire ekyabatwiriye batyo kubanga babbaire batya Abayudaaya; kubanga Abayudaaya babbaire nga baamalire okulagaana buli muntu eyamwatulanga okubba Kristo, abbingibwenga mu ikujaanira. <sup>23</sup> Abazaire be kyebaaviire batumula nti Musaiza mukulu; mumubuulye iye. <sup>24</sup> Awo ne beeta omulundi ogw'okubiri odi omuntu eyabbair omuzibe w'amaizo, ne bamukoba nti Gulumizia Katonda: ife tumaite ng'omuntu oyo alina ebibbiibi. <sup>25</sup> Iye n'airamu nti Oba ng'alina ebibbiibi tumaite; ekigambo kimu kye maite nti Nabbaire muzibe wa maiso, naye atyanu mbona. <sup>26</sup> Awo ne bamukoba nti Yakukoleire atya? yakuzibwire atya amaizo go? <sup>27</sup> N'abairamu nti Malire okubakobera naye temuwuliire: ekibatakisya okuwulira



omulundi ogw'okubiri kiki? era mweena mutaka okufuuka abayigirizwa be? <sup>28</sup> Ne bamuvuma, ne bakoba nti Iwe oli muyigirizwa we: naye fe tuli bayigirizwa ba Musa. <sup>29</sup> Ife tumaite nga Katonda yatumwire no Musa: naye omuntu oyo tetumaite gy'ava. <sup>30</sup> Omuntu n'airamu n'abakoba nti Kino kitalo! Imwe obutamanya gyava, omuntu eyasoboire okunzibula amaiso! <sup>31</sup> Tumaite nga Katonda tawulira balina bibbiibi; naye buli muntu atya Katonda, ng'akola ky'ataka, oyo amuwulira. <sup>32</sup> Okuva eira n'eira tewawulirwanga nga waaliwo omuntu eyazibula amaiso g'omuntu eyazaaliibwe nga muzibe wa maiso. <sup>33</sup> Omuntu oyo singa teyaviire wa Katonda, teyandibbaire kukola kigambo. <sup>34</sup> Ne bairamu ne bamukoba nti Iwe wazaaliibwe mu bibbiibi byereere, weena otwegeresya ife? Ne bamusindikira ewanza. <sup>35</sup> Yesu n'awulira nga bamusindikiire ewanza, n'amukoba n'akoba nti Iwe oikirirya Omwana wa Katonda? <sup>36</sup> Iye n'airamu, n'akoba nti Mukama wange, niiye ani, mwikirirye? <sup>37</sup> Yesu n'amukoba nti Omuboine, era atumula naiwe niiye oyo. <sup>38</sup> Iye n'akoba nti Mukama wange, njikirirye. N'amusinza. <sup>39</sup> Yesu n'akoba nti Omusango niigwo gwandeetere mu nsi muno, abatabona babone, boona ababona babbe bazibe ba maiso. <sup>40</sup> Abafalisaayo abandi ababbaire naye ne bawulira batyo, ne bamukoba nti feena tuli bazibe ba maiso? <sup>41</sup> Yesu n'abakoba nti Singa mubbbaire bazibe ba maiso, temwandibbaire ne kibbiibi; naye atyanu mukoba nti Tubona: ekibbiibi kyanyu kibeerera awo.

## John 9 General Notes

### Special concepts in this chapter

"Who sinned?"

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

"He does not keep the Sabbath"

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

### Important metaphors in this chapter

Light and darkness

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

Seeing and being blind

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

### Other possible translation difficulties in this chapter

"Son of Man"

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

### Links:

- [John 9:1 Notes](#)

<< | >>

John 9:1

General Information:

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

Now

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

as Jesus passed by

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

John 9:2

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

This question reflects the ancient Jewish belief that sin caused all illnesses and other deformities. The rabbis also taught that it was possible for a baby to sin while still in the womb. Alternate translation: "Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? Did this man himself sin, or was it his parents who sinned?"

John 9:3

General Information:

This page has intentionally been left blank.

John 9:4

We

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

day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

John 9:5

in the world

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

the light of the world

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

John 9:6

made mud with the saliva

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

smear the mud on his eyes

"smear the mud on the man's eyes"

John 9:7

wash ... washed

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

which is translated "Sent"

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

John 9:8

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

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

John 9:9

General Information:

This page has intentionally been left blank.

John 9:10

Connecting Statement:

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

Then how were your eyes opened?

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

John 9:11

smearred it on my eyes

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

John 9:12

General Information:

This page has intentionally been left blank.

John 9:13

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

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

John 9:14

General Information:

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

Sabbath day

"Jewish Day of Rest"

John 9:15

Then again the Pharisees asked him

"So the Pharisees also asked him"

John 9:16

he does not keep the Sabbath

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

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

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

signs

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

John 9:17

He is a prophet

"I think he is a prophet"

John 9:18

General Information:

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

Now the Jews still did not believe

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

John 9:19

They asked the parents

"They" refers to the Jewish leaders.

John 9:20

General Information:

This page has intentionally been left blank.

John 9:21

he is an adult

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

John 9:22

General Information:

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

they were afraid of the Jews

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

afraid

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

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:23

He is an adult

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

John 9:24

they called the man

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

Give glory to God

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

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:26

Connecting Statement:

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

John 9:27

Why do you want to hear it again?

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

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

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

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

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

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

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

John 9:30

that you do not know where he is from

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

John 9:31

does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

John 9:32

Connecting Statement:

The man who had been blind continues speaking to the Jews.

Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

it has never been heard that anyone opened

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

If this man were not from God, he could do nothing

This sentence uses a double negative pattern. Alternate translation: "Only a man from God could do something like that"

John 9:34

You were completely born in sins, and you are teaching us?

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

John 9:35

General Information:

Jesus finds the man whom he healed ([John 9:1-7](#)) and begins to speak to him and the crowd.

believe in the Son of Man

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

the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:36

General Information:

This page has intentionally been left blank.

John 9:37

General Information:

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John 9:38

General Information:

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John 9:39

came into this world

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

so that those who do not see may see

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

so that those who see

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

may become blind

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

John 9:40

and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they

are spiritually blind, but they realize that Jesus might saying that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

but now you say, 'We see,' so your sin remains

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin. Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

## Chapter 10

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Chapter 10

<sup>1</sup> Dala dala mbakoba nti Atabita mu mulyango ng'ayingira mu kisibo ky'entama, naye n'aniinirira awabona, oyo niiye mwibbi era omunyagi. <sup>2</sup> Naye abita mu mulyango, niiye musumba w'entama. <sup>3</sup> Oyo omwigali amwigulirawo; n'entama gimuwulira eidoboozi: agyeta entama gye amaina; agifulumya ewanza. <sup>4</sup> Bw'amala okufulumya ejije gyonagya, agitangira, n'entama gimusengererya: kubanga gimumaite eidoboozi. <sup>5</sup> Ogondi tegimusengererya, naye girimwiruka bwiruki: kubanga tegimaite idoboozi lya bandi. <sup>6</sup> Yesu n'abagerera olugero luno, naye ibo tebaategere bigambo bwe biri bye yabakobere. <sup>7</sup> Awo Yesu n'abakoba ate nti Dala dala mbagamba nti Niinze mulyango gw'entama. <sup>8</sup> Bonnabona abansookere babbaire babbiibi era abanyagi: naye entama tegyabawuliire. <sup>9</sup> Niinze mulyango: omuntu bw'ayingirira mu nze alirokoka, aliyingira, alifuluma, alibona eirundiro. <sup>10</sup> Omubbiibi taiza wabula okwibba, n'okwita, n'okuzikiriza. Nze naizire gibbe n'obulamu, era gibbe nabwo obungi. <sup>11</sup> Niinze omusumba omusa: omusumba omusa awaayo obulamu bwe olw'entama. <sup>12</sup> Alisirya empeera, tali musumba, entama nga ti gigye iye, bw'abona omusege nga gwiza, aleka entama n'airuka, n'omusege gugisikula gugisaansaanya. <sup>13</sup> Airuka kubanga we mpeera, so entama tagiteekaku mwoyo. <sup>14</sup> Niinze omusumba omusa: era ntegeera egyange, n'egyange gintegeera <sup>15</sup> nga Itange bw'antegeera, nzeena mpaayo obulamu bwange olw'entama. <sup>16</sup> Era ndina n'entama egindi egitali gyo mu lugo luno: gyona kingwanira okugireeta, giriwulira eidoboozi lyange; era iriba ekisibo kimu, omusumba omumu. <sup>17</sup> Itawange kyava antaka, kubanga nze mpaayo obulamu bwange, kaisi mbutwale ate. <sup>18</sup> Wabula abuntolaku, naye nze nzenka mbuwaayo. Ndina obuyinza obw'okubuwaayo, era ndina obuyinza obw'okubutwala ate. Ekiragiro ekyo nakiweebwa Itawange. <sup>19</sup> Ne wabbaawo ate okwawukana mu Bayudaaya olw'ebigambo ebyo. <sup>20</sup> Abamu ku ibo bangi ne baaba nti Aliko dayimooni era alalukire; mumuwulirira ki? <sup>21</sup> Abandi ne bakoba nti Ebigambo bino ti bya muntu aliko dayimooni. Dayimooni ayinza okuzibula amaiso ga bamuzibe? <sup>22</sup> Yabbaire mbaga ey'okutukuza mu Yerusalemi; byabbaire biseera bye mpewo; <sup>23</sup> Yesu n'atambulira mu yeekaalu mu kisasi kya Sulemaani. <sup>24</sup> Awo Abayudaaya ne bamwetooloola, ne bamukoba nti Olituusia di okutubuusisiabuusisia? Oba nga niuwe Kristo, tukobere dala. <sup>25</sup> Yesu n'abairamu nti Nabakobere, naye temwikirirya: emirimu gye nkola mu liina lya Itawange, gye gintegeeza nze. <sup>26</sup> Naye imwe temwikirirya kubanga temuli ba mu ntama gyange. <sup>27</sup> Entama gyange giwulira eidoboozi lyange, nzena ngitegeera, era ginsengererya; <sup>28</sup> nzeena ngiwa obulamu obutawaawo; so tegirigota emirembe n'emirembe,

so wabula aligisikula mu mukono gwange.<sup>29</sup> Itawange eyagimpaire niye omukulu okusinga bonabona, so wabula asobola okugisikula mu mukono gwa Itawange.<sup>30</sup> Nze ni Itawange tuli mumu.<sup>31</sup> Abayudaaya ne bakwata ate amabbale okumukubba.<sup>32</sup> Yesu n'abairamu nti Emirimu mingi emirungi egyaviire eri Itawange nagibalagire imwe; mulimu guliwa mu egyo ogubankubbisya amabbale?<sup>33</sup> Abayudaaya ne bamwiramu nti Olw'omulimu omusa tetukukubba mabbale, naye olw'okuvoola; era kubanga iwe oli muntu ne weefuula Katonda.<sup>34</sup> Yesu n'abairamu nti Tekyawandiikiibwe mu mateeka ganyu nti Nze nabakobere nti Muli bakatonda?<sup>35</sup> Oba nga yabetera abo bakatonda, abaiziirwe ekigambo kya Katonda, (so n'ebyawandiikiibwe tebisobola kudiba),<sup>36</sup> imwe mumukobera ki iye, Itaaye gwe yatukuzirye n'amutuma mu nsi, nti Ovoire; kubanga nkobere nti Ndi Mwana wa Katonda?<sup>37</sup> Bwe ntakola mirimu gya Itawange, temunjikirirya.<sup>38</sup> Naye bwe njikola, waire nga temunjikirirya nze, naye mwikirirye emirimu: mumanye mutegeere nga Itawange ali mu ninze nzeena mu Itawange.<sup>39</sup> Ne basala amagezi ate okumukwata: n'ava mu mikono gyabwe.<sup>40</sup> N'ayaba ate eitale wa Yoludaani mu kifo Yokaana gye yabbaire oluberyebere ng'abatiza; n'abba eyo.<sup>41</sup> Abantu bangi ne baiza gy'ali; ne bakoba nti Yokaana teyakolere kabonero: naye byonabyona Yokaana bye yatumwire ku ono byabbaire bya mazima.<sup>42</sup> Ne bamwikirirya eyo bangi.

## John 10 General Notes

### Special concepts in this chapter

#### Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

### Important metaphors in this chapter

#### Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

#### Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

#### Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

### Links:

- [John 10:1 Notes](#)

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John 10:1

General Information:

Jesus begins to speak in parables.

Connecting Statement:

Jesus continues to speak to the Pharisees. This is the same part of the story which began in John 9:35.

Truly, truly

See how you translated this in John 1:51.

sheep pen

This is a fenced area where a shepherd keeps his sheep.

a thief and a robber

This is the use of two words with similar meanings to add emphasis.

John 10:2

General Information:

This page has intentionally been left blank.

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

The sheep hear his voice

"The sheep hear the shepherd's voice"

John 10:4

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

John 10:5

General Information:

This page has intentionally been left blank.

John 10:6

they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

John 10:7

Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

Truly, truly

See how you translated this in John 1:51.

I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

John 10:8

Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

John 10:9

I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

pasture

The word "pasture" means a grassy area where sheep eat.

John 10:10

does not come except to steal and kill and destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

John 10:11

Connecting Statement:

Jesus continues his parable about the good shepherd.

I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

John 10:12

The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

John 10:13

does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

John 10:14

I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

John 10:15

The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

John 10:16

I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

Father

This is an important title for God.

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

John 10:18

I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

John 10:19

Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

John 10:20

Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

John 10:21

Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

John 10:22

General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building.

Alternate translation: "Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

John 10:25

Connecting Statement:

Jesus begins to respond to the Jews.

in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate translation: "these offer proof concerning me"

John 10:26

not my sheep

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the

voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

John 10:30

I and the Father are one

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

Father

The word "Father" is an important title for God.

John 10:31

Then the Jews took up stones again

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

John 10:32

Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"?"

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not

say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

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

John 10:37

Connecting Statement:

Jesus finishes responding to the Jews.

Father

This is an important title for God.

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38

believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

John 10:39

went away out of their hand

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

John 10:40

beyond the Jordan

Jesus had been on the west side of the Jordan River.  
Alternate translation: "to the east side of the Jordan River"

he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

John 10:41

John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

signs

These are miracles that prove that something is true or that give someone credibility.

John 10:42

believed in

Here "believed in" means accepted or trusted what Jesus said was true.

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## Chapter 11

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Chapter 11

<sup>1</sup> Awo wabbairewo omuntu eyabbaire omulwaire, Lazaalo ow'e Besaniya, mu mbuga Malyamu ne Maliza mugande mwe babbaire; <sup>2</sup> Malyamu oyo eyasiigirw Mukama waisu amafuta n'amutaanya ebigere n'enziiri gye ye yabbaire nagyo omwainawe Lazaalo eyabbaire alwaire. <sup>3</sup> Awo bainyinabe abo ne bamutumira, nga bakoba nti Mukama waisu, bona, gw'otaka alwaire. <sup>4</sup> Naye Yesu bwe yawuliirwe, n'akoba nti Obulwaire buno ti bwo kufa wabula olw'ekitiibwa kya Katonda, Omwana wa Katonda abbe n'ekitiibwa olw'obwo. <sup>5</sup> Naye Yesu yatakire Maliza no mugande no Lazaalo. <sup>6</sup> Awo bwe yawuliire ng'alwaire, n'ayosaawo ate enaku ibiri mu kifo kye yabbairamu. <sup>7</sup> Ate kaisi nakoba abayigirizwa nti Twireyo e Buyudaaya. Abayigirizwa ne bamukoba nti Labbi, atyanu Abayudaaya babbaire basala amagezi okukukubba amabbale, ate gy'obba oira? <sup>8</sup> Abayigirizwa ne bamukoba ati Labbi, atyanu Abayudaaya badi abasalire amagezi okukukubba amabbale, ate gy'obba oira? <sup>9</sup> Yesu n'airamu nti Esaawa ey'emisana ti ikumi na ibiri? Omuntu bw'atambula emisana teyeesitala, kubanga abona omusana ogw'ensi eno. <sup>10</sup> Naye omuntu bw'atambula ibwire, yeesitala, kubanga omusana teguli mu iye. <sup>11</sup> Yatumwire ati, kaisi nakoba ati Mukwanu gwaisu Lazaalo agonere; naye njaba okumuzukya. <sup>12</sup> Awo abayigirizwa ne bamukoba nti Mukama waisu, oba agonere, yazuuuka. <sup>13</sup> Naye Yesu yatumwire ku kufa kwe: naye ibo ne balowooza nti

atumula ku kugona kwe ndoolo.<sup>14</sup> Awo Yesu kaisi nabakobera lwatu nti Lazaalo afwire.<sup>15</sup> Nzeena neesiimire ku lwanyu kubanga mbulayo, kaisi mwikirirye; naye twabe gy'ali.<sup>16</sup> Awo Tomasi ayitibwa Didumo n'akoba bayigirizwa bainaye nti Feena twabe tufire wamu naye.<sup>17</sup> Awo Yesu bwe yatukire, n'asanga nga yaakamala enaku ina mu ntaana.<sup>18</sup> Naye Bessaniya yabbaire kumpi ne Yerusalemi nga sutadyo ikumi na itaano;<sup>19</sup> Abayudaaya bangi babbaire baizire eri Maliza no Malyamu okubakubagiza olwa mwainaibwe.<sup>20</sup> Awo Maliza bwe yawuliire nga Yesu aiza, n'ayaba okumususinkana: naye Malyamu n'asigala mu nyumba.<sup>21</sup> Awo Maliza n'akoba Yesu nti Mukama wange, singa wabbairewano wano, mwainyinanze teyandifire.<sup>22</sup> Era atyanu maite nga byonabyona by'ewasaba Katonda, Katonda yabikuwa.<sup>23</sup> Yesu n'amukoba nti Mwainyoko aiza kuzuukira.<sup>24</sup> Maliza n'amukoba nti Maite nti alizuukirira ku kuzuukira kw'olunaku olw'enkomerero.<sup>25</sup> Yesu n'amukoba nti Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu.<sup>26</sup> Niinze kuzuukira, n'obulamu: aikirirya nze, waire ng'afiire, alibba mulamu.<sup>27</sup> N'amukoba nti Niiwo awo, Mukama wange: nze njikirirye nga niiwe Kristo, Omwana wa Katonda, aiza mu nsi.<sup>28</sup> Bwe yamalire okutumula ati, n'ayaba, n'ayeta mugande Malyamu kyama, ng'akoba nti Omwegeresya aizire, akweta.<sup>29</sup> Naye bwe yawuliire, n'agolokoka mangu, n'aiza gy'ali.<sup>30</sup> Yesu yabbaire amaali kutuuka mu mbuga, naye ng'akaali mu kifo Maliza kye yamusangiremu.<sup>31</sup> Awo Abayudaaya abbaire naye mu nyumba, nga bamukubagizia, bwe baboine Malyamu ng'ayemereire mangu okufuluma, ne bamusengererya, nga balowooza nti ayaba ku ntaana okukungira eyo.<sup>32</sup> Awo Malyamu bwe yatukire Yesu gy'ali n'amubona, n'agwa ku bigere bye, n'amukoba nti Mukama wange, singa wabbaire wano, mwainyinaze teyandifire.<sup>33</sup> Awo Yesu bwe yamuboine ng'akunga, n'Abayudaaya abaizire naye nga bakunga, n'asinda mu mwoyo, ne yeeraliikirira,<sup>34</sup> n'akoba nti Mwamuteekere waina? Ne bamukoba nti Mukama waisu, iza obone.<sup>35</sup> Yesu n'akunga amaliga.<sup>36</sup> Awo Abayudaaya ne batumula nti bona bw'abbaire amutaka.<sup>37</sup> Naye abamu ku ibo ne batumula nti Omuntu ono, eyazibwiire amaiso go muzibe w'amaiso tasobola kuloberya ono okufa?<sup>38</sup> Awo Yesu bwe yasindire ate mukati mu iye, n'atuuka ku ntaana. Yabbaire mpuku, ng'etekeibweku eibbale kungulu.<sup>39</sup> Yesu n'akoba nti Mutoolewo eibbale. Maliza, mwainyina w'odi eyafiire, n'amukoba nti Mukama wange, atyanu awunya: kubanga yaakamala enaku ina.<sup>40</sup> Yesu n'amukoba nti Tinkukobere nti Bwewaikirirya, wabona ekitiibwa kya Katonda?<sup>41</sup> Awo ne batolawo eibbale. Yesu n'ayimusia amaso waigulu, n'atumula nti Itawange, nkwebalya kubanga wampuliire.<sup>42</sup> Nzeena namanyire ng'ompulira buliijo: naye ntumwire ku lw'ekibiina ekineetooloire, baikirirye nga niiwe wantumire.<sup>43</sup> Bwe yamalire okurumula ati, n'atumulira waigulu n'eidoboozi idene nti Lazaalo, fuluma oize.<sup>44</sup> Eyabbaire afiire n'afuluma, ng'azingiibwe mu migaire amagulu n'emikono; n'ekiremba nga kisibiibwe mu maiso ge. Yesu n'abakoba nti Mumusumulule, mumuleke ayabe.<sup>45</sup> Awo bangi ab'omu Bayudaaya, abaiza ewa Malyamu, bwe babona ky'akolere, ne bamwikirira.<sup>46</sup> Naye abamu ku ibo ne baaba eri Abafalisaayo, ne babakobera Yesu by'akolere.<sup>47</sup> Awo bakabona abakulu n'Abafalisaayo ne bakunjanya olukiiko, ne bagamba nti Tukole tutya? kubanga omuntu oyo akola obubonero bungi.<sup>48</sup> Bwe tunaamuleka tutyo, bonabona bamwikirirya: n'Abarooma baliiza, balitunyagaku ensi yaisu n'eigwanga lyaisu.<sup>49</sup> Naye omumu ku ibo, Kayaafa, eyabbaire kabona asinga obukulu mu mwaka ogwo, n'abakoba nti Imwe mubulaku kye mumaite,<sup>50</sup> so temulowooza nga kibagwaniire omuntu omumu afiirire abantu, n'eigwanga lyonalyona lireke okugota.<sup>51</sup> Ekyo teyakitumuliire mu magezi ge yenka; naye kubanga yabbaire kabona asinga obukulu mu mwaka ogwo, yalagwire nti Yesu ayaba kufirira eigwanga eryo;<sup>52</sup> so ti lw'eigwanga eryo lyonka, naye akunanyirye wamu abaana ba Katonda abaasaansaana.<sup>53</sup> Awo okuva ku lunaku olwo ne bateesia okumwita.<sup>54</sup> Awo Yesu n'atatambula ate mu Buyudaaya mu lwatu, naye n'avaayo n'ayaba mu kifo ekiri okumpi n'eidungu, mu kibuga ekiyitibwa Efulayimu; n'abba eyo n'abayigirizwa.<sup>55</sup> Naye Okubitaku okw'Abayudaaya kwabbaire kuli kumpi okutuuka: bangi abaviire mu byalo ne baniina e Yerusalemi Okubitaku nga kukaali, beerongoosie.<sup>56</sup> Awo Yesu ne bamusagira, ne batumula bonka na bonka, nga bemereire mu yeekaalu, nti Mulowooza mutya? Taize ku mbaga?<sup>57</sup> Naye bakabona abakulu n'Abafalisaayo baali balagiire nti Omuntu bw'ategeera w'ali, ababakobere kaisi bamukwate.



# John 11 General Notes

## Special concepts in this chapter

### Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous)

### Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: passover)

## Important figures of speech in this chapter

### "One man dies for the people"

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, "It is better for you that one man dies for the people than that the whole nation perishes" ([John 11:50](#)). He said this because he loved his "place" and "nation" ([John 11:48](#)) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

### Condition that is contrary to fact

When Martha said, "If you had been here, my brother would not have died," she was speaking of a situation that could have happened but did not happen. Jesus had not come sooner, and her brother died.

## Links:

- [John 11:1 Notes](#)

<< | >>

### John 11:1

General Information:

These verses introduce the story of Lazarus and give background information about him and his sister Mary.

### John 11:2

It was Mary who anointed the Lord ... her hair

As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story.

### John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

Jesus implies that he knows what will happen related to Lazarus and his sickness. Alternate translation: "Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

Jesus implies that he knows what the outcome will be. Alternate translation: "but the purpose is that the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:5

Now Jesus loved Martha and her sister and Lazarus

This is background information.

John 11:6

General Information:

This page has intentionally been left blank.

John 11:7

General Information:

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John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "Teacher, you surely do not want to go back there! The Jews were trying to stone you the last time you were there!"

the Jews

This is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

John 11:9

Are there not twelve hours of light in a day?

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!"

If someone walks in the daytime, he will not stumble, because he sees by the light of this world

People who walk in the light of the day can see well and do not stumble. "Light" is a metaphor for "truth." Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

John 11:10

Connecting Statement:

Jesus continues speaking to his disciples.

if he walks at night

Here "night" is a metaphor that refers to one's walking without God's light.

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

"Has fallen asleep" is an idiom that means "has begun to sleep" or "is sleeping." Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"Wake him out of sleep" is an idiom that means "cause someone who is sleeping to wake up." Jesus meant that he was going to bring Lazarus back to life. But his disciples did not understand this. So it is important to

keep the idea of waking him up in the translation.  
Alternate translation: "but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:13

General Information:

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what Jesus meant when he said Lazarus was asleep.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

Connecting Statement:

Jesus continues speaking to his disciples.

for your sakes

"for your benefit"

that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

You can translate this in an active form. Alternate translation: "whom they called Didymus"

Didymus

This is a male name that means "twin."

John 11:17

General Information:

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

he found that Lazarus had already been in the tomb for four days

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away." A "stadium" is 185 meters.

John 11:19

about their brother

Lazarus was their younger brother. Alternate translation: "about their younger brother"

John 11:20

General Information:

This page has intentionally been left blank.

John 11:21

my brother would not have died

Lazarus was the younger brother. Alternate translation: "my younger brother would still be alive"

John 11:22

General Information:

This page has intentionally been left blank.

John 11:23

Your brother will rise again

Lazarus was the younger brother. Alternate translation: "Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

The abstract nouns "resurrection" and "life" can be stated as verbal phrases. Alternate translation: "I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

will never die

Here "die" refers to spiritual death.

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

Mary is the younger sister of Martha. Alternate translation: "she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:29

General Information:

This page has intentionally been left blank.

John 11:30

Now Jesus had not yet come into the village

Here John provides a brief break in the story to give background information regarding the location of Jesus.

John 11:31

General Information:

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John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

John 11:33

he was deeply moved in his spirit and was troubled

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

John 11:34

Where have you laid him

This is a milder way of asking, "Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have made this man not die?

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

opened the eyes

This is an idiom. Alternate translation: "healed the eyes"

John 11:38

Now it was a cave, and a stone lay against it

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

John 11:39

Martha, the sister of Lazarus

Martha and Mary were older sisters of Lazarus. Alternate translation: "Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

Father, I thank you that you listened to me

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

Father

This is an important title for God.

John 11:42

that you have sent me

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had

wrapped strips of cloth around his hands and feet.  
They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there  
and saw the miracle.

John 11:45

General Information:

These verses tell us what happened after Jesus raised  
Lazarus from the dead.

John 11:46

General Information:

This page has intentionally been left blank.

John 11:47

General Information:

Because so many people have told them that Lazarus is  
alive again, the chief priests and Pharisees gather the  
Jewish council for a meeting.

Then the chief priests

"Then the leaders among the priests"

Then

The author uses this word to tell the reader that the  
events that begin in this verse are a result of the events  
of [John 11:45-46](#).

What will we do?

It is implied here that the council members are talking  
about Jesus. Alternate translation: "What are we going  
to do about Jesus?"

John 11:48

all will believe in him

The Jewish leaders were afraid that the people would  
try to make Jesus their king. Alternate translation:  
"everyone will trust in him and rebel against Rome"

the Romans will come

This is a synecdoche for the Roman army. Alternate  
translation: "the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story.  
If you have a way to do this in your language, you can  
use it here.

You know nothing

This is an exaggeration that Caiaphas uses to insult his  
hearers. Alternate translation: "You do not understand  
what is happening" or "You speak as though you know  
nothing"

John 11:50

than that the whole nation perishes

Caiaphas implies that the Roman army would kill all of  
the people of the Jewish nation if Jesus is allowed to  
live and cause a rebellion. The word "nation" here is a  
synecdoche that represents all of the Jewish people.  
Alternate translation: "than that the Romans kill all the  
people of our nation"

John 11:51

General Information:

In verses 51 and 52 John explains that Caiaphus was  
prophesying even though he did not realize it at the  
time. This is background information.

die for the nation

The word "nation" is a synecdoche and refers to the  
people of the nation of Israel.

John 11:52

and not only for the nation

The words "that he should die" are understood from  
the previous clause. Alternate translation: "and that he  
should die not only for the nation"

would be gathered together into one

This is an ellipsis. The word "people" is implied by the context. Alternate translation: "would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:53

General Information:

This page has intentionally been left blank.

John 11:54

General Information:

Jesus leaves Bethany and goes to Ephraim.

walk openly among the Jews

Here "Jews" is a synecdoche for the Jewish leaders and "walk openly" is a metaphor for "live where everyone could see him." Alternate translation: "live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

There he stayed with the disciples

Jesus and his disciples stayed in Ephraim for a while. Alternate translation: "There he stayed with his disciples for a short period of time"

John 11:55

General Information:

Here the story shifts to telling about what many of the Jews are doing now that Passover is near.

went up to Jerusalem

The phrase "went up" is used here because Jerusalem is higher in elevation than the surrounding areas.

John 11:56

General Information:

The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56.

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

The speakers were sure that if Jesus came to the festival the Jewish leaders would arrest him. The meaning of these rhetorical questions is not clear. Possible meanings are 1) the speakers were not sure that he would come. Alternate translation: "Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

John 11:57

Now the chief priests

This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here.

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## Chapter 12

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup> So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. <sup>3</sup> Then Mary took a litera of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

<sup>4</sup> Judas Iscariot, one of his disciples, the one who would betray him, said, <sup>5</sup> "Why was this perfume not sold for three hundred denarii and given to the poor?" <sup>6</sup> Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it.

<sup>7</sup> Jesus said, "Allow her to keep what she has for the day of my burial." <sup>8</sup> You will always have the poor with you. But you will not always have me."

<sup>9</sup> Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. <sup>10</sup> The chief priests conspired together so that they might also put Lazarus to death; <sup>11</sup> for it was because of him that many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, <sup>13</sup> they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

<sup>14</sup> Jesus found a young donkey and sat on it; as it was written,

<sup>15</sup> "Do not fear, daughter of Zion;  
see, your King is coming,  
sitting on the colt of a donkey."

<sup>16</sup> His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.

<sup>17</sup> Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. <sup>18</sup> It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

<sup>20</sup> Now certain Greeks were among those who were going up to worship at the festival. <sup>21</sup> These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." <sup>22</sup> Philip went and told Andrew; Andrew went with Philip, and they told Jesus.

<sup>23</sup> Jesus answered them and said, "The hour has come for the Son of Man to be glorified. <sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit.

<sup>25</sup> He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him.

<sup>27</sup> Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour. <sup>28</sup> Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." <sup>29</sup> Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."

<sup>30</sup> Jesus answered and said, "This voice did not come for me, but for you. <sup>31</sup> Now is the judgment of this world: Now will the ruler of this world be thrown out.

<sup>32</sup> When I am lifted up from the earth, I will draw everyone to myself." <sup>33</sup> He said this to indicate what kind of death he would die.

<sup>34</sup> The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" <sup>35</sup> Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. <sup>36</sup> While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them.

<sup>37</sup> Although Jesus had done so many signs before them, yet they did not believe in him <sup>38</sup> so that the word of Isaiah the prophet would be fulfilled, in which he said:

"Lord, who has believed our report,  
and to whom has the arm  
of the Lord been revealed?"

<sup>39</sup> For this reason they could not believe, for Isaiah had also said,



<sup>40</sup> "He has blinded their eyes,  
and he has hardened their heart,  
otherwise they would see with their eyes  
and understand with their hearts,  
and turn, and I would heal them."

<sup>41</sup> Isaiah said these things because he saw the glory of Jesus and spoke of him. <sup>42</sup> But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. <sup>43</sup> They loved the glory that comes from people more than the glory that comes from God.

<sup>44</sup> Jesus cried out and said, "The one who believes in me believes not only in me but also in him who sent me, <sup>45</sup> and the one who sees me sees him who sent me.

<sup>46</sup> I have come as a light into the world, so that whoever believes in me may not remain in the darkness. <sup>47</sup> If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world.

<sup>48</sup> The one who rejects me and who does not receive my words has one who judges him. The word I have spoken will judge him on the last day. <sup>49</sup> For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. <sup>50</sup> I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

## Chapter 12

<sup>1</sup> Awo bwe gyabbaire nga gisigaireyo enaku mukaaga okutuuka ku Kubitaku, Yesu n'aiza e Besaniya, eyabbaire Lazaalo, Yesu gwe yazuukizirye mu bafu. <sup>2</sup> Awo ne bamufumbirayo emere ey'ekyeigulo: no Maliza n'aweereza; naye Lazaalo n'abba mumu ku ibo abbbaire batyaime naye ku mere. <sup>3</sup> Awo Malyamu n'akwata laatiri ey'amafuta ag'omugomusita ag'omuwendo omungi einu, n'agisiiga ku bigere bya Yesu, n'ataanya ebigerere bye n'enziiri gye: enyumba n'eizula akaloosa ak'amafuta. <sup>4</sup> Naye Yuda Isukalyoti, omumu ku bayigirizwa be, ayaba okumulyamu olukwe, n'akoba nti <sup>5</sup> Kiki ekiroberire okutunda amafuta gano okugatoolamu edinaali ebikumi bisatu, okugabira abaavu? <sup>6</sup> Kale yatumwire atyo, ti lwo kwijukira abaavu; naye kubanga yabbaire mwibbi, ye yayambaliranga ensawo, n'atwalanga bye baateekangamu. <sup>7</sup> Awo Yesu n'akoba nti Mumuleke agagisire olunaku lw'okuziikibwa kwange. <sup>8</sup> Kubanga abaavu niibo be muli nabo enaku gyonagiyona; naye nze temuli nanze enaku gyonagiyonna. <sup>9</sup> Awo abakopi ab'omu Bayudaaya ne bategeera nti aliyo: ne baiza ti ku lwa Yesu yenka, era naye babone no Lazaalo, gwe yazuukizirye mu bafu. <sup>10</sup> Naye bakabona abakulu ne basala amagezi bamwite no Lazaalo; <sup>11</sup> kubanga ku lulwe bangi ku Bayudaaya abayabire, ne baikirirya Yesu. <sup>12</sup> Olunaku olw'okubiri ekibiina kinene abbbaire baizire ku mbaga, bwe bawuliire nga Yesu aiza e Yerusalemi, <sup>13</sup> ne batwala ensansa egy'enkindu ne baaba okumusisinkana, ne batumulira waigulu nti Ozaana: aweweibwe omukisa aiza mu liina lya Mukama, niye Kabaka wa Isiraeri. <sup>14</sup> Naye Yesu bwe yaboine enyana y'endogoyi, n'agyeberereka; nga bwe kyawandiikiibwe nti <sup>15</sup> Totya, muwala wa Sayuuni: Bona, Kabaka wo aiza, nga yeeberereka omwana gw'endogoyi. <sup>16</sup> Ebyo abayigirizwa be tebaabitegeire oluberyebereye: naye Yesu bwe yamalire okugulumizibwa, kaisi ne baijukira ng'ebyo byamuwandiikweku, era nga baamukolere batyo. <sup>17</sup> Awo ekibiina ekyabbaire naye bwe yayetere Lazaalo okuva mu ntaana n'amuzuukizia mu bafu, ne kitegeeza. <sup>18</sup> Era ekibiina kyekyaviire kyaba okumusisinkana, kubanga bawuliire nti yakolere akabonero ako. <sup>19</sup> Awo Abafalisaayo ne batumuliragana nti Mubone bwe mubula kye mugasirye; bona, ensi gyonagiyona gimusengere. <sup>20</sup> Naye wabbairero Abayonaani abandi mu abo abaiza ku mbaga okusinja: <sup>21</sup> awo badi ne baiza eri Firipo, eyaviire e Besusayida eky'omu Ggaliraaya, ne bamubulya, nga bamukoba nti Sebo, tutaka kubona Yesu. <sup>22</sup> Firipo n'aiza n'akobera Andereya; Andereya n'aiza, no Firipo, ne bakobera Yesu. <sup>23</sup> Yesu n'abairamu, n'akoba nti Obwire butuukire, Omwana w'omuntu agulumizibwe. <sup>24</sup> Dala dala mbagamba nti Empeke y'enjaanu bw'etegwa mu itakali n'efa, ebbeerera awo yonka; naye bw'efa, ebala emere nyingi. <sup>25</sup> Ataka obulamu bwe bumugota; naye akyawa obulamu bwe mu nsi eno alibusigalya okutuuka ku bulamu obutawaawo. <sup>26</sup> Omuntu bw'ampeererya, ansengereryenga; nzeena gye ndi, eyo omuweereza wange naye gy'eyabbanga: omuntu bw'ampeerereza, Itawange alimuteekamu ekitiibwa. <sup>27</sup> Atyanu omwoyo gwange gweraliikiriire; era ntumule ntya? Itawange, ndokola okuntoola mu kiseera kino. Naye kyenava ntuuka mu kiseera kino. <sup>28</sup> Itawange, gulumizia eriina lya. Awo eidoboozi ne liva mu igulu, nti Naligulumizia, era ndirigulumizia ate: <sup>29</sup> Awo ekibiina ekyabbaire kyemereirewo, bwe kyalwuliire, ne kikoba nti Kubbaire kubwatuka: abandi ne bakoba nti Malayika atumwire. <sup>30</sup> Yesu n'airamu n'akoba nti Eidoboozi lino tirizire ku

bwange, naye ku bwanyu. <sup>31</sup> Atyanu ensi eno esalirwa omusango; atyanu omukulu w'ensi eno yabbingibwa ewanza. <sup>32</sup> Nange bwe ndiwanikibwa ku nsi ndiwalulira gye ndi bonabona. <sup>33</sup> Naye yatumuliire atyo, ng'alaga okufa bwe kudi kw'ayaba okufa. <sup>34</sup> Awo ekibiina ne kimwiramunsi Tetwawuliire mu mateeka nti Kristo abbeerera awo emirembe n'emirembe: weena kiki ekikukobesya nti Omwana w'omuntu kimugwanira okuwanikibwa? Ono Omwana w'omuntu niye ani? <sup>35</sup> Mutambule nga mukaali mulina omusana, endikirirya ereke okubakwatira mu ngira: atambulira mu ndikirirya tamanya gy'ayaba. <sup>36</sup> Bwe mukaali mulina omusana mwikirirye omusana, mufuuke abaana b'omusana. Yesu bwe yamalire okutumula ebyo, n'ayaba, n'abeegisa. <sup>37</sup> Naye waire nga yakolere obubonero bungi obwenkaniire awo mu maiso gaabwe, tebamwikirirye: <sup>38</sup> ekigambo kya nabbi Isaaya kituukirire, kye yatumwire nti Mukama, yani eyaikirirye ebigambo byaisu? Era omukono gwa Mukama gubikkuliirwe yani? <sup>39</sup> Kyenaviire baleka okusobola okwikirirya, kubanga Isaaya yatumwire ate nti <sup>40</sup> Yabazibire amaiso, n'abakakanyalya omwoyo; Baleke okubona n'amaiso n'okutegeera n'omwoyo, Bakyuke, Kaisi mbawonye. <sup>41</sup> Ebyo bye yatumwire Isaaya, kubanga yaboine ekitiibwa kye: n'atumula ku iye. <sup>42</sup> Naye mu bakulu bangi abamwikirirye, naye olw'Abafalisaayo tibaayatwiire, baleke okubbingibwa mu ikunjaaniro: <sup>43</sup> kubanga batakirirye ekitiibwa ky'abantu okusinga ekitiibwa kya Katonda. <sup>44</sup> Yesu n'atumulira waigulu n'akoba nti Anjikirirya, taikirirya nze, wabula odi eyantumire. <sup>45</sup> Era abona nze ng'aboine odi eyantumire. <sup>46</sup> Nze ngizire kubba musana mu nsi, buli muntu anjikirirya aleke okutyamanga mu ndikirirya. <sup>47</sup> Naye awulira ebigambo byange, n'atabikwata, nze timusalira musango: kubanga tinaizire kusalira nsi musango, wabula okulokola ensi. <sup>48</sup> Agaana nze, n'atakirirya bigambo byange, alina amusalira omusango: ekigambo kye natumwire niikyo ekirimusalira omusango ku lunaku olw'enkomerero. <sup>49</sup> Kubanga tinatumulanga nze ku bwange; naye Itawange eyantumire, niye yandagiire bwe nkoba, era bwe ntumula. <sup>50</sup> Nzeena maite ekiragiro kye niibwo bulamu obutawaawo: kale nze bye ntumula, nga Itawange bwe yankobere, ntyo bwe ntumula.

## John 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:38 and 40, which is from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

### Special concepts in this chapter

#### Mary anointed Jesus's feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

#### The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection ([John 12:16](#)).

Important figures of speech in this chapter

The metaphors of light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: and righteous)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in 12:25: "He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life." But in 12:26 Jesus explains what it means to keep one's life for eternal life. ([John 12:25-26](#)).

Links:

- [John 12:1 Notes](#)

<< | >>

John 12:1

General Information:

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

This is an idiom. Alternate translation: "had made alive again"

John 12:2

General Information:

This page has intentionally been left blank.

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

three hundred denarii

You can translate this as a numeral. Alternate translation: "300 denarii"

denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

John 12:9

Now

This word is used here to mark a stop in the main story. Here John tells about a new group of people that has come to Bethany from Jerusalem.

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 12:10

General Information:

This page has intentionally been left blank.

John 12:11

because of him

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

believed in Jesus

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

John 12:12

General Information:

Jesus enters Jerusalem and the people honor him as a king.

On the next day

The author uses these words to mark the beginning of a new event.

a great crowd

"a great crowd of people"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

John 12:14

Jesus found a young donkey and sat on it

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

as it was written

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

John 12:16

General Information:

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

when Jesus was glorified

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

John 12:17

Now

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

John 12:18

they heard that he had done this sign

"they heard others say that he had done this sign"

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

see, the world has gone after him

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. Alternate translation: "It looks like everyone is becoming his disciple"

the world

Here "the world" is a metonym that represents

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation: "Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

John 12:23

General Information:

Jesus begins to respond to Philip and Andrew.

The hour has come for the Son of Man to be glorified

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

John 12:24

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated "Truly, truly" in John 1:51.

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed.

Alternate translation: "I will not pray, 'Father, save me from this hour!'"

John 12:32

Father

When I am lifted up from the earth

This is an important title for God.

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: "When people raise me high on a cross"

this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

will draw everyone to myself

John 12:28

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

glorify your name

John 12:33

Here the word "name" is a metonym that refers to God. Alternate translation: "make your glory known" or "reveal your glory"

General Information:

Here John tells us background information about what Jesus said about being "lifted up."

a voice came from heaven

He said this to indicate what kind of death he would die

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

John 12:29

John 12:34

General Information:

The Son of Man must be lifted up

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The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

John 12:30

General Information:

Jesus explains why the voice spoke from heaven.

Who is this Son of Man?

John 12:31

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

Now is the judgment of this world

John 12:35

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

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

Now will the ruler of this world be thrown out

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you

reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:40

John 12:36

he has hardened their heart ... understand with their heart

While you have the light, believe in the light so that you may be sons of light

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand"

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

and turn

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

John 12:37

John 12:41

General Information:

General Information:

This is a stop in the main story. Here John begins to explain about the fulfillment of prophecies that had been spoken by the prophet Isaiah.

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John 12:38

John 12:42

so that the word of Isaiah the prophet would be fulfilled

so that they would not be banned from the synagogue

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

John 12:43

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message. They may be stated as a single rhetorical question, Alternate translation: "Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!"

They loved the glory that comes from people more than the glory that comes from God

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

the arm of the Lord

John 12:44

This is a metonym that refers to the Lord's ability to rescue with power.

General Information:

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

John 12:39

Jesus cried out and said

General Information:

This page has intentionally been left blank.

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"



John 12:45

the one who sees me sees him who sent me

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

John 12:46

Connecting Statement:

Jesus continues speaking to the crowd.

I have come as a light into the world

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in [John 8:12]

may not remain in the darkness

Here "darkness" is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind"

the world

Here "the world" is a metonym that represents all of the people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

This is an important title for God.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

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## Chapter 13

<sup>1</sup> Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup> Now the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner,

<sup>3</sup> Jesus—who knew that the Father had given everything over into his hands and that he had come from God and was going back to God—<sup>4</sup> got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. <sup>5</sup> Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself.

<sup>6</sup> He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" <sup>7</sup> Jesus answered and said to him, "What I am doing you do not understand now, but you will understand this later." <sup>8</sup> Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." <sup>9</sup> Simon Peter said to him, "Lord, do not only wash my feet, but also my hands and my head."

<sup>10</sup> Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone." <sup>11</sup> (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

<sup>12</sup> So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you understand what I have done for you?" <sup>13</sup> You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. <sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. <sup>15</sup> For I have given you an example so that you should also do just as I did for you.

<sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. <sup>17</sup> If you know these things, you are blessed if you do them. <sup>18</sup> I am not speaking about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel against me.'

<sup>19</sup> I tell you this now before it happens so that when it happens, you may believe that I AM. <sup>20</sup> Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

<sup>21</sup> When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." <sup>22</sup> The disciples looked at each other, wondering of whom he was speaking.

<sup>23</sup> One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him who he is speaking about." <sup>25</sup> So he leaned back against the side of Jesus and said to him, "Lord, who is it?"

<sup>26</sup> Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. <sup>27</sup> Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it quickly."

<sup>28</sup> Now no one who was lying down at the table knew why he said this to him. <sup>29</sup> Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give something to the poor. <sup>30</sup> After Judas received the bread, he went out immediately. It was night.

<sup>31</sup> When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. <sup>33</sup> Little children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you.

<sup>34</sup> I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love one for another."

<sup>36</sup> Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." <sup>37</sup> Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." <sup>38</sup> Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times."

## Chapter 13

<sup>1</sup> Naye embaga ey'Okubitaku yabbaire nga ekaali kutuuka, Yesu bwe yamanyire ng'ekiseera kye kituukire okuva mu nsi muno okwaba eri Itaaye, bwe yatakire ababe abali mu nsi, yabatakire okutuusia enkomerero. <sup>2</sup> Bwe babbaire balya emere ey'ekyeigulo Setaani nga yamalire ira okwesoomera Yuda Isukalyoti omwana wa Simooni mu mwoyo gwe okumulyamu olukwe, <sup>3</sup> Yesu bwe yamanyire nga Itaaye amuwaira byonabyona mu mukono gwe, era nga yaviire wa Katonda, ate ng'aira wa Katonda, <sup>4</sup> n'ava ku mere, n'ayambulamu engoye gye; n'akwata ekiremba, ne yeesiba ekimyu. <sup>5</sup> Kaisi afuka amaizi mu kibya, n'atandika okunaabya abayigirizwa ebigere n'okubisiimuulya ekiremba kye yabbaire yeesibire. <sup>6</sup> Awo n'aiza eri Simooni Peetero. Yeena n'amukoba nti Mukama wange, niiwe onaabya ebigere? <sup>7</sup> Yesu n'airamu n'amukoba nti Kye nkola nze tokimaite iwe atyanu, naye olikitegeera luvanyuma. <sup>8</sup> Peetero n'amukoba nti Tonaabyenga bigere byange emirembe gyonagyona. Yesu n'amwiramu nti Bwe ntakunaabye toikirirya kimu nanze. <sup>9</sup> Simooni Peetero n'amukoba nti Mukama wange, si bigere byange byonka, naye n'emikono n'omutwe. <sup>10</sup> Yesu n'amukoba nti Anaabibwa omubiri abulaku kye yeetaaga wabula okunaaba ebigere byonka, naye yenayena nga mulongoofu: mweena muli balongoofu naye ti mwenamwena. <sup>11</sup> Kubanga yamumanyire eyamulyamu olukwe; kyeyaviire atumula nti Mwenamwena temuli balongoofu. <sup>12</sup> Awo bwe yamalire okubanaabya ebigere, n'avaala engoye gye, n'atyama ate, n'abakoba nti Mutegeire kye mbakolere? <sup>13</sup> Imwe munjeta Muyigiriza era Mukama wanyu: era mutumula kusa; kubanga bwe ndi. <sup>14</sup> Kale oba nga niinze Mukama wanyu era Omuyigiriza mbanaabirye ebigere, era mweena kibagwanira okunaabyagananga ebigere. <sup>15</sup> Kubanga mbawaire ekyokuboneraku, era nga bwe mbakolere nze, mweena mukolenga mutyo. <sup>16</sup> Dala dala mbakoba nti Omwidu tasinga bukulu mukama we; so omutume tasinga obukulu odi eyamutumire. <sup>17</sup> Bwe mubimanya ebyo, mulina omukisa bwe mubikola. <sup>18</sup> Tintumwire ku imwe mwenamwena: nze maite be nalonderemu: naye ekyawandiikiibwe kituukirire nti Alya ku mere yange niiye ayimusirye ekityero kye. <sup>19</sup> Okusooka atyanu mbakobera nga kikaali kubbaawo, era ne bwe kiribba, kaisi mwikirirye nga niinze oyo. <sup>20</sup> Dala dala mbakoba nti Asangalira buli gwe ntuma, ng'asangaliire niinze: era

Asangalira nze, ng'asangaliire odi eyantumire.<sup>21</sup> Yesu bwe yamalire okutumula atyo, ne yeeraliikirira mu mwoyo, n'ategeeza, n'atumula nti Dala dala mbagamba nti omumu ku imwe eyandyamu olukwe.<sup>22</sup> Abayigirizwa ne balingaganaku, nga babuusabuusa gw'atumwireku bw'ali.<sup>23</sup> Wabbairwo omumu ku bayigirizwa be eyabbair agalamiire mu kifubba kya Yesu ku mere, Yesu gwe yatakanga.<sup>24</sup> Awo Simooni Peetero n'awenya oyo, n'amukoba nti Tubobere gw'atumwireku bw'ali.<sup>25</sup> Iye bwe yagalamiire mu kifubba kya Yesu, nga bwe yabbair, n'amukoba nti Mukama wange, niye ani?<sup>26</sup> Awo Yesu n'airamu nti Gwe nakolezia ekitole ne nkimuwa niye oyo. Awo bwe yakozerye ekitole, n'akitwala, n'akiwa Yuda omwana wa Simooni Isukalyoti.<sup>27</sup> Bwe yamalire okuweebwa ekitole, Setaani kaisi amuyingiramu. Awo Yesu n'amukoba nti Ky'okola, kola mangu.<sup>28</sup> Naye ekigambo ekyo wabula muntu ku ibo abbbair batyaime ku mere eyakitegeire ekikimutumulya.<sup>29</sup> Kubanga abandi bategeire nti kubanga Yuda niye yabbair akwata ensawo, Yesu kyeyaviire amukoba nti Gula bye twetaaga eby'oku mbaga; oba awe abaavu ekintu.<sup>30</sup> Awo bwe yamalire okuweebwa ekitole, amangu ago n'afuluma ewanza; bw'abair nga buzibire.<sup>31</sup> Awo bwe yamalire okufuluma, Yesu n'akoba nti Atyanu Omwana w'omuntu agulumizibwa, no Katonda agulumizibwa mu iye;<sup>32</sup> era Katonda alimugulumiza mu iye mwene, era amangu ago yamugulumizia.<sup>33</sup> Baana bange, ekiseera kitono nga nkaali naimwe. Mulinsagira: era nga bwe nakobeire Abayudaaya nti Gye njaba nze imwe temusobola kwiza, era mweena bwe mbakoba atyanu.<sup>34</sup> Eiteeka eiyaka mbawa nti Mutakaganenga; nga bwe nabatakaanga imwe, era mweena mutakaganenga.<sup>35</sup> Bonabona kwe bategeereranga nga muli bayigirizwa bange, bwe mwabbanga n'okutkagana mwenka na mwenka.<sup>36</sup> Simooni Peetero n'amukoba nti Mukama wange, oyaba waina? Yesu n'airamu nti Gye njaba a, tosobola kunsengererya atyanu; naye olinsengererya gye bwiza.<sup>37</sup> Peetero n'amukoba nti Mukama wange, kiki ekindoberya okukusengererya atyanu? N'awaireyo obulamu bwange ku lulwo.<sup>38</sup> Yesu n'airamu nti wawaayo obulamu bwo ku lwange? Dala dala nkukoba nti Enkoko teekolyoke okutuusia lw'ewaneegaana emirundi isatu.

## John 13 General Notes

### Structure and formatting

The events of this chapter are commonly referred to as the last supper or the Lord's supper. This Passover feast in many ways parallels Jesus's sacrifice as the lamb of God. (See: passover)

### Special concepts in this chapter

#### The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other.

#### I AM

John records Jesus as saying these words four times in this book, once in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: yahweh).

### Other possible translation difficulties in this chapter

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

### Links:

- [John 13:1 Notes](#)

<< | >>

John 13:1

General Information:

It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas.

Father

This is an important title for God.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

Connecting Statement:

John begins to give background information for a part of the story that begins in verse 4.

Now

This word shows that the author has stopped describing the action and is about to give background information before continuing the story. You should translate using the way your language introduces background information.

the devil had already put it into the heart of Judas Iscariot son of Simon to betray Jesus

The phrase "put it into the heart" is an idiom that means to cause someone to think about something. Alternate translation: "the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Connecting Statement:

John continues to tell us background information about what Jesus knew. The action in the story begins in verse 4.

Father

This is an important title for God.

had given everything over into his hands

Here "his hands" is a metonym for power and authority. Alternate translation: "had given him complete power and authority over everything"

he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

John 13:4

Connecting Statement:

John has finished giving the background to this part of the story [John 13:2-3](#) and tells what Jesus did next.

got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

John 13:5

began to wash the feet of the disciples

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

John 13:6

Lord, are you going to wash my feet?

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!"

John 13:7

General Information:

This page has intentionally been left blank.

John 13:8

If I do not wash you, you have no share with me

Here Jesus begins to speak about "washing" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

If I do not wash you

It can be stated explicitly that Jesus is talking about washing feet. Alternate translation: "If I do not wash your feet" (

you have no share with me

The word "share" means a part of an inheritance. Here it is a metaphor meaning that Peter would not have fellowship or anything in common with Jesus. Alternate translation: "you will not be my disciple" or "you will not belong to me"

John 13:9

General Information:

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John 13:10

Connecting Statement:

Jesus continues to speak to Simon Peter.

He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone

Here Jesus speaks about "bathed" and "wash" and "clean" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

He who is bathed has no need, except to wash his feet, but he is completely clean

The word "but" shows the contrast between a person needing to be cleaned and a person already being being clean. In some languages "but" would not be used. Alternate translation: "He who is bathed has no need, except to wash his feet, because he is completely clean"

or "He who is bathed has no need, except to wash his feet; he is completely clean"

He who is bathed has no need, except to wash his feet

This double negative emphasizes that to wash the feet is the only thing that he who is bathed needs. Alternate translation: "He who is bathed needs only to wash his feet" or "The only thing a person who has bathed needs is to wash his feet"

has no need

It is implied that this need concerns washing the whole body. Alternate translation: "has no need to be fully bathed" or "does not need me to wash his whole body"

John 13:11

Not all of you are clean

Here "clean" means spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "clean" imagery and not try to explain it in the text.

John 13:12

Do you understand what I have done for you?

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!"

John 13:13

You call me 'teacher' and 'Lord,'

Here Jesus implies that his disciples have great respect for him. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

John 13:14

General Information:

This page has intentionally been left blank.

John 13:15

you should also do just as I did for you

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other"

John 13:16

Connecting Statement:

Jesus continues to speak to his disciples.

Truly, truly

See how you translated this in John 1:51.

greater

"more important"

John 13:17

you are blessed

Here "bless" means to cause good, beneficial things to happen to a person. You can translate this in an active form. Alternate translation: "God will bless you"

John 13:18

this is so that the scripture will be fulfilled

With this sentence, Jesus introduces something he will tell them in verse 21 that fulfills what the scripture says. You can translate this in an active form. Alternate translation: "this is in order to fulfill the scripture"

the scripture

"this scripture"

He who eats my bread lifted up his heel against me

Jesus quoted the scripture that will be fulfilled. Here the phrase "eats my bread" is an idiom for someone who pretends to be a friend. The phrase "lifted up his heel" is also an idiom, which means someone who has become an enemy. If you have idioms in your language that have these meanings, you can use them here. Alternate translation: "The one who has pretended to be my friend has turned out to be an enemy"

John 13:19

I tell you this now before it happens

"I am telling you now what is going to happen before it happens"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

John 13:20

Truly, truly

See how you translated this in John 1:51.

John 13:21

troubled

concerned, upset

Truly, truly

See how you translated this in John 1:51.

John 13:22

The disciples looked at each other, wondering of whom he was speaking.

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

John 13:23

One of his disciples, whom Jesus loved

This refers to John.

lying down at the table

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

Jesus' side

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 13:24

General Information:

This page has intentionally been left blank.

John 13:25

General Information:

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John 13:26

Iscariot

This indicates that Judas was from the village of Kerioth.

John 13:27

Then after the bread

The words "Judas took" are understood from the context. Alternate translation: "Then after Judas took the bread"

Satan entered into him

This is an idiom that means Satan took complete control of Judas. Alternate translation: "Satan took control of him" or "Satan started to command him"

so Jesus said to him

Here Jesus is speaking to Judas.

What you are doing, do it quickly

"Do quickly what you are planning to do"

John 13:28

General Information:

This page has intentionally been left blank.

John 13:29

that he should give something to the poor

You can translate this as a direct quote. Alternate translation: "Go and give some money to the poor"

John 13:30

he went out immediately. It was night

John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night. Alternate translation: "he went out immediately into the dark night"

John 13:31

Now the Son of Man is glorified, and God is glorified in him

You can translate this in an active form. Alternate translation: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

John 13:32

God will also glorify the Son in himself, and he will glorify him at once

The word "him" refers to the Son of Man. The word "himself" is a reflexive pronoun that refers to God. Alternate translation: "God himself will immediately give honor to the Son of Man"

John 13:33

Little children

Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.

as I said to the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "as I said to the Jewish leaders"

John 13:34

Connecting Statement:

Jesus continues speaking to his disciples.

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:35

everyone

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

John 13:36

General Information:

This page has intentionally been left blank.

John 13:37

lay down my life

"give up my life" or "die"

John 13:38

Will you lay down your life for me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!"

the rooster will not crow before you have denied me three times

"you will say that you do not know me three times before the rooster crows"

## Chapter 14

<sup>1</sup> "Do not let your heart be troubled. You believe in God; believe also in me." <sup>2</sup> In my Father's house are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be.

<sup>4</sup> You know the way to where I am going." <sup>5</sup> Thomas said to Jesus, "Lord, we do not know where you are going; how can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on you know him and have seen him."

<sup>8</sup> Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." <sup>9</sup> Jesus said to him, "I have been with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

<sup>10</sup> Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. <sup>11</sup> Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves.

<sup>12</sup> Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. <sup>13</sup> Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it.

<sup>15</sup> If you love me, you will keep my commandments, <sup>16</sup> and I will pray to the Father, and he will give you another Comforter so that he will be with you forever— <sup>17</sup> the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you.

<sup>18</sup> I will not leave you as orphans; I will come back to you. <sup>19</sup> Yet a short amount of time and the world will no longer see me, but you will see me. Because I live, you will also live. <sup>20</sup> On that day you will know that I am in my Father, and that you are in me, and that I am in you.

<sup>21</sup> He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him." <sup>22</sup> Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?"

<sup>23</sup> Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. <sup>24</sup> He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.



<sup>25</sup> I have said these things to you, while I am staying with you. <sup>26</sup> However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. <sup>27</sup> I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid.

<sup>28</sup> You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. <sup>29</sup> Now I have told you before it happens so that, when it happens, you will believe.

<sup>30</sup> I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, <sup>31</sup> but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here."

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## Chapter 14

<sup>1</sup> Omwoyo gwanyu tegweraliikiriranga: mwikirirye Katonda, era nzeena munjikirirye. <sup>2</sup> Mu nnyumba ya Itawange mulimu ebifo bingi eby'okubbaamu. Singa tekiri kityo, nakabakobere; kubanga njaba kubateekerateekera ekifo. <sup>3</sup> Era oba nga njaba okubateekerateekera ekifo, ndiira ate ne mbatwala gye ndi; nze gye ndi, mweena mubbe eyo. <sup>4</sup> Era gye njaba, engira mugimaite. <sup>5</sup> Tomasi n'amukoba nti Mukama waisu, tetumaite gy'oyaba; engira tugimaite tutya? <sup>6</sup> Yesu n'amukoba nti Niinze ngira, n'amazima n'obulam: wabula aiza eri Itawange, wabula ng'abita mu ninze. <sup>7</sup> Singa muntegeire, no Itawange mwandimumanyire: okusooka atyanu mumutegeera era mumuboine <sup>8</sup> Firipo n'amugamba nti Mukama waisu tulage Itawaisu, kale ekyo kyatumala. <sup>9</sup> Yesu n'amukoba nti Kasookede mba naimwe, ebiseera ebingi bityo, era tontegeeranga, Firipo? Aboinee ku nze, ng'aboine ku Itawange; kiki ekikutumulya iwe nti Tulage Itawaisu? <sup>10</sup> Toikirirya nga nze ndi mu Itawange, no Itawange ali mu ninze? Ebigambo bye mbakoba nze, timbitimula ku bwange nzeka; naye Itawange bw'abba mu nze akola emirimu gye. <sup>11</sup> Munjikirirye nga nze ndi mu Itawange, no Itawange mu nze: oba munkikirirye olw'emirimu gyonka. <sup>12</sup> Dala dala mbakoba nti Aikirirya nze emirimu gye nkola nze, yeena aligikola; era alikola egisinga egyo obunene; kubanga nze njaba eri Itawange. <sup>13</sup> Na buli kye mwaasabanga mu liina lyange, ekyo nakikolanga, Itawange agulumirizibwenga mu Mwana. <sup>14</sup> Bwe mwasabanga ekigambo mu liina lyange, ekyo naakikolanga. <sup>15</sup> Oba nga muntaka, mwakwatanga ebiragiro byange. <sup>16</sup> Nzeena ndisaba Itawange, yeena alibawa Omubeezi ogondi, abeenga naimwe emirembe n'emirembe. <sup>17</sup> Omwoyo ow'amazima: ensi gw'etasobola kwikirirya; kubanga temubona, so temutegeera: imwe mumutegeera; kubanga abba gye muli, era yabbanga mu imwe. <sup>18</sup> Tindibaleka bamulekwa; ndiira gye muli. <sup>19</sup> Esigaire ekiseera kitono, ensi obutambona ate; naye imwe mubona: kubanga nze ndi mulamu naimwe mulibba balamu. <sup>20</sup> Ku lunaku olwo mulitegeera imwe nga nze ndi mu Itawange, naimwe mu nze, nzeena mu imwe. <sup>21</sup> Alina ebiragiro byange, n'abikwata, oyo nga niiye antaka: antaka yatakibwanga Itawange, nzeena namutakanga, namubonekeranga. <sup>22</sup> Yuda (atali Isukalyoti; n'amugamba nti Mukama waisu; kibbbaire kitya iwe okwaba okutubonekera ife, so ti eri ensi? <sup>23</sup> Yesu n'airamu n'amukoba nti Omuntu bw'antaka, yakwatanga ekigambo kyange: no Itawange yamutakanga, era twaizanga gy'ali, twatyamanga gy'ali. <sup>24</sup> Atantaka takwata bigambo byange: n'ekigambo kye muwulira ti kyange, naye kya Itawange eyantumire. <sup>25</sup> Ebigambo ebyo mbakobeire nga nkaali naimwe. <sup>26</sup> Naye Omubeezi, Omwoyo Omutukuvu, Kitange gw'alituma mu liina lyange, oyo alibegeresya Byonabyona, alibajukizia byonabyona bye nabakobere. <sup>27</sup> Emirembe mbalekera; emirembe gyange ngibawa: ti ng'ensi bw'ewa, nze bwe mbawa. Omwoyo gwanyu tegweraliikiriranga so tegutyanga. <sup>28</sup> Muwuliire bwe mbakobere nti njaba, era ndiira gye muli. Singa muntaka, mwandisanyukire kubanga njaba eri Itawange: kubanga Itawange ansinga obukulu. <sup>29</sup> Atyanu mbakobere nga kikaali kubbaawo, lwe kiribbaawo kaisi mwikirirye. <sup>30</sup> Tinkaali ntumula inu ate naimwe; kubanga afuga ensi aiza: naye ambulaku kigambo; <sup>31</sup> naye ensi etegeere nga ntaka Itawange, era Itawange bwe yandagiire, ntyo bwe nkola. Mugolokoke, tuve wano.

# John 14 General Notes

## Special concepts in this chapter

"My Father's house"

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: heaven)

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 14:16](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 14:17](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

## Links:

- [John 14:1 Notes](#)

<< | >>

John 14:1

I am going to prepare a place for you

Connecting Statement:

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

John 14:3

Do not let your heart be troubled

General Information:

Here "heart" is a metonym for a person's inner being. Alternate translation: "Stop being so anxious and worried"

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John 14:4

John 14:2

the way

In my Father's house are many rooms

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

"There are many places to live in my Father's house"

John 14:5

In my Father's house

how can we know the way?

This refers to heaven, where God lives.

"how can we know how to get there?"

Father

John 14:6

This is an important title for God.

the truth

many rooms

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

The word "room" can refer to a single room, or to a larger dwelling.

the life

This is a metaphor that means Jesus can give life to people. Alternate translation: "the one who can make people alive"

no one comes to the Father except through me

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father. Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

comes to the Father

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

Father

This is an important title for God.

John 14:7

General Information:

This page has intentionally been left blank.

John 14:8

Lord, show us the Father

The "Father" is an important title for God.

John 14:9

I have been with you for such a long time and you still do not know me, Philip?

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!"

Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father. The "Father" is an important title for God.

How can you say, 'Show us the Father'?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

John 14:10

Connecting Statement:

Jesus asks Philip a question and then he continues to speak to all of his disciples.

Do you not believe ... in me?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

Father

This is an important title for God.

The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

John 14:11

I am in the Father, and the Father is in me

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

John 14:12

Truly, truly

See how you translated this in John 1:51.

believes in me

This means to believe that Jesus is the Son of God.

Father

This is an important title that describes the relationship between God and Jesus.

John 14:13

Whatever you ask in my name

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

so that the Father will be glorified in the Son

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

Father ... Son

These are important titles that describe the relationship between God and Jesus.

John 14:14

If you ask me anything in my name, I will do it

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

John 14:15

General Information:

This page has intentionally been left blank.

John 14:16

another Comforter

This refers to the Holy Spirit.

John 14:17

Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

The world cannot receive him because it does not

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

John 14:18

leave you as orphans

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

John 14:19

the world

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

John 14:20

you will know that I am in my Father

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

my Father

This is an important title for God.

you are in me, and that I am in you

"you and I are just like one person"

John 14:21

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he who loves me will be loved by my Father

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

my Father

This is an important title for God.

John 14:22

Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

why is it that you will show yourself to us

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

not to the world

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

John 14:23

Connecting Statement:

Jesus responds to Judas (not Iscariot).

If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

My Father

This is an important title for God.

we will come to him and we will make our home with him

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

John 14:24

The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

The word

"The message"

that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

John 14:25

General Information:

This page has intentionally been left blank.

John 14:26

Father

This is an important title for God.

John 14:27

world

The "world" is a metonym that represents those people who do not love God.

Do not let your heart be troubled, and do not be afraid

Here "heart" is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid"

John 14:28

loved

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

I am going to the Father

Here Jesus implies that he will return to his Father. Alternate translation: "I am going back to the Father"

the Father is greater than I

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

Father

This is an important title for God.

John 14:29

General Information:

This page has intentionally been left blank.

John 14:30

the ruler of this world is

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "Satan, who rules this world, is"

the ruler ... is coming

Here Jesus implies that Satan is coming to attack him. Alternate translation: "Satan is coming to attack me"

John 14:31

in order that the world will know

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know"

the Father

This is an important title for God.

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## Chapter 15

<sup>1</sup> "I am the true vine, and my Father is the gardener." <sup>2</sup> He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit.

<sup>3</sup> You are already clean because of the message that I have spoken to you. <sup>4</sup> Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me.

<sup>5</sup> I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. <sup>6</sup> If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. <sup>7</sup> If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you.

<sup>8</sup> My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. <sup>9</sup> As the Father has loved me, I have also loved you. Remain in my love.

<sup>10</sup> If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. <sup>11</sup> I have spoken these things to you so that my joy will be in you and so that your joy will be made full.

<sup>12</sup> This is my commandment, that you love one another as I have loved you. <sup>13</sup> No one has greater love than this—that one lays down his life for his friends.

<sup>14</sup> You are my friends if you do the things that I command you. <sup>15</sup> No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father I have made known to you.

<sup>16</sup> You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. <sup>17</sup> These things I command you, so that you love one another.

<sup>18</sup> If the world hates you, know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you.

<sup>20</sup> Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. <sup>21</sup> They will do all these things to you because

of my name, because they do not know him who sent me.<sup>22</sup> If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

<sup>23</sup> He who hates me also hates my Father.<sup>24</sup> If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father.<sup>25</sup> But this is in order to fulfill the word that is written in their law, 'They hated me without a cause.'

<sup>26</sup> When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—he will testify about me.<sup>27</sup> You also must testify, because you have been with me from the beginning.

## Chapter 15

<sup>1</sup> Ninze omuzabbibu ogw'amazima, no Itawange Niiye omulimi. <sup>2</sup> Buli itabi eriri mu nze eritabala bibala, alitoolawo: na buli eribala ebibala alirongoosia, lyeyongerenga okubala. <sup>3</sup> Imwe atyanu mumalire okubba abalongoofu olw'ekigambo kye mbakobere. <sup>4</sup> Mubbe mu nze, nzeena mu imwe. Ng'eitabi bwe litasobola kubala bibala lyonka, bwe litabba mu muzabbibu, kityo mweena temusobola, bwe mutabba mu nze <sup>5</sup> Ninze muzabbibu, niimwe matabi: abba mu nze, nzeena mu iye, oyo abala ebibala bingi: kubanga awabula nze mubulaku kye muyinza kukola. <sup>6</sup> Omuntu bw'atabba mu nze, asuulibwa ewanza ng'eitabi, akala; bagakujaanya, bagasuula mu musyo, ne gaya. <sup>7</sup> Bwe mubba mu nze, n'ebigambo byange bwe bibba mu imwe, musabenga kye mutaka kyonakyoona, mwakikolerwanga. <sup>8</sup> Mu kino Itawange agulumizibwa, mubalenga ebibala bingi; era mwabbanga abayigirizwa bange. <sup>9</sup> Nga Itange bwe yantakire, nzeena mbatakire imwe: mubbenga mu kutaka kwange. <sup>10</sup> Bwe mukwata ebiragi byange, mwabbanga mu kutaka kwange; nga nze bwe nakwaite ebiragi bya Itawange, ni mba mukutaka kwe. <sup>11</sup> Ebyo mbibakobere, eisanyu lyange libbenga mu imwe, era essanyu lyanyu lituukirire. <sup>12</sup> Kino niikyo kiragi kyange, mutakaganenga, nga bwe nabatakire imwe. <sup>13</sup> Wabula alina okutaka kunene okusinga kuno omuntu okuwaayo obulamu bwe olwe mikwanu gye. <sup>14</sup> Imwe muli mikwanu gyange, bwe mukola bye mbalagira. <sup>15</sup> Tinkaali mbeeta baidu; kubanga omwidu tamaite mukama we by'akola; naye mbeeta mukwanu; kubanga byonabyona bye nawuliire eri itawange mbibakobeire imwe. <sup>16</sup> Ti niimwe mwanondere nze, naye ninze nabalondere imwe, ne mbateekawo, mwabe mubalenga ebibala, n'ebibala byanyu bibbengawo: kyonakyoona kye mwasabanga Itawange mu liina lyange, akibawenga. <sup>17</sup> Mbalagiire bino, mutaganenga. <sup>18</sup> Ensi bw'ebakyawanga mumaite nga y'asookere kukyawa niinze nga ekaali kukyawa imwe. <sup>19</sup> Singa mubbbaire be nsi, ensi yanditakire ekyayo; naye kubanga temuli be nsi, naye ninze nabalondere mu nsi, ensi kyeviire ebakyawa. <sup>20</sup> Mwjukire ekigambo kye nabakobere nti Omwidu tasinga mukama we. Oba nga banjiganya nze, mweena babayiganyanga; oba nga baakwata ekigambo kyange, n'ekyanyu baakikwatanga. <sup>21</sup> Naye ebyo byonabyona baabibakolanga olw'eriina lyange, kubanga tebamaita eyantumire. <sup>22</sup> Singa tinaizire ne ntumula nabo, tebandibaire na kibbiibi; naye atyanu babula kyo kuwozia olw'ekibbiibi kyabwe. <sup>23</sup> Ankyawa nze akyawa no Itawange. <sup>24</sup> Singa tinakoleire mu ibo mirimu egitakolebwanga gondi, tebandibaire na kibbiibi; naye atyanu baboine ne bankyawa no Itawange. <sup>25</sup> Naye ekigambo kituukirire ekyawandiikiibwe mu mateeka gaabwe nti Bankyawiire bwereere. <sup>26</sup> Naye Omubeezi bw'aliiza, gwe ndibatumira ava eri Itawange, Omwoyo ow'amazima, ava eri Itawange, oyo alitegeeza ebyange: <sup>27</sup> era mweena mutegeeza ebyange kubanga okuva ku luberyeberyere mwabbair nanze.

## John 15 General Notes

### Structure and formatting

### Special concepts in this chapter

#### Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God.

## Links:

- [John 15:1 Notes](#)

<< | >>

John 15:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

I am the true vine

Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of life that causes people to live in a way that pleases God. Alternate translation: "I am like a vine that produces good fruit"

my Father is the gardener

The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener"

my Father

This is an important title for God.

John 15:2

He takes away every branch in me that does not bear fruit

Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.

takes away

"cuts off and takes away"

prunes every branch

"trims every branch"

John 15:3

You are already clean because of the message that I have spoken to you

The implied metaphor here is the "clean branches" that have already been "pruned." Alternate translation: "It is

as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

you

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

John 15:4

Remain in me, and I in you

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

unless you remain in me

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: "unless you stay joined to me and depend upon me for everything"

John 15:5

I am the vine, you are the branches

The "vine" is a metaphor that represents Jesus. The "branches" is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine"

He who remains in me and I in him

"He who stays joined to me and I stay joined to him"

he bears much fruit

The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. Alternate translation: "you will bear much fruit"



John 15:6

he is thrown away like a branch and dries up

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. Alternate translation: "the vinedresser throws him away like a branch and it dries up"

they are burned up

You can translate this in an active form. Alternate translation: "the fire burns them"

John 15:7

ask whatever you wish

Jesus implies that believers must ask God to answer their prayers. Alternate translation: "ask God whatever you wish"

it will be done for you

You can translate this in an active form. Alternate translation: "he will do it for you"

John 15:8

My Father is glorified in this, that

You can translate this in an active form. Alternate translation: "It causes people to honor my Father when"

My Father

This is an important title for God.

in this, that you bear much fruit

Here "fruit" is a metaphor for living to please God. Alternate translation: "when you live in a way that pleases him"

prove that you are my disciples

"show you are my disciples" or "demonstrate you are my disciples"

John 15:9

As the Father has loved me, I have also loved you

Jesus shares the love that God the Father has for him with those who trust in him. Here "Father" is an important title for God.

Remain in my love

"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love

When Jesus's followers obey him, they show their love for him. Alternate translation: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

my Father

Here "Father" is an important title for God.

John 15:11

I have spoken these things to you so that my joy will be in you

"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

You can translate this in an active form. Alternate translation: "so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:12

General Information:

This page has intentionally been left blank.

John 15:13

life

This refers to physical life.

John 15:14

General Information:

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John 15:15

everything that I heard from my Father I have made known to you

"I have told you everything my Father told me"

my Father

Here "Father" is an important title for God.

John 15:16

You did not choose me

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: "You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

Here "fruit" is a metaphor that represents a life that is pleasing to God. Alternate translation: "live lives that please God so that the results of what you do last forever"

whatever you ask of the Father in my name, he will give it to you

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Because you belong to me, whatever you ask of the Father, he will give it to you"

the Father

This is an important title for God.

John 15:17

General Information:

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John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

the world

the people who do not belong to God and are opposed to him

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

Here "word" is a metonym for the message of Jesus. Alternate translation: "Remember the message that I spoke to you"

John 15:21

because of my name

Here "my name" is a metonym that represents Jesus. People will make his followers suffer because they belong to him. Alternate translation: "because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation: "Because I have come and told them God's message, they have no excuse when God judges them for their sins"

they would not have sin

"they would not be guilty of sin"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

Father

This is an important title for God.

John 15:24

If I had not done the works ... they would have no sin, but

You can translate this double negative in a positive form. Alternate translation: "Because I have done the works ... they have sin, and"

they would have no sin	Father
"they would not be guilty of sin." See how you translated "they would not have sin" in John 15:22.	This is an important title for God.
they have seen and hated both me and my Father	the Spirit of truth
To hate God the Son is to hate God the Father.	This is a title for the Holy Spirit. Alternate translation: "the Spirit who tells the truth about God and me"
John 15:25	John 15:27
to fulfill the word that is written in their law	You also must testify
You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate translation: "to fulfill the prophecy in their law"	Here "testify" means to tell others about Jesus. Alternate translation: "You also must tell everyone what you know about me"
law	You also must
This refers generally to the entire Old Testament, which contained all of God's instructions for his people.	Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"
John 15:26	the beginning
will send ... from the Father ... the Spirit of truth ... he will testify about me	Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"
God the Father would soon send God the Spirit to show the world that Jesus is God the Son.	

## Chapter 16

<sup>1</sup> "I have spoken these things to you so that you will not fall away. <sup>2</sup> They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God.

<sup>3</sup> They will do these things because they have not known the Father nor me. <sup>4</sup> I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you.

<sup>5</sup> But now I go to him who sent me, yet none of you asks me, 'Where are you going?' <sup>6</sup> But because I have said these things to you, sorrow has filled your heart. <sup>7</sup> But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you.

<sup>8</sup> When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— <sup>9</sup> about sin, because they do not believe in me; <sup>10</sup> about righteousness, because I am going to the Father, and you will no longer see me; <sup>11</sup> and about judgment, because the ruler of this world has been judged.

<sup>12</sup> I have many things to say to you, but you cannot bear them now. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. <sup>14</sup> He will glorify me, because he will take from what is mine and he will tell it to you.

<sup>15</sup> Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. <sup>16</sup> In a short amount of time you will no longer see me, and after another short amount of time you will see me."

<sup>17</sup> Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" <sup>18</sup>

Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about."

<sup>19</sup> Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'? <sup>20</sup> Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> When a woman gives birth, she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world.

<sup>22</sup> So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. <sup>23</sup> On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. <sup>24</sup> Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

<sup>25</sup> "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father.

<sup>26</sup> On that day you will ask in my name and I do not say to you that I will pray to the Father for you, <sup>27</sup> for the Father himself loves you because you have loved me and because you have believed that I came from God. <sup>28</sup> I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father."

<sup>29</sup> His disciples said, "See, now you are speaking plainly and you are not using figures of speech. <sup>30</sup> Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." <sup>31</sup> Jesus answered them, "Do you believe now?

<sup>32</sup> See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. <sup>33</sup> I have spoken these things to you so that you will have peace in me. In the world you have tribulation. But have courage! I have conquered the world."

## Chapter 16

<sup>1</sup> Ebyo, mbibakobeire muleke okwesitazibwanga. <sup>2</sup> Bababbinganga mu makuṇaaniro; niiwo awo, ekiseera kiza, buli eyabaitanga yalowoozanga ng'aweerezerye Katonda. <sup>3</sup> Ebyo babikolanga, kubanga Itawange tebamutegeera waire nze. <sup>4</sup> Naye ebyo mbibakobeire, era ekiseera kyabyo bwe kituukanga mwojukire nga nze nabakobeire. N'ebyo okuva ku luberyeberye tinabobakobeire, kubanga nabbaire wamu naimwe. <sup>5</sup> Naye atyanu njaba eri odi eyantumire; era wabula ku imwe ambuulya nti Oyaba waina? <sup>6</sup> Naye kubanga mbakobeire ebyo, emyoyo gyanyu gizwire enaku. <sup>7</sup> Naye nze mbakoba amazima; kibasaanira imwe nze okwaba; kubanga nze bwe ntalyaba, Omubeezi talibaizira; naye bwe ndyaba ndimutuma gye muli. <sup>8</sup> Iye bw'aliiza, alirumirirya ensi olw'ekibbiibi, n'olw'obutuukirivu, n'olw'omusango; <sup>9</sup> olw'ekibbiibi, kubanga tebanjikirirye nze; <sup>10</sup> olw'obutuukirivu, kubanga njaba eri Itawange, so mweena temukaali mumbona ate; <sup>11</sup> olw'omusango, kubanga omukulu w'ensi enu asaliirwe omusango. <sup>12</sup> Nkaali nina bingi okubakobera, naye temusobola kubigumiinkiriza atyanu. <sup>13</sup> Naye bw'aliiza oyo Omwoyo ow'amazima, yabalunamyanga mu mazima gonagona: kubanga taatumulenga ku bubwe yenka; naye byonabyona byeyawuliranga by'eytumulanga: iye yabakoberanga ebibyaba okwiza. <sup>14</sup> Oyo yangulumizanga nze: kubanga yatoolanga ku byange n'abakobera imwe. <sup>15</sup> Byonabyona Itawange by'ali nabyo niibyo byange: kyenviire nkoba nti yatoolanga ku byange n'akobera imwe. <sup>16</sup> Esigaire ekiseera kitono, ne mutambona ate; era nate walibbaawo ekiseera kitono, ne mumbona. <sup>17</sup> Abayigirizwa be abamu kyebaaviire batumula bonka na bonka nti Kiki kino ky'atukoba nti Esigaire ekiseera kitono, ne mutambona; ate walibaawo ekiseera kitono, ne mumbona; era nti Kubanga njaba eri Itawange? <sup>18</sup> Kyebaaviire bakoba nti Kiki kino ky'akoba nti Ekiseera kitono? Tetumaite ky'akoba. <sup>19</sup> Yesu n'ategeera nga bataka okumubuulya, n'abakoba nti Mwebuulyagana mwenka olw'ekyo kye mbakobere nti Esigaire ekiseera kitono, ne mutambona, era ate walibbaawo ekiseera kitono ne mumbona? <sup>20</sup> Dala dala mbakoba nti imwe mulikunga mulikubba ebiwoobe, naye ensi erisanyuka: imwe mulinakuwala, naye enaku gyanyu girifuuka isanyu. <sup>21</sup> Omukali bw'azaala abona enaku, kubanga ekiseera kye kituukire: naye omwana bw'amala okuzaalibwa nga takaali aijukira kulumwa, olw'eisanyu ery'okuzaala omuntu mu nsi. <sup>22</sup> Kale mweena atyanu munakuwala: naye ndibabona ate, n'emyoyo gyanyu girisanyuka, n'eisanyu lyanyu wabula muntu aliribatoalaku. <sup>23</sup> Ne ku lunaku ludi temulibbaaku kye munsaba. Dala dala mbakoba nti Buli kye mulisaba Itawange, alikibawa mu liina lyange. <sup>24</sup> Okutuusia atyanu temusabanga

kigambo mu liina lyange: musabe, muliweebwa, eisanyu lyayu lituukirire.<sup>25</sup> Ebyo mbibakobeire mu ngero: naye obwire bwaba okwiza, imwe tinditumulira naimwe mu ngero, naye ndibakobera ebya Itawange mu lwatu.<sup>26</sup> Ku lunaku ludi mulisaba mu liina lyange: so timbakoba nti ndibasabira eri Itawange;<sup>27</sup> kubanga Itawange mweene abataka, kubanga muntakire nze, Mwikirirye nga naviire eri Itawange.<sup>28</sup> Naviire eri Itawange, ne ngiza mu nsi: ate ensi ngireka, njaba eri Itawange.<sup>29</sup> Abayigirizwa be ne bamukoba nti Bona, atunu otumula lwatu, totumula lugero.<sup>30</sup> Atyanu tumaite ng'omaite byonabyona, so teweetaaga muntu yenayena okukubuulya; kyetuva twikirirya nga waviire eri Katonda.<sup>31</sup> Yesu n'abairamu nti Atyanu mwikirirye?<sup>32</sup> Bona, ekiseera kiza, era kituukire, mwe mwasaansaanira, buli muntu mu bibye, mwandeka nze nzenka: so ti nzenka, kubanga Itawange ali wamu nanze.<sup>33</sup> Ebyo mbibakobeire, mube n'emirembe mu nze. Mu nsi mulimu enaku: naye mugume; nze mpangwire ensi.

## John 16 General Notes

### Special concepts in this chapter

#### The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 16:7](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 16:13](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

"The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers ([John 16:2](#)) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone ([John 16:32](#)) was less than sixty minutes long. (See: prophet)

### Important figures of speech in this chapter

#### Simile

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again.

### Links:

- [John 16:1 Notes](#)

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#### John 16:1

you will not fall away

#### Connecting Statement:

The story that began in the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This is an important title for God.

John 16:4

when their hour comes

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

in the beginning

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

John 16:5

General Information:

This page has intentionally been left blank.

John 16:6

sorrow has filled your heart

Here "heart" is a metonym for a person's inner being. Alternate translation: "you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This is a metonym that refers to the people in the world.

John 16:9

about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

Father

This is an important title for God.

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "because Satan, who rules this world, has"

John 16:12

things to say to you

"messages for you" or "words for you"

you cannot bear them

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

he will say whatever he hears

Jesus implies that God the Father will speak to the Spirit. Alternate translation: "he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell it to you

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

John 16:15

Father

This is an important title for God.

the Spirit will take from what is mine and he will tell it to you

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

John 16:16

In a short amount of time

"Soon" or "Before much time passes"

after another short amount of time

"again, before much time passes"

John 16:17

General Information:

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

the Father

This is an important title for God.

John 16:18

General Information:

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John 16:19

Connecting Statement:

Jesus continues speaking to his disciples.

Is this what you are asking each other, what I meant by saying, ... see me'?

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me."

John 16:20

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

but the world will be glad

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

but your sorrow will be turned into joy

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:21

General Information:

This page has intentionally been left blank.

John 16:22

your heart will be glad

Here "heart" is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful"

John 16:23

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

if you ask anything of the Father in my name, he will give it to you

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

Father

This is an important title for God.

in my name

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

You can translate this in an active form. Alternate translation: "you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

Father

This is an important title for God.

John 16:26

you will ask in my name

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

Father

This is an important title for God.

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.



John 16:28	ready to trust him. Alternate translation: "So, now you finally place your trust in me!"
I came from the Father ... I am leaving the world and I am going to the Father	John 16:32
After his death and resurrection, Jesus would return to God the Father.	Connecting Statement:
I came from the Father ... going to the Father	Jesus continues speaking to his disciples.
Here "Father" is an important title for God.	you will be scattered
world	You can translate this in an active form. Alternate translation: "others will scatter you"
The "world" is a metonym that refers to the people who live in the world.	the Father is with me
John 16:29	This is an important title for God.
Connecting Statement:	John 16:33
The disciples respond to Jesus.	so that you will have peace in me
John 16:30	Here "peace" refers to inner peace. Alternate translation: "so that you may have inner peace because of your relationship with me"
General Information:	I have conquered the world
This page has intentionally been left blank.	Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: "I have conquered the troubles of this world"
John 16:31	
Do you believe now?	
This remarks appears in the form of a question to show that Jesus is puzzled that his disciples are only now	

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## Chapter 17

<sup>1</sup> After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you—<sup>2</sup> just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.

<sup>3</sup> This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. <sup>4</sup> I glorified you on the earth. I have finished the work that you have given me to do. <sup>5</sup> Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.

<sup>6</sup> I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. <sup>7</sup> Now they know that everything that you have given me comes from you, <sup>8</sup> for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.

<sup>9</sup> I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. <sup>10</sup> Everything that is mine is yours, and yours is mine, and I am glorified in them. <sup>11</sup> I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.

<sup>12</sup> While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. <sup>13</sup> Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. <sup>14</sup> I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

<sup>15</sup> I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Set them apart by the truth. Your word is truth.

<sup>18</sup> Just as you sent me into the world, so I have sent them into the world. <sup>19</sup> For their sakes I have set myself apart, so that they themselves may also be set apart in truth.

<sup>20</sup> I pray not only for these, but also for those who will believe in me through their word <sup>21</sup> so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me.

<sup>22</sup> The glory that you gave me, I have given to them, so that they will be one, just as we are one: <sup>23</sup> I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.

<sup>24</sup> Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world.

<sup>25</sup> Righteous Father, the world did not know you, but I know you; and these know that you sent me. <sup>26</sup> I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

## Chapter 17

<sup>1</sup> Yesu yatumwire ebyo; n'ayimusa amiaso ge mu igulu n'akoba nti Itawange, ekiseera kituukire; gulumizia Omwana wo, Omwana wo akugulumizie: <sup>2</sup> nga bwe wamuwaire obuyinza ku balina omubiri bonnabona, era bonnabona be wamuwaire, abawe obulamu obutawaawo. <sup>3</sup> Buno niibwo bulamu obutawaawo, okutegeera iwe Katonda omumu ow'amazima, n'oyo gwe watumire, Yesu Kristo. <sup>4</sup> Nze nkugulumizirye ku nsi kubanga omulimu gwe wampaire okukola ngumalirirye. <sup>5</sup> Ai Itawange, ne Atyanu ngulumizia iwe wamu naiwe mu kitiibwa kidi kye nabbaire nakyo awamu naiwe ng'ensi akaali kubbaawo. <sup>6</sup> Mbonekerye eriina lyo abantu be wampaire okubatoola mu nsi: babbaire babo, n'obampa nze; boona bakwaite ekigambo kyo. <sup>7</sup> Atyanu bategeire nga byonabyona bye wampaire biva mu niuwe: <sup>8</sup> kubanga ebighambo bye wampaire mbibawaire; ne babitwala, ne bategeera mazima nga naviire gy'oli, ne baikirirya nga iwe wantumire <sup>9</sup> Nze mbasabira abo; sisabira nsi, wabula bo be wampaire; kubanga babo: <sup>10</sup> era ebyange byonabyona bibyo, n'ebibyo byange: nzena ngulumizibwa mu bo. <sup>11</sup> Tindi mu nsi ate, naye bano bali mu nsi, nzena ngiza gy'oli. Itawange Omutukuvu, obakuumenga mu liina lyo be wampaire, babbenga bumu, nga ife. <sup>12</sup> Bwe nabbaire nabo be wampaire nabakuumanga mu liina lyo: era ne mbazibira, tekukotanga muntu ku ibo, wabula omwana w'okugota; ebyawandiikiibwe bituukirire. <sup>13</sup> Naye atyanu ngiza gy'oli; na bino mbatumula mu nsi babbe n'eisanyu lyange nga lituukiriire mu ibo. <sup>14</sup> Mbawaire ekigambo kyo; era ensi yabakyawire, kubanga ti bensi nga nze bwe ntali we nsi. <sup>15</sup> Tinsaba iwe kubatoola mu nsi, naye obakuumenga mu bubbiibi. <sup>16</sup> Ti be nsi, nga nze bwe ntali we nsi. <sup>17</sup> Obatukulye mu mazima: ekigambo kyo niigo mazima, <sup>18</sup> Nga bwe wantumire mu nsi, nzeena bwe nabatumire mu nsi. <sup>19</sup> Era nze neetukulya ku bwabwe, boona beene batukuzibwe mu mazima. <sup>20</sup> So timbasabira bano bonka, naye n'abo abanjikirirya olw'ekigambo kyabwe; <sup>21</sup> bonnabona babbenga bumu; nga iwe, Itawange, bw'oli mu nze, nzeena mu iwe, era boona babbenga mu ife: ensi eikiriryr nga iwe wantumire. <sup>22</sup> Nzeena ekitiibwa kye wampaire nkibawaire; babbenga bumu, nga ife bwe tuli obumu; <sup>23</sup> nze mu ibo, weena mu nze, batuukiririre okubba obumu; ensi etegeerenga nga iwe wantumire, n'obataka ibo, nga bwe wantakire nze. <sup>24</sup> Itawange, be wampaire, ntaka, we ndi nze, boona we babba babbenga nanze; babone ekitiibwa kyange kye wampaire: kubanga wanjagala nze ng'ensi ekaali kutondebwa. <sup>25</sup> Kitawange Omutuukirivu ensi teyakitumuliire, naye nze nakutegeire; na bano bategeire nga iwe wantumire; <sup>26</sup> era nabategeezerye eriina lyo era nditegeeza; okutaka kwe wantakire kubbenga mu ibo, nzeena mu ibo.

# John 17 General Notes

## Structure and formatting

This chapter forms one long prayer.

## Special concepts in this chapter

### Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory ([John 17:1](#)).

### Jesus is eternal

Jesus existed before God created the world ([John 17:5](#)). John wrote about this in [John 1:1](#).

## Other possible translation difficulties in this chapter

### Prayer

Jesus is God's one and only Son ([John 3:16](#)), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

## Links:

- [John 17:1 Notes](#)

<< | >>

John 17:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.

he lifted up his eyes to the heavens

This is an idiom that means to look upward. Alternate translation: "he looked up to the sky"

heavens

This refers to the sky.

Father ... glorify your Son so that the Son will glorify you

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

These are important titles that describe the relationship between God and Jesus.

the hour has come

Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: "it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ

Eternal life is to know the only true God, God the Father, and also God the Son.

John 17:4

the work that you have given me to do

Here "work" is a metonym that refers to Jesus's entire earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made

Jesus had glory with God the Father "before the world was made" because Jesus is God the Son. Alternate translation: "Father, give me honor by bringing me into your presence as I was before we made the world"

Father

This is an important title for God.

John 17:6

Connecting Statement:

Jesus begins to pray for his disciples.

I revealed your name

Here "name" is a metonym that refers to the person of God. Alternate translation: "I taught who you really are and what you are like"

from the world

Here "world" is a metonym that refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

kept your word

This is an idiom that means to obey. Alternate translation: "obeyed your teaching"

John 17:7

General Information:

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John 17:8

General Information:

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John 17:9

I do not pray for the world

Here the word "world" is a metonym that refers to the people who oppose God. Alternate translation: "I am not praying for those who do not belong to you"

John 17:10

General Information:

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John 17:11

in the world

This is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: "among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father

This is an important title for God.

keep them in your name that you have given me

Here the word "name" is a metonym for God's power and authority. Alternate translation: "keep them safe by your power and authority, which you have given me"

John 17:12

I kept them safe in your name

Here "name" is a metonym that refers to the power and protection of God. Alternate translation: "I kept them safe with your protection"

not one of them was destroyed, except for the son of destruction

This double negative emphasizes that the son of destruction was the only one who was destroyed. Alternate translation: "the only one among them who was destroyed was the son of destruction"

the son of destruction

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy"

so that the scriptures would be fulfilled

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures"

John 17:13

the world

These words are a metonym for the people who live in the world.

so that they will have my joy fulfilled in themselves

You can translate this in an active form. Alternate translation: "so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world ... I am not of the world

Here "the "world" is a metonym that refers to the people who oppose God. Alternate translation: "the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

John 17:15

the world

In this passage, "the world" is a metonym for the people who oppose God.

keep them safe from the evil one

This refers to Satan. Alternate translation: "protect them from Satan, the evil one"

John 17:16

General Information:

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John 17:17

Set them apart by the truth

The purpose for setting them apart can be stated clearly. The phrase "by the truth" here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

Here into "the world" is a metonym that means to the people who live in the world. Alternate translation: "to the people of the world"

John 17:19

so that they themselves may also be set apart in truth

You can translate this in an active form. Alternate translation: "so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you.  
May they also be in us

Those who trust in Jesus become united with the Father  
and the Son when they believe.

Father

This is an important title for God.

the world

Here the "the world" is a metonym that refers to the  
people who do not yet know God. Alternate translation:  
"the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored  
me"

so that they will be one, just as we are one

You can translate this in an active form. Alternate  
translation: "so that you can unite them just as you  
have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

Here "the world" is a metonym that refers to the people  
who do not know God. Alternate translation: "that all  
the people will know"

loved

The kind of love that comes from God is focused on  
having good things happen to others even when those  
good things do not happen to the one who loves.

John 17:24

Father

This is an important title for God.

where I am

Here "where I am" refers to heaven. Alternate  
translation: "with me in heaven"

to see my glory

"to see my greatness"

before the foundation of the world

Here Jesus refers to the time before creation. Alternate  
translation: "before the world was created" or "before  
you created the world"

John 17:25

Connecting Statement:

Jesus finishes his prayer.

Righteous Father

Here "Father" is an important title for God.

the world did not know you

The "world" is a metonym for the people who do not  
belong to God. Alternate translation: "those who do not  
belong to you do not know what you are like"

John 17:26

I made your name known to them, and I will make it known

The word "name" refers to God. Alternate translation: "I  
revealed to them what you are like, and I will continue  
to do that"

love ... loved

The kind of love that comes from God is focused on  
having good things happen to others even when those  
good things do not happen to the one who loves.

<sup>1</sup> After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. <sup>2</sup> Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.

<sup>4</sup> Then Jesus, having known all the things that would happen to him, went forward and asked them, "Who are you looking for?" <sup>5</sup> They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers.

<sup>6</sup> So when he said to them, "I am," they went backward and fell to the ground. <sup>7</sup> Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I told you that I am. So if you are looking for me, let these go." <sup>9</sup> This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one."

<sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. <sup>11</sup> Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

<sup>12</sup> So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. <sup>13</sup> They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; <sup>16</sup> but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in.

<sup>17</sup> Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." <sup>18</sup> Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

<sup>19</sup> The high priest then asked Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. <sup>21</sup> Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."

<sup>22</sup> When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?" <sup>24</sup> Then Annas sent him tied up to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." <sup>26</sup> One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" <sup>27</sup> Then Peter denied it again; and immediately the rooster crowed.

<sup>28</sup> Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. <sup>29</sup> So Pilate went out to them and said, "What accusation are you bringing against this man?" <sup>30</sup> They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."

<sup>31</sup> Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." <sup>32</sup> They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

<sup>33</sup> Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you speak from yourself, or did others speak to you about me?" <sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?"

<sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." <sup>37</sup> Pilate then said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

<sup>38</sup> Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. <sup>39</sup> But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" <sup>40</sup> Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

## Chapter 18

<sup>1</sup> Awo Yesu bwe yamalire okutumula ebigambo ebyo n'afuluma n'abayigirizwa be ne basomoka akaiga Kidulooni, eyabbaire olusuku, n'ayaba omwo iye n'abayigirizwa be. <sup>2</sup> Era no Yuda amulyamu olukwe, yabbaire amaite ekifo ekyo: kubanga Yesu yayabangayo emirundi mingi n'abayigirizwa be. <sup>3</sup> Awo Yuda, bwe yamalire okuweebwa ekitongole ky'abasirikale n'abaami okuva eri bakabona abakulu n'Abafalisaayo, n'aizayo ng'alina etabaaza, n'emimuli, n'amafumu. <sup>4</sup> Awo Yesu bwe yamanyire ebigambo byonabyona ebyamwizira, n'avaayo n'abakoba nti Musagira yani? <sup>5</sup> Ne bamwiramumu nti Yesu Omunazaaleesi. Yesu n'abakoba nti Ninze ono. Era no Yuda, amulyamu olukwe, yabawaire ayemereire nabo. <sup>6</sup> Awo bwe yabakobere nti Ninze ono, ne bairire enyuma ne bagwa wansi. <sup>7</sup> Ate n'ababuulya omulundi ogw'okubiri nti Musagira yani? Ne bakoba nti Yesu Omunazaaleesi <sup>8</sup> Yesu n'airamu nti Mbakobeire nti ninze ono: kale oba nga musagira ninze, muleke bano baabe: <sup>9</sup> ekigambo kye yatumwire kituukirizibwe nti Ku abo be wampaire tinagoteryeku n'omumu. <sup>10</sup> Awo Simooni Peetero yabbaire n'ekitala n'akisowola n'atema omwidu wa kabona asinga obukulu, n'amusalaku okitu ekyamuliro. N'eriina ly'omwidu Maluko. <sup>11</sup> Awo Yesu n'akoba Peetero nti Iryamu ekitala mu kiraato kyakyo: ekikompe Itawange ky'ampaire, tinkinywe? <sup>12</sup> Awo ekitongole ky'abaserikale, n'omwami waabwe omukulu, n'abaweererya b'Abayudaaya ne bakwata Yesu ne bamusiba, <sup>13</sup> ne basooka okumutwala eri Ana; kubanga yabbaire muko wa Kayaafa, eyabbaire kabona asinga obukulu mu mwaka gudi. <sup>14</sup> Era Kayaafa oyo niye yawaire Abayudaaya amagezi nti kisaana omuntu omumu okufiirira abantu. <sup>15</sup> Simooni Peetero n'omuyigirizwa ogondi ne basengererya Yesu. Awo omuyigirizwa odi yabbaire amanyibwe kabona asinga obukulu, n'ayingira no Yesu mu luya lwa kabona asinga obukulu; <sup>16</sup> naye Peetero yabbaire ayemereire ewanza ku lwiigi. Awo omuyigirizwa oyo ogondi eyabbaire amanyibwe kabona asinga obukulu n'afuluma n'atumula n'omuwala omwigali w'olwigi, n'ayingirya Peetero. <sup>17</sup> Awo omuwala oyo omwigali w'olwigi n'akoba Peetero nti Weena oli wo mu bayigirizwa bo muntu ono? N'akoba nti Tindi waamu. <sup>18</sup> Abaidu n'abaweereza babbaire bemereire awo nga bakumire omusyo gw'amanda; kubanga yabbaire mpewo; ne boota omusyo: no Peetero yeena yabbaire nabo ng'ayemereire ng'ayota omusyo. <sup>19</sup> Awo kabona asinga obukulu n'abuulya Yesu ebigambo by'abayigirizwa be, n'eby'okwegeresya kwe. <sup>20</sup> Yesu n'amwiramumu nti nakoberanga lwatu ensi; bulijjo nayegeresyanga mu makujaaniro no mu yeekaalu, mwe bakujaaniire Abayudaaya bonnabona; tintumulanga mu kyama kigambo ne kimu. <sup>21</sup> Ombuulilya ki? buulya abampuliranga, bye nabakobere: bona, abo bamaite nze bye natumwire. <sup>22</sup> Bwe yatumwire ebyo omumu ku baweereza eyabbaire amwemereire okumpi n'akubba Yesu oluyi n'akoba nti Oiramu oti kabona asinga obukulu? <sup>23</sup> Yesu n'amwiramumu nti Oba ntumwire kubbiibi, kinumirirye ekibbiibi: naye oba kisa, onkubbira ki? <sup>24</sup> Awo Ana n'amuweererya nga musibe eri Kayaafa kabona asinga obukulu. <sup>25</sup> Ne Simooni Peetero yabbaire ayemereire ng'ayota omusyo. Awo ne bamugamba nti Weena oli wo mu bayigirizwa be? Iye ne yeegaana n'akoba nti Tindi waamu. <sup>26</sup> Omu ku baidu ba kabona asinga obukulu ow'ekika ky'oyo Peetero gwe yasalireku okitu, n'akoba nti Nze tinakubone naye mu lusuku mudi? <sup>27</sup> Peetero ne yeegaana ate: amangu ago enkoko n'ekolyooka. <sup>28</sup> Ne batooka Yesu eri Kayaafa, ne bamutwala mu kigangu: era bwabbaire bukya; ibo beene batayingiire mu kigangu, baleke okweyoonona, naye bamale okulya Okubitaku. <sup>29</sup> Awo Piraato n'afuluma n'ayaba gye baali, n'akoba nti Musango ki gwe mulanga omuntu ono? <sup>30</sup> Ne bairamu ne bamukoba nti Omuntu ono singa abbaire takolere kubbiibi, tetwandimuleetere gy'oli. <sup>31</sup> Awo Piraato n'abakoba nti Kale mumutwale imwe mumusalire omusango ng'amateeka ganyu bwe gali. Abayudaaya ne bamukoba nti Tekyatulagiirwe kwita muntu yenayena; <sup>32</sup> ekigambo kya Yesu kituukirizibwe, kye yatumwire, ng'alaga okufa kw'ayaba okufa bwe kuli. <sup>33</sup> Awo Piraato n'ayingira ate mu kigangu, n'ayeta Yesu n'amukoba nti Niiwe Kabaka w'Abayudaaya? <sup>34</sup> Yesu n'airamu nti Kino okitumwire ku bubwo oba bandi niibo bakukobeire ebigambo byange? <sup>35</sup> Piraato n'airamu nti Nze ndi Muyudaaya? Ab'eigwanga lyanyu na bakabona abakulu niibo abakundeeteire: okolere ki? <sup>36</sup> Yesu n'airamu nti Obwakabaka bwange ti bwo mu nsi muno: singa obwakabaka bwange bubbaire bwo mu nsi muno, basaiza bange bandirwaine, ne ntaweewayo mu Bayudaaya: naye atyanu obwakabaka bwange ti bwa wano. <sup>37</sup> Awo Piraato n'amukoba nti Kale niiwe kabaka? Yesu n'airamu nti Otumwire, kubanga ninze kabaka. Nze nazaalirwe kikyo, n'ekyo niikyo kyandeetere mu nsi, ntegeeze amazima. Buli ow'amazima awulira eidoboozi lyange. <sup>38</sup> Piraato n'amukoba nti Amazima niikyo ki? Bwe yamalire okutumula ekyo, n'afuluma ate n'ayaba awali Abayudaaya, n'abakoba nti Timbona musango ku iye. <sup>39</sup> Naye mulina empisa, nze okubalekulilanga omumu ku Kubitaku: kale mutaka



mbalekulire Kabaka w'Abayudaaya? <sup>40</sup> Awo ne bakaayana, ne bakoba nti Ti ono, wabula Balaba. N'oyo Balaba yabbaire munyagi.

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## John 18 General Notes

### Structure and formatting

Verse 14 says, "Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people." The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses.

### Special concepts in this chapter

"It is not lawful for us to put any man to death"

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him ([John 18:31](#)).

### Jesus's kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not "of this world" ([John 18:36](#)). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth, Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words "is not of this world" as "is not from this place" or "comes from another place."

### King of the Jews

Pilate asked Jesus if he were the King of the Jews

### Links:

- [John 18:1 Notes](#)

<< | >>

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John 18:1	stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"
General Information:	where there was a garden
Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.	This was a grove of olive trees. Alternate translation: "where there was a grove of olive trees"
After Jesus spoke these words	John 18:2
The author uses these words to mark the beginning of a new event.	General Information:
the Kidron Brook	This page has intentionally been left blank.
This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small	

John 18:3

General Information:

This page has intentionally been left blank.

John 18:4

General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

The word "he" is implied in the text. Alternate translation: "I am he"

who betrayed him

"who handed him over"

John 18:6

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

fell to the ground

The men fell to the ground because of Jesus's power. Alternate translation: "fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

John 18:9

General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

Father

This is an important title for God.

John 18:12

the Jews

Here "the Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

John 18:13

General Information:

This page has intentionally been left blank.

John 18:14

General Information:

Verse 14 tells us background information about Caiaphas.

John 18:15

Now that disciple was known to the high priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

Now

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

John 18:19

General Information:

Here the story is about Jesus again.

The high priest

This was Caiaphas (John 18:13).

about his disciples and his teaching

Here "his teaching" refers to what Jesus had been teaching the people. Alternate translation: "about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

This remark appears in the form of a question to add emphasis. Alternate translation: "That is not how you should answer the high priest!"

John 18:23

wrongly ... wrong

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

John 18:24

General Information:

This page has intentionally been left blank.

John 18:25

General Information:

Here the story is about Peter again.

Now

This word is used to mark a stop in the story. Here John tells more information about Peter.

Are you not also one of his disciples?

The speaker uses a questions to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

This appears in the form of a question to enable the servant to express his remark somewhat cautiously. Alternate translation: "I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

immediately the rooster crowed

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

John 18:28

General Information:

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

Then they led Jesus from Caiaphas

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

they did not enter the government headquarters so that they would not be defiled

Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they

themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:29

General Information:

This page has intentionally been left blank.

John 18:30

If this man was not an evildoer, we would not have given him over to you

You can translate this double negative in a positive form. Alternate translation: "This man is an evildoer, and we had to given him over to you"

given him over

This phrase here means to hand over to an enemy.

John 18:31

The Jews said to him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus and arrested him. Alternate translation: "The Jewish leaders said to him"

It is not lawful for us to put any man to death

According to Roman law, the Jews could not put a man to death. Alternate translation: "According to Roman law, we cannot put a person to death"

John 18:32

General Information:

In this verse there is a stop in the main story. Here John tells how what was said in verse 31 fulfills Scripture about Jesus.

so that the word of Jesus would be fulfilled which he had spoken

You can translate this in an active form. Alternate translation: "in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die

"regarding how he would die"

John 18:33

General Information:

This page has intentionally been left blank.

John 18:34

General Information:

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John 18:35

I am not a Jew, am I?

This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Here "world" is a metonym for the people who oppose Jesus. Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

You can translate this in an active form. Alternate translation: "and would prevent the Jewish leaders from arresting me"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

"So, you are a king?" Pilate asked this question to confirm that Jesus is calling himself a king, since Jesus said in the previous verse that he has a kingdom. This

can be translated as a statement. Alternate translation: "So, you are a king."	the Jews
testify to the truth	Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.
Here "the truth" refers to the truth about God. Alternate translation: "tell people the truth about God"	John 18:39
who belongs to the truth	General Information:
This is an idiom that refers to anyone who loves the truth about God.	This page has intentionally been left blank.
my voice	John 18:40
Here "voice" is a synecdoche that refers to words Jesus says. Alternate translation: "the things I say" or "me"	Not this man, but Barabbas
John 18:38	This is an ellipsis. You can add the implied words. Alternate translation: "No! Do not release this man! Release Barabbas instead"
What is truth?	Now Barabbas was a revolutionary
This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!"	Here John provides background information about Barabbas.
	revolutionary
	person who wants to take over the government

## Chapter 19

<sup>1</sup> Then Pilate took Jesus and whipped him. <sup>2</sup> The soldiers wove a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. <sup>3</sup> They came to him and said, "Hail, King of the Jews!" and they struck him.

<sup>4</sup> Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know that I find no guilt in him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

<sup>6</sup> When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

<sup>7</sup> The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." <sup>8</sup> When Pilate heard this statement, he was even more afraid, <sup>9</sup> and he entered the government headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer.

<sup>10</sup> Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and authority to crucify you?" <sup>11</sup> Jesus answered him, "You do not have any authority over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin."

<sup>12</sup> At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

<sup>13</sup> When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The Pavement," but in the Aramaic language, "Gabbatha."

<sup>14</sup> Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

<sup>15</sup> They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar."

<sup>16</sup> Then Pilate gave Jesus over to them to be crucified.

<sup>17</sup> Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull," which in the Aramaic language is called "Golgotha." <sup>18</sup> They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle.

<sup>19</sup> Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic, in Latin, and in Greek.

<sup>21</sup> Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, 'I am King of the Jews.'""

<sup>22</sup> Pilate answered, "What I have written I have written."

<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. <sup>24</sup> Then they said to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture would be fulfilled which said,

"They divided my garments among themselves  
and cast lots for my clothing."

This is what the soldiers did.

<sup>25</sup> Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" <sup>27</sup> Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

<sup>28</sup> After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." <sup>29</sup> A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. <sup>30</sup> When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

<sup>31</sup> Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. <sup>32</sup> Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. <sup>33</sup> When they came to Jesus, they saw that he was already dead, so they did not break his legs.

<sup>34</sup> However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you may also believe.

<sup>36</sup> For these things happened in order to fulfill scripture, "Not one of his bones will be broken." <sup>37</sup> Again, another scripture says, "They will look at him whom they pierced."

<sup>38</sup> After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. <sup>39</sup> Nicodemus also came—he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras.

<sup>40</sup> So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. <sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden was a new tomb in

which no person had yet been buried. <sup>42</sup> Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

## Chapter 19

<sup>1</sup> Awo Piraato kaisi n'atwala Yesu n'amukubba emiigo. <sup>2</sup> Basirikale ne baluka engule y'amawa, ne bamutikiira ku mutwe, ne bamuvalisya olugoye olw'efulungu; <sup>3</sup> ne baiza w'ali ne bakoba nti Mirembe, Kabaka w'Abayudaaya! ne bamubba empi. <sup>4</sup> Piraato n'afulumu ate ewanza, n'abakoba nti Bona mufulumya ewanza we muli, mutegeere nga timbona musango ku iye. <sup>5</sup> Awo Yesu n'afulumu, ng'avaaire engule y'amawa n'olugoye olw'efulungu. Piraato n'abakoba nti Bona omuntu oyo! <sup>6</sup> Awo bakabona abakulu n'abaweereza bwe baamuboine, ne batumulira waigulu nga bakoba nti Komerera, komerera: Piraato n'abakoba nti Mumutwale imwe mumukomerere: kubanga nze timbona musango ku iye. <sup>7</sup> Abayudaaya ne bamwiramu nti Ife tulina eiteeka n'olw'eiteeka eryo agwaniire okufa, kubanga yeefuula Omwana wa Katonda. <sup>8</sup> Awo Piraato bwe yawuliire ekigambo ekyo, ne yeeyongera okutya; <sup>9</sup> n'ayingira ate mu kigangu, n'akoba Yesu nti Oli wa waina? Naye Yesu n'atamwiramu. <sup>10</sup> Awo Piraato n'amukoba nti Totumula nanze? tomaite nga nina obuyinza obw'okukwita, era nina obuyinza obw'okukukomerera? <sup>11</sup> Yesu n'amwiramu nti Tewandibbbaire no buyinza bwonabwona ku nze, singa tebawuweibwe okuva waigulu; ampaireyo gy'oli kyaviire abba n'ekibbiibi ekisinga. <sup>12</sup> Okusookera awo Piraato n'asala amagezi okumwita: naye Abayudaaya ne batumulira waigulu nga bakoba nti Bwewamulekula oyo nga toli mukwanu gwa Kayisaali: buli muntu yenayena eyeefuula kabaka awakanya Kayisaali. <sup>13</sup> Awo Piraato bwe yawuliire ebigambo ebyo n'afulumu Yesu ewanza, n'atyama ku ntebe ey'emisango mu kifo ekiyitibwa Amabbaale Amaaliire, naye mu Lwebbulaniya Gabbasa. <sup>14</sup> Lwabbaire lunaku lwo kuteekateeka Okubitaku: gyabbaire nga giri saawa mukaaga. N'akoba Abayudaaya nti Bona Kabaka wanyu! <sup>15</sup> Awo ibo ne batumulira waigulu nti Mutoolewo, mutoolewo mukomerere. Piraato n'abakoba nti Nakomerera Kabaka wanyu? Bakabona abakulu ne bairamu nti Tubula kabaka wabula Kayisaali. <sup>16</sup> Awo kaisi n'amubawa okukomererwa. Awo ne batwala Yesu: <sup>17</sup> n'afulumu, nga yeetikire yenka omusalaba gwe, n'atuuka mu kifo ekyetebwa Ekyekiwanga, ekiyitibwa mu Lwebbulaniya Gologoosa: <sup>18</sup> ne bamukomererera awo, era n'abandi babiri wamu naye, eruuyi n'eruuyi, no Yesu wakati. <sup>19</sup> No Piraato n'awandiika ebbaluwa n'agiteeka ku musalaba, ng'ewandiikiibwe nti YESU OMUNAZAALYESI KABAKA W'ABAYUDAAYA. <sup>20</sup> Awo ebbaluwa eyo bangi ku Bayudaaya ne bagisoma: kubanga ekifo kye baakomereiremu Yesu kyabbaire kumpi n'ekibuga: era yawandiikiibwe mu Lwebbulaniya, no mu Luyonaani, ne mu Lurooma. <sup>21</sup> Awo bakabona abakulu b'Abayudaaya ne bamukoba Piraato nti Towandiika nti Kabaka w'Abayudaaya; naye nti oyo eyatumwire nti Ninze Kabaka w'Abayudaaya. <sup>22</sup> Piraato n'airamu nti Kye mpandiikire kye mpandiikire. <sup>23</sup> Awo abasirikale bwe baamalire okukomerera Yesu, ne batwala ebivaalo bye, ne bateeka emiteeko ina, buli sirikale muteeko; n'ekanzo ye: n'ekanzo ye teyatungibwe, yalukiibwe bulukibwi yonayona okuva waigulu. <sup>24</sup> Ne bakoba bonka na bonka nti Tuleke okugikanulamu, naye tugikubbire akalulu, tulabe eyabba mweene waayo: ekyawandiikiibwe kituukirire, ekitumula nti Baagabanire ebivaalo byange, Era baakubiire akalulu eky'okuvaala kyange. Awo abasirikale ne bakola ebyo. <sup>25</sup> Naye awo awabbaire omusalaba gwa Yesu wabbaire wayemereire maye, no mugande wa maye, Malyamu muka Kuloopa, no Malyamu Magudaleene. <sup>26</sup> Awo Yesu bwe yaboine maye, n'omuyigirizwa gwe yabbaire ataka ng'ayemereire kumpi, n'akoba maye nti Omukali, bona, omwana wo! <sup>27</sup> Oluvanyuma n'akoba omuyigirizwa nti Bona maawo! Awo okuva ku saawa eyo omuyigirizwa oyo n'amutwala eika ewuwe. <sup>28</sup> Oluvanyuma lw'ebyo, Yesu bwe yamanyire nti Atyanu ebigambo byonabyona bumalire okutuukirira, ekyawandiikiibwe kituukirizibwe, n'akoba nti Nina enyonta. <sup>29</sup> Wabbaire wateekeibwewo ekibya ekizwire omwenge omukaatuuki: awo ne bateeka ku ezobu ekisuumwa ekizwire omwenge omukaatuuki, ne bakitwala ku mumwa gwe. <sup>30</sup> Awo Yesu bwe yamalire okuweebwa omwenge, n'akoba nti <sup>31</sup> Kiweire: n'akutanya omutwe gwe, n'awaayo omwoyo gwe. <sup>32</sup> Awo basirikale ne baiza, ne basookera ku mumu ne bamumenya amagulu, n'ogondi eyakomereirwe naye: <sup>33</sup> naye bwe baizia eri Yesu, ne babona ng'amalire okufa, ne batamumenya magulu: <sup>34</sup> naye sirikale omumu n'amusumita mu mpete gye n'eisimu, amangu ago ne muvaamu omusaayi n'amaizi. <sup>35</sup> Naye eyaboine n'ategeza n'okutegeza kwe kwa mazima: era oyo amaite ng'atumula amazima, mweena kaisi mwikirirye. <sup>36</sup> Kubanga ebyo byabbairewo, ekyawandiikiibwe kituukirire nti Talimenyebwa igumba. <sup>37</sup> Era ate ekyawandiikiibwe ekindi kikoba nti Balimubona gwe baafumitire. <sup>38</sup> Awo oluvanyuma lw'ebyo Yusufu ow'e Alimasaya, eyabbaire omuyigirizwa wa Yesu, yeena mu kyama olw'okutya Abayudaaya, ne yeegayirira Piraato okutoolaku omulambo gwa Yesu: awo Piraato n'aikirirya. N'aiza, n'atoolaku omulambo gwe. <sup>39</sup> Ne Nikoodemu n'aiza (eyasookere okwiza gy'ali obwire), ng'aletere ebitabule eby'envumbo na akaloosa, obuzito bw'abyo laateri nga kikumi. <sup>40</sup> Awo ne batwala omulambo gwa Yesu, ne baguzinga mu ngoye gy'ekitaani wamu n'eb'akaloosa ebyo, nga Abayudaaya bwe babitya okuziika. <sup>41</sup> Awo mu kifo we yakomereirwe



wabbairewo olusuku; no mu lusuku mwabbairamu entaana enjaaka ekaali kuteekebwamu muntu. <sup>42</sup> Awo kubanga lwabbair lunaku lwa Kuteekateeka okw'Abayudaaya (era kubanga entaana yabbair kumpi) ne bateeka omwo Yesu.

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## John 19 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:24, which is from the Old Testament.

### Special concepts in this chapter

#### "Purple garment"

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus.

#### "You are not Caesar's friend"

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar's laws ([John 19:12](#)).

#### The tomb

The tomb in which Jesus was buried ([John 19:41](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they placed the body after they had put oil and spices on it and wrapped it in cloth. Then they rolled a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

The soldiers were insulting Jesus when they said, "Hail, King of the Jews." Pilate was insulting the Jews when he asked, "Should I crucify your king?" He was probably also insulting both Jesus and the Jews when he wrote, "Jesus of Nazareth, King of the Jews."

### Other possible translation difficulties in this chapter

#### Gabbatha, Golgotha

These are two Hebrew words. After translating the meanings of these words ("The Pavement" and "The Place of a Skull"), the author transliterates their sounds by writing them with Greek letters.

### Links:

- [John 19:1 Notes](#)

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John 19:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus is standing before Pilate as he is being accused by the Jews.

Then Pilate took Jesus and whipped him

Pilate himself did not whip Jesus. Here "Pilate" is a metonym for the soldiers whom Pilate ordered to whip Jesus. Alternate translation: "Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:2

General Information:

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John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

John 19:4

I find no guilt in him

Pilate states this twice to say he does not believe Jesus is guilty of any crime. He does not want to punish him. Alternate translation: "I see no reason to punish him"

John 19:5

crown of thorns ... purple garment

The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See John 19:2.

John 19:6

General Information:

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John 19:7

The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

Son of God

This is an important title for Jesus.

John 19:8

General Information:

This page has intentionally been left blank.

John 19:9

General Information:

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John 19:10

Are you not speaking to me?

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

This double negative emphasizes that what has been given from above is the only thing that allows Pilate to have power. Alternate translation: "The authority you

have over me is only what has been given to you from above"

what has been given to you from above

The words "from above" are a euphemism for "by God. This can be stated in active form and the one who has given can be specified. Alternate translation: "what God has given you"

from above

This is a respectful way of referring to something coming from God.

gave me over

"handed me over"

John 19:12

At this answer

Here "this answer" refers to Jesus's answer. Alternate translation: "When Pilate heard Jesus's answer"

Pilate tried to release him

The form of "tried" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus. Alternate translation: "he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out

Here "Jews" is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of "cried out" indicates that they cried out or shouted repeatedly. Alternate translation: "but the Jewish leaders kept shouting"

you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

makes himself a king

"claims that he is a king"

John 19:13

he brought Jesus out

Here "he" refers to Pilate and is a metonym for the soldiers whom he ordered to bring Jesus out. Alternate

translation: "Pilate ordered the soldiers to bring Jesus out"

sat down

Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.

in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

in a place called "The Pavement," but

This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called The Pavement, but"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:14

Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

Now

This word marks a stop in the story. Here John provides information about the upcoming Passover and the time of day.

the sixth hour

"noontime"

Pilate said to the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders"

John 19:15

Should I crucify your King?

Here "I" is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?"

John 19:16

Then Pilate gave Jesus over to them to be crucified

Though it was Roman soldiers who actually crucified Jesus, word "them" here refers to "the Jews" [John 19:14]

John 19:17

to the place called "The Place of a Skull,"

You can translate this in an active form. Alternate translation: "to the place that the people called 'The Place of a Skull,'"

which in the Aramaic language is called "Golgotha."

You can translate this in an active form. Alternate translation: "which in the Aramaic language they call 'Golgotha.'"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:18

with him two other men

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses"

John 19:19

Pilate also wrote a sign and put it on the cross

Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus's cross. Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

You can translate this in an active form. Alternate translation: "The sign said, 'Jesus of Nazareth, King of the Jews'"

John 19:20

the place where Jesus was crucified

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus"

The sign was written in Aramaic, in Latin, and in Greek

You can translate this in an active form. Alternate translation: "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

Latin

This was the language of the Roman government.

John 19:21

Then the chief priests of the Jews said to Pilate

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "The chief priests went back to Pilate and said"

John 19:22

What I have written I have written

Pilate implies that he will not change the words on the sign. Alternate translation: "I have written what I wanted to write, and I will not change it"

John 19:23

also the tunic

"and they also took his tunic." The soldiers kept the tunic separate and did not divide it. Alternate translation: "they kept his tunic separate"

John 19:24

General Information:

At the end of this verse there is a break stop in the main story. John tells the reader how this event fulfills Scripture.

let us cast lots for it to decide whose it will be

The soldiers will gamble and the winner will receive the shirt. Alternate translation: "let us gamble for the tunic and the winner will get to keep it"

This happened so that the scripture would be fulfilled which said

You can translate this in an active form. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

cast lots

This was how the soldiers divided Jesus's clothing among themselves. Alternate translation: "gamble"

John 19:25

General Information:

This page has intentionally been left blank.

John 19:26

the disciple whom he loved

This is John, the writer of this Gospel.

Woman, see, your son

Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. Alternate translation: "Woman, here is the man who will act like a son to you"

John 19:27

See, your mother

Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. Alternate translation: "Think of this woman as if she were your own mother"

From that hour

"From that very moment"

John 19:28

knowing that everything was now accomplished

You can translate this in an active form. Alternate translation: "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

John 19:29

A container full of sour wine was placed there

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine"

sour wine

"bitter wine"

they put

Here "they" refers to the Roman guards.

a sponge

a small object that can soak up and hold much liquid

on a hyssop staff

"on a branch of a plant called hyssop"

John 19:30

He bowed his head and gave up his spirit

John implies here that Jesus gave his spirit back to God. Alternate translation: "He bowed his head and gave God his spirit" or "He bowed his head and died"

John 19:31

the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

day of preparation

This is the time before the Passover when people prepared food for the Passover.

to break their legs and to remove them

Breaking the victims' legs caused them to die almost immediately so that the soldiers could take the dead bodies off the crosses. You may need to add this information. Alternate translation: "to break their legs so they would die and to have the soldiers remove them"

John 19:32

who had been crucified with Jesus

You can translate this in an active form. Alternate translation: "whom they had crucified near Jesus"

John 19:33

General Information:

This page has intentionally been left blank.

John 19:34

General Information:

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John 19:35

The one who saw this

This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.

has testified, and his testimony is true

To "testify" means to tell about something that one has seen. Alternate translation: "has told the truth about what he has seen"

so that you would also believe

Here "believe" means to put one's trust in Jesus. Alternate translation: "so that you will also put your trust in Jesus"

John 19:36

General Information:

In this verse and the next there is a stop in the main story. John tells us about how these events fulfill what was said in Scripture.

in order to fulfill scripture

You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture"

Not one of his bones will be broken

This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones"

John 19:37

They will look at him whom they pierced

This is a quotation from Zechariah 12.

John 19:38

Joseph of Arimathea

Arimathea was a small town. Alternate translation: "Joseph from the town of Arimathea"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "for fear of the Jewish leaders"

if he could take away the body of Jesus

John implies that Joseph of Arimathea wanted to bury the body of Jesus. Alternate translation: "for permission to take the body of Jesus down from the cross for burial"

John 19:39

Nicodemus

Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.

myrrh and aloes

These are plant substances that smell nice and that people used to prepare a body for burial.

about one hundred litras

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 grams of solids or about 300 milliliters of liquids. Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

John 19:40

General Information:

This page has intentionally been left blank.

John 19:41

Now in the place where he was crucified there was a garden ... had yet been buried

Here John marks a pause in the story. Here he provides background information about the location of the tomb where they would bury Jesus.

Now in the place where he was crucified there was a garden

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus, there was a garden"

in which no person had yet been buried

You can translate this in an active form. Alternate translation: "in which people had buried no one"

John 19:42

Because it was the day of preparation for the Jews

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "Because the Passover was about to begin that evening"

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## Chapter 20

<sup>1</sup> Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb, and she saw the stone rolled away from the tomb. <sup>2</sup> So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

<sup>3</sup> Then Peter and the other disciple went out, and they were going to the tomb. <sup>4</sup> They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. <sup>5</sup> Then stooping down, he saw the linen cloths lying there, but he did not go inside.

<sup>6</sup> Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there <sup>7</sup> and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself.

<sup>8</sup> Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. <sup>9</sup> For until that time they still did not know the scripture that he should rise from the dead. <sup>10</sup> So the disciples went back home again.

<sup>11</sup> But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. <sup>12</sup> She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. <sup>13</sup> They said to her, "Woman, why are you weeping?"

She said to them, "Because they took away my Lord, and I do not know where they have put him."

<sup>14</sup> When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

<sup>16</sup> Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

<sup>17</sup> Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

<sup>18</sup> Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

<sup>19</sup> On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." <sup>20</sup> After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

<sup>21</sup> Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." <sup>22</sup> When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. <sup>23</sup> Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

<sup>24</sup> Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

<sup>26</sup> After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." <sup>27</sup> Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

<sup>28</sup> Thomas answered and said to him, "My Lord and my God."

<sup>29</sup> Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, <sup>31</sup> but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

## Chapter 20

<sup>1</sup> Awo ku lunaku olusooka mu naku omusanvu, Malyamu Magudaleene n'aiza mu matulutulu, nga bukaali kuboneka, eri entaana, n'abona ng'eibbaale litoliebwe ku ntaana. <sup>2</sup> Awo n'airuka, n'aiza eri Simooni Peetero, n'eri omuyigirizwa odi ogondi Yesu gwe yatakanga, n'abakoba nti Batoiremu Mukama waisu mu ntaana, so tetumaite gye bamutekere. <sup>3</sup> Awo Peetero n'afulumu, n'omuyigirizwa oyo ogondi, ne baaba ku ntaana. <sup>4</sup> Ne bairuka bombiri wamu; n'omuyigirizwa oyo ogondi n'abitya Peetero, n'asooka okutuuka ku ntaana: <sup>5</sup> n'akutama n'alingiziamu, n'abona engoye gy'ekitaani nga giteekeibwe awo; naye n'atayingira. <sup>6</sup> Awo no Simooni Peetero n'aiza ng'amusengererya, n'ayingira mu ntaana; n'abona engoye gy'ekitaani nga ziteekeibwe awo. <sup>7</sup> n'ekirembe ekyabaire ku mutwe gwe nga tekiteekeibwe wamu ne ngoye gy'ekitaani, naye nga kizingiibwe nga kiri kyonka ku mbali. <sup>8</sup> Awo n'omuyigirizwa oyo ogondi eyasookere okwiza ku ntaana, n'ayingira, n'abona n'aikirirya. <sup>9</sup> Kubanga babaire bakaali kutegeera ekyawandiikiibwe nti kimugwanira okuzuukira mu bafu. <sup>10</sup> Awo ate abayigirizwa ne bairayo ewaabwe eika. <sup>11</sup> Naye Malyamu yabaire ayemereire ewanza awabaire entaana ng'akunga: awo bwe yabaire ng'akunga, n'akutama n'alengezia mu ntaana; <sup>12</sup> n'abona bamalayika babiri nga bavaire enjeru, nga batyaime, omumu emitwe ogondi emagere, omulambo gwa Yesu we gwabaire guteekeibwe. <sup>13</sup> Abo ne bamukoba nti Omukyala, okungira ki? N'abakoba nti Kubanga batoiremu Mukama wange, nzeena



timaite gye bamuteekere.<sup>14</sup> Bwe yamalire okutumula atyo, n'akyuka enyuma, n'abona Yesu ng'ayemereire, n'atamanya nga niiye Yesu.<sup>15</sup> Yesu n'amukoba nti Omukyala, okungira ki? osagira yani? Iye ng'alowooza nti niiye mukuumi w'olusuku, n'amugamba nti Sebo, oba nga niiwe omutwaire awandi, nkobera gy'omutekere, nzeena naamutoolayo.<sup>16</sup> Yesu n'amukoba nti Malyamu. N'akyuka n'amukoba mu Lwebbulaniya nti Labooni; amakulu gaakyo Muyigiriza.<sup>17</sup> Yesu n'amukoba nti Tonkwataku; kubanga nkaali kuniina mu igulu eri Kitange: naye yaba eri bagande bange, obakobere nti Niina mu gulu eri Itawange, era Itawanyu, eri Katonda wange, era Katonda wanyu.<sup>18</sup> Malyamu Magudaleene n'aiza n'abuulira abayigirizwa nti mboine Mukama waisu; era bw'amukobere ebigambo bino.<sup>19</sup> Awo ku lunaku ludi akawungezi, ku lunaku olusooka mu naku omusanvu, enzigi bwe gyabbaire nga Giigairwewo abayigirizwa mwe babbaire, olw'okutya Abayudaaya, Yesu n'aiza, n'ayemerera wakati mu ibo, n'abakoba nti Emirembe gibe mu imwe.<sup>20</sup> Awo bwe yamalire okutumula atyo, n'abalaga engalo gye n'empete gye. Abayigirizwa ne basanyuka, bwe baboine Mukama waabwe.<sup>21</sup> Awo Yesu n'abakoba ate nti Emirembe gibe mu imwe: nga Itawange bwe yantumire nze, nzena ntyo mbasindika imwe.<sup>22</sup> Bwe yamalire okutumula ekyo, n'abaweerera omwoka, n'abakoba nti Mutoole Omwoyo Omutukuvu:<sup>23</sup> be mwatoolangaku ebibbiibi bonabona, batoolebweku; be mwasibiranga ebibbiibi bonabona, basibirwa.<sup>24</sup> Naye Tomasi omumu ku ikumi n'ababiri, eyayetebwanga Didumo, teyabbaire nabo Yesu bwe yaizire.<sup>25</sup> Awo abayigirizwa abandi ne bamukobera nti Tuboine Mukama waisu. Naye n'abakoba nti Bwe ntalibona mu ngalo gye enkovu gy'eninga, ne nteeka lwange ku nkovu gy'eninga, ne nsonseka omukono gwange mu mpete gye, tindikirirya n'akatono.<sup>26</sup> Oluvannyuma nga wabitirewo enaku munaana, ate abayigirizwa be 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.<sup>27</sup> Awo n'akoba Tomasi nti Leeta wano olugalo lwo obone ebibatu byange; era oleete n'omukono gwo, oguteeke mu mpete gyange; oleke okubba ataikirirya naye aikirirya.<sup>28</sup> Tomasi n'airamu n'amukoba nti Niiwe Mukama wange, era Katonda wange.<sup>29</sup> Yesu n'amukoba nti Kubanga omboine, kyoviire oikirirya; balina omukisa abaikirirya nga babulaku kye baboine.<sup>30</sup> Waliwo obubonero obundi bungi Yesu bwe yakoleire mu maiso g'abayigirizwa, obutawandiikiibwe mu kitabo kino; <sup>31</sup> naye buno bwawandiikiibwe, mwikirirye nti Yesu niiye Kristo, Omwana wa Katonda; era bwe mwikirirya mubbe n'obulamu mu liina lye.

## John 20 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([John 20:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

#### "Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath. (See: [and holyspirit](#))

### Other possible translation difficulties in this chapter

#### Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Links:

- [John 20:1 Notes](#)

<< | >>

John 20:1	the Lord ... laid him
General Information:	These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"
This is the third day after Jesus was buried.	
first day of the week	John 20:3
"Sunday"	the other disciple
she saw the stone rolled away	John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.
You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"	John 20:4
John 20:2	General Information:
disciple whom Jesus loved	This page has intentionally been left blank.
This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.	John 20:5
They took away	linen cloths
The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.	These were the burial cloths that people had used to wrap the body of Jesus.
	John 20:6
	linen cloths
	These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

John 20:7

cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

John 20:8

the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

John 20:9

they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

rise

become alive again

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 20:10

went back home again

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

John 20:11

General Information:

This page has intentionally been left blank.

John 20:12

She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

John 20:13

They said to her

"They asked her"

Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

John 20:14

General Information:

This page has intentionally been left blank.

John 20:15

Jesus said to her

"Jesus asked her"

if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

John 20:16

Rabboni

The word "Rabboni" means "teacher" in Aramaic.

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 20:17

brothers

Jesus used the word "brothers" to refer to his disciples.

I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

my Father and your Father

These are important titles that describe the relationship between Jesus and God, and between believers and God.

John 20:18

Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

John 20:19

General Information:

It is now evening and Jesus appears to the disciples.

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:20

he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

John 20:21

Peace to you

This is a common greeting that means "May God give you peace."

Father

This is an important title for God.

John 20:22

General Information:

This page has intentionally been left blank.

John 20:23

they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:27

Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated. Alternate translation: "This is what is most important for you to do: you must believe"

believe

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

John 20:28

General Information:

This page has intentionally been left blank.

John 20:29

you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

John 20:30

General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

John 20:31

but these have been written

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

life

Here "life" is a metonym that means Jesus gives life.  
Alternate translation: "you may have life because of Jesus"

This refers to spiritual life.

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## Chapter 21

<sup>1</sup> After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: <sup>2</sup> Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. <sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

<sup>4</sup> Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. <sup>5</sup> So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

<sup>6</sup> He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. <sup>8</sup> The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. <sup>9</sup> When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn.

<sup>12</sup> Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came, took the bread, and gave it to them, and the fish also. <sup>14</sup> This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

<sup>15</sup> After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

<sup>16</sup> He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

<sup>17</sup> He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep."

<sup>18</sup> Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

<sup>19</sup> Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

<sup>20</sup> Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" <sup>21</sup> Peter saw him and then said to Jesus, "Lord, what will this man do?"

<sup>22</sup> Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

<sup>23</sup> So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

<sup>24</sup> This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. <sup>25</sup> There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

## Chapter 21

<sup>1</sup> Oluvanyuma lw'ebyo Yesu ne yeeraga ate mu bayigirizwa be ku nyanza eye Tiberiya; ne yeeraga ati. <sup>2</sup> Babbairi bali wamu Simooni Peetero, no Tomasi ayetebwa Didumo, no Nasanayiri ow'e Kaana eky'e Galiraaya, n'abaana ba Zebbedaaayo, n'abayigirizwa be abandi babiri. <sup>3</sup> Simooni Peetero n'abakoba nti njaba kuvuba. Ne bamukoba nti Feena twaba naiwe. Ne baaba, ne basaabala mu lyato; obwire obwo ne batakwatisya kintu. <sup>4</sup> Naye bwabbairi bukya Yesu n'ayemerera ku itale: naye abayigirizwa ne batamanya nga niye Yesu. <sup>5</sup> Awo Yesu n'abakoba nti Abaana, mulina ekyokuliira? Ne bamwiramu nti Tubula. <sup>6</sup> N'abakoba nti Musuule obutiimba ku luuyi olwo muliro olw'eryato, mwakwatisya. Awo ne basuula, kale nga tebakaali basobola kubuwalula olw'ebyenyanza ebingi. <sup>7</sup> Awo omuyigirizwa oyo Yesu gwe yatakanga n'akoba Peetero nti Niye Mukama waisu. Awo Simooni Peetero bwe yawulire nga niye Mukama waisu ne yeesiba olugoye (kubanga yabbairi bwereere) ne yeesuula mu nyanza. <sup>8</sup> Naye abayigirizwa abandi ne baizira mu lyato eitono (kubanga babbairi tebali wala n'eitale, naye emikono nga bibiri,) nga bawalula obutiimba obulimu ebyenyanza. <sup>9</sup> Awo bwe baaviiremu ne batuuka ku itale, ne babona omusyo ogw'amanda nga guli awo n'ebyenyanza nga biteekeku, n'omugaati. <sup>10</sup> Yesu n'abakoba nti Muleete ku byenyanza bye mukwatisirye atyanu. <sup>11</sup> Awo Simooni Peetero n'asaabala, n'awalulira obutiimba ku itale, nga bwizwire ebyenyanza ebinene, kikumi mu ataano na bisatu: naye waire nga byabbairi bingi bityo, obutiimba ne butakutuka. <sup>12</sup> Yesu n'abakoba nti Mwize mulye. So mu bayigirizwa ne mutabba muntu eyasoboire okumubuulya nti Niye ani, nga bamaite nga niye Mukama waisu. <sup>13</sup> Yesu n'aiza, n'akwa omugaati, n'abawa, n'ebyenyanza atyo. <sup>14</sup> Guno niigwo mulundi ogw'okusatu Yesu bwe yabonekere mu bayigirizwa, oluvanyuma ng'amalire okuzuukira mu bafu. <sup>15</sup> Awo bwe baamalire okulya, Yesu n'akoba Simooni Peetero nti Simooni, omwana wa Yokaana, ontaka okusinga bano? N'amukoba nti Niiwo awo, Mukama wange; niye omaite nga nkutaka. N'amukoba nti Liisyaanga abaana b'entama gyange. <sup>16</sup> N'amukoba ate omulundi ogw'okubiri nti Simooni, omwana wa Yokaana, ontaka? N'amukoba nti Niiwo awo, Mukama wange; niye omaite nga nkutaka. N'amukoba nti Lisyanga entama gyange. <sup>17</sup> N'amukoba omulundi ogw'okusatu nti Simooni, omwana wa Yokaana, ontaka? Peetero n'anakuwala kubanga amukobere omulundi ogw'okusatu nti Ontaka? N'amukoba nti Mukama wange, niye omaite byonabyona; niye otegeera nga nkutaka. Yesu n'amukoba nti Liisyaanga entama gyange. <sup>18</sup> Dala dala nkukoba nti Bwe wabbairi omuvubuka, weesibanga n'oyaba gy'otaka yonayona: naye bw'olikairiwa, oligolola emikono gyo, ogondi alikusiba, alikutwala gy'otataka. <sup>19</sup> Yatumwire atyo, ng'alaga okufa kw'alifa okugulumiza Katonda. Bwe yamalire okutwala atyo, n'amukoba nti Nsengererya. <sup>20</sup> Peetero bwe yakyukire, n'abona omuyigirizwa Yesu gwe yatakanga ng'asengererya; era oyo niye yagalamira mu kifubba kye ku mere ey'ekyeigulo, n'akoba nti Mukama wange, yani eyakulyamu olukwe? <sup>21</sup> Awo Peetero bwe yaboine oyo n'akoba Yesu nti Mukama wange, n'ono alibba ki? <sup>22</sup> Yesu n'amukoba nti Bwe njagala abeerewo okutuusia we ndiizira, ofaayo ki? iwe sengererya nze. <sup>23</sup> Awo ekigambo ekyo ne kibuna mu b'oluganda nti omuyigirizwa oyo talifa: so nga Yesu teyamukobere nga talifa; naye nti Bwe ntaka abbeewo okutuusia we ndiizira, ofaayo ki? <sup>24</sup> Oyo niye muyigirizwa eyategeezye bino, n'awandiika bino; naife timaite ng'okutegeeza kwe kwa mazima. <sup>25</sup> Ate waliwo

ebindi bingi Yesu bye yakolere, nabyo bwe biwandiikiibwe kimu na kimu ndowooza nti n'ensi gyonagyona tegyandiwereiremu bitabo ebyandiwandikiddwa.

## John 21 General Notes

Important figures of speech in this chapter

The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep

### Links:

- [John 21:1 Notes](#)

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John 21:1

General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

After these things

"Some time later"

John 21:2

with Thomas called Didymus

You can translate this in an active form. Alternate translation: "with Thomas whom we called Didymus"

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 21:3

General Information:

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John 21:4

General Information:

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John 21:5

Young men

This is a term of endearment that means "My dear friends."

John 21:6

you will find some

Here "some" refers to fish. Alternate translation: "you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now



that he was about to greet the Lord, he wanted to wear more clothing. Alternate translation: "for he had taken off some of his clothes"

full of large fish, 153

threw himself into the sea

"full of large fish, one hundred and fifty-three." There were 153 large fish.

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

John 21:12

breakfast

threw himself

the morning meal

This is a idiom that means Peter jumped into the water very quickly.

John 21:13

General Information:

John 21:8

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for they were not far from the land, about two hundred cubits off

John 21:14

This is background information.

the third time

two hundred cubits

You can translate this ordinal term as "time number 3."

"90 meters." A cubit was a little less than half a meter.

John 21:15

John 21:9

General Information:

General Information:

Jesus begins to have a conversation with Simon Peter.

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do you love me

John 21:10

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

General Information:

This page has intentionally been left blank.

you know that I love you

John 21:11

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Simon Peter then went up

Feed my lambs

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

drew the net to land

"pulled the net to the shore"

John 21:16

the net was not torn

do you love me

You can translate this as an active form. Alternate translation: "the net did not break"

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation: "Care for the people I care for"

John 21:17

He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

John 21:18

Truly, truly

See how you translated this in John 1:51.

you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

John 21:19

Now

John uses this word to show he is giving background information before he continues the story.

to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper (John 13).

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

Peter wants to know what will happen to John. Alternate translation: "Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

General Information:

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

the disciple

"the disciple John"

who testifies about these things

Here "testifies" means that he personally sees something. Alternate translation: "who has seen all these things"

we know

Here "we" refers to those who trust in Jesus. Alternate translation: "we who trust in Jesus know"

John 21:25

If each one were written down

You can translate this in an active form. Alternate translation: "If someone wrote down all of them"

even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

the books that would be written

You can translate this in an active form. Alternate translation: "the books that people could write about what he did"

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