Chinese: Translation Notes, Translation Questions, Translation Words for John

English: Bible Commentary, Translation Notes for John

Formatted for Translators

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Notes: English ULB Translation Notes

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## Chapter 1

#### John 1:1

##### 太初

这是指最开始的时候，神创造天地之前。

##### 道

这里指耶稣。如果可以，请翻译成“那道”。如果“道”在你的语言中是阴性的，也可以译为“被称为道的那位。”

##### 万物是藉着他造的

这句可译为主动句。另译：“神藉着他创造了一切事物。”（参|Active or Passive）

##### 没有一样不是藉着他造的

这句可译为主动句。另译：“没有任何事物是神离了他而创造的。”或“神和他一起创造了一切事物。”（参|Double Negatives and|Active or Passive）

#### John 1:4

##### 生命在他里头

这里的“生命”是一个隐喻，意思是他使一切事物存活。 另译：“被称为道的那位，就是使一切事物存活的那位。”（参）

##### 生命

这里要用一个泛指“生命”的词。如果要更精确的翻译，即为“灵命。”

##### 这生命就是人的光

“光”是一个隐喻，意思是神的启示。 另译：“他向我们显明神的真理，好似光显明了黑暗中的事物”（参：）

##### 光照在黑暗里，黑暗却不接受光

正如黑暗不能使光熄灭一样，恶人也从来没能阻挡像光的那位来显明神的真理。（参）

#### John 1:6

##### 为光作见证

“光”是一个隐喻，意指在耶稣里有神的启示。 另译：“表示耶稣就如同神的真光一样”（参）

#### John 1:9

##### 真光

“光”是隐喻，代表耶稣是神的真实彰显。 另译：“像一道真光”（参）

#### John 1:10

##### 他在世界，世界也是藉着他造的，世界却不认识他

“虽然他在这个世界里，神也藉由他创造一切，众人却仍然不认得他。”

##### 世界却不认识他

“世界”是个转喻，代表所有活在世界里的人。另译：“众人不知道他的真实身份”（参）

##### 他到自己的地方来，自己的人倒不接待他

“他来到他自己的民那里，而他自己的民却不接受他”

##### 接待

这里指接受一个人。当一个人接待一位客人时，他们会欢迎他们，以尊荣客人的方式对待他们，希望和他们建立关系。

#### John 1:12

##### 信他名的人

这里指将耶稣当作救主来信靠，活出尊崇他的生活。

##### 他名

“名”是一个转喻，代表耶稣的身份及他的一切。另译：“耶稣”（参）

##### 他就赐他们权柄

“他给了他们权柄”或“他让他们成为可能”

##### 神的儿女

“儿女”是一个隐喻，代表我们和神的关系，就如同孩子和父亲的关系。（参：）

#### John 1:14

##### 道

这是一个隐喻，指的是耶稣。他是显明神是怎样的那位。（参）

##### 父

这是神重要的一个称谓。（参）

##### 充充满满地有恩典

“满有对我们的慈爱的行为，但我们配不上这些行为”

##### 那在我以后来的

约翰指的是耶稣。 “那在我以后来的”指约翰的事工已经开始，而耶稣的事工会在约翰后面开始。

##### 因他本来在我以前

“比我更伟大”或“比我更重要”

##### 反成了在我以前的

注意翻译时，不要让读者以为耶稣比约翰更重要，是因为他在人间活的年数比约翰长。耶稣之所以比约翰更伟大、更重要，是因为他是神的儿子，是永活的。

#### John 1:16

##### 丰满的恩典里

这里指神无尽的恩典。

##### 恩上加恩

“祝福加祝福”

##### 父

这是神的一个重要称谓。（参）

#### John 1:19

##### 犹太人从耶路撒冷差……到约翰那里

“犹太人”代表“犹太人领袖”另译：“犹太人领袖从耶路撒冷差……到约翰那里”（参：）

##### 他就明说，并不隐瞒

第二句是否定句，第一句是肯定句，两句说的是同一件事，以强调约翰说的是实话。另译：“他明明地将真理告诉他们”（参： and）

##### 这样，你是谁呢？

“如果你不是弥赛亚，那你是谁呢？”或“那到底是怎么回事呢？”或“那你是做什么的呢？”

#### John 1:22

##### 连接陈述：

约翰继续与那些祭司和利未人说话。

##### 于是他们说

“祭司和利未人对约翰说”

##### 我们……我们

这里指祭司和利未人，不是指约翰（参）

##### 他说

“约翰说”

##### 我就是那在旷野有人声喊着说

约翰是在说以赛亚的预言指的是他自己。这里“人声”指在旷野里呼喊的那个人。另译：“我就是在旷野里大声呼喊的那位”（参：）

##### 修直主的道路

“道路”是隐喻。另译：“你们要为了主的到来预备好自己，如同众人因为大人物要使用道路，而将道路备好一般”（参：）

#### John 1:24

##### 那些人是法利赛人差来的

这是那些质问约翰的人的背景资料。（参|Background Information）

#### John 1:26

##### 概览：

28节告诉我们关于故事场景的背景资料。（参）

##### 就是那在我以后来的

“我走了之后，他会给你们讲道”

##### 我给他解鞋带也不配

“解鞋带”是一个奴仆或仆人的工作，这里是一个隐喻。约翰的意思是他连为耶稣做最低贱的工作都不配。（参：）

#### John 1:29

##### 神的羔羊

这是一个隐喻，代表神的完全牺牲。耶稣被称为“神的羔羊”，是因为他被献上是为了众人的罪。（参：）

##### world

NA

##### 有一位在我以后来、反成了在我以前的，因他本来在我以前

参照1:14的注释翻译。

#### John 1:32

##### 降下

“下来”

##### 仿佛鸽子

这是一个比喻。 “圣灵”像一只鸽子落在人身上似的降下。（参）

##### 天

“天”指“天空。”

##### 神的儿子

有些版本译为“神子”，也有版本译为“神所拣选的那位”（参）

##### 神的儿子

这是耶稣的一个重要称谓，神的儿子。（参：）

#### John 1:35

##### 再次日

另一天。这是约翰看见耶稣的第二天。

##### 神的羔羊

这是一个隐喻，代表神的完全献上。耶稣被称为“神的羔羊”，是因为他被献上为祭，为众人的罪付代价。（参：）参照1:29的注释翻译。（参：）

#### John 1:37

##### 申正

“十点。”这个词指的是下午的一个时间，是在天黑之前，要前往另一个城镇已经太晚，有可能是下午四点左右。

#### John 1:40

##### 概览：

这几节告诉我们关于安得烈以及他带兄弟彼得到耶稣那里的信息。这事发生在1:37节讲到的他们去到耶稣那里之前。

##### 约翰的儿子

这不是施洗约翰。 “约翰”是个很普遍的名字。

#### John 1:43

##### 这 腓力是 伯赛大人，和 安得烈、 彼得同城

这是腓力的背景资料。（参：）

#### John 1:46

##### 拿但业对他说

“拿但业对腓力说”

##### 拿撒勒还能出什么好的吗？

这句问句是为要加强语气。另译：“拿撒勒出不了什么好的！”（参|Rhetorical Question）

##### 他心里是没有诡诈的

这句可译为肯定句。另译：“他是一个诚实的人”（参|Litotes）

#### John 1:49

##### 拉比，你是 神的儿子，你是 以色列的王！

拿但业说耶稣是“神的儿子”，是因为耶稣从未见过拿但业但却认识他。

##### 神的儿子

这是耶稣的一个重要的称谓。（参）

##### 因为我说……你就信吗？

这句问句是为要加强语气。另译：“你相信，是因为我说‘我看到你在橄榄树下了’！（参）

##### 实实在在地

翻译这句时，要使用你语言中强调接下来的话是很重要和真实的词语。

### Translation Questions

#### John 1:1

##### 在起初，有什么事物？

在起初，有话语。

##### 这话语是和谁在一起？

这话语是和神在一起。

##### 这话语是什么？

这话语就是神。

##### 有任何事物是离了这话语而造的吗？

一切事物都是经由他而造的。没有他，就没有任何受造物可以被造。

#### John 1:4

##### 在这话语里有什么？

在他里面有生命。

#### John 1:6

##### 从神那里差来的那位男子，叫什么名字？

他的名字是约翰。

##### 约翰来，目的是要做什么事情？

他来是来当证人，为那光做见证，好让大家能够借着他而相信。

#### John 1:10

##### 约翰来为之做见证的那光，这世界认识他吗？接受他吗？

这世界不认识约翰来为之做见证的那光，那光自己的百姓都不接受他。

#### John 1:12

##### 那光为了那些相信他名的人做了什么事？

他给了那些相信他名的人，成为神的孩子的权利。

##### 那些相信他名的人，怎么能够成为神的孩子？

他们可以由神而生，就成为神的孩子。

#### John 1:14

##### 现在也好，以前也好，有没有任何其他人，像这从父而来的话语一样？

没有！只有这话语，是唯一一个从父那里来的人，独一无二。

#### John 1:16

##### 约翰为他做见证的这位，我们从他的丰富里接受了什么？

从他的丰富里，我们都接受到了接二连三的无偿恩赐。

##### 什么透过耶稣而来？

恩典和真理透过耶稣而来。

##### 谁有在任何时候看到过神吗？

没有人在任何时候看到过神。

##### 谁使得神被我们所认识？

在父胸怀里的那一位，使得祂被我们认识了。

#### John 1:22

##### 从耶路撒冷来的众祭司和利未人问约翰他是谁，然后约翰说自己是谁？

他说：「我是在旷野呐喊的那位的声音，喊着「修直主的路」。如同先知以赛亚从前所说的一般。 」

#### John 1:29

##### 约翰看到耶稣往他这里来的时候，他说了什么？

他说：「看，那是神的羔羊，他会除去世界的罪。」

##### 为什么约翰来用水施洗？

他来用水施洗，好让那除去世界的罪的神羔羊耶稣，可以被显明给以色列看。

#### John 1:32

##### 是什么记号向约翰显明说，耶稣是神的儿子？

那个记号就是，约翰如果看到圣灵降下，留在谁的身上，那个人就是用圣灵施洗的人。

#### John 1:37

##### 约翰有两个门徒，听到约翰称呼耶稣为「神的羔羊」，就做了什么事情？

他们就跟随了耶稣。

#### John 1:40

##### 听到约翰说的话就跟随耶稣的那两人，他们其中一人叫什么名字？

两人其中一人的名字叫做安得烈。

##### 安得烈跟自己的兄弟西门说了耶稣的什么事？

安得烈告诉西门说：「我们找到弥赛亚了。」

##### 耶稣说，西门会被称为什么？

耶稣说西门会被称为「矶法」，这词的意思就是「彼得」。

#### John 1:43

##### 安得烈和彼得的城市是哪座城？

安得烈和彼得的城市是伯赛大。

#### John 1:49

##### 拿但业怎么说耶稣？

拿但业说：「拉比，你是神的儿子！你是以色列之王！」

##### 耶稣说拿但业会看见什么？

耶稣告诉拿但业说他会看见天堂打开，神的众天使从人子身上升天又降落。

## Chapter 2

#### John 2:1

##### 概览：

耶稣和他的门徒被邀请参加一个婚礼。这些经文为故事的场景提供了背景资料。（参）

##### 第三日

大部分解经者都把这里解读为耶稣呼召腓力和拿但业跟随他们之后的第三天。第一天在约翰福音1:35节，第二天在约翰福音1:43节。

##### 耶稣和他的门徒也被请去赴席

这句可译为主动句。另译：“有人邀请耶稣和他的门徒去赴席”（参：）

#### John 2:3

##### 母亲

这里指马利亚。如果在你语言里，儿子称呼自己母亲为“妇人”是不礼貌的，就用一个礼貌的词语，或直接略过。

##### 我与你有什么相干？

这个问题是为要加强语气。另译：“这跟我没有关系”或“你不该吩咐我做。”（参）

##### 我的时候还没有到

“时候”是个隐喻，代表耶稣行神迹以显示自己是弥赛亚的正确时机。另译：“现在还不是我行大能的事的正确时机”（参：）

#### John 2:6

##### 两三桶

“80到120升。” “一桶”是液体计量单位，约合40升液体。（参）

##### 直到缸口

这里指“到最上方了”或“完全满了。”

##### 管筵席的

这里指负责管理食物和酒水的人。

#### John 2:9

##### 只有舀水的用人知道

这是背景资料。（参）

##### 喝足了

无法区分便宜的和昂贵的葡萄酒，因为酒喝多了。

#### John 2:11

##### 连接陈述：

这一节不是故事主线的部分，而是针对故事的评论。（参|Introduction of a New Event）

##### 迦拿

这是个地名。（参|How to Translate Names）

##### 显出他的荣耀来

“荣耀”指的是耶稣的大能大力。另译：“显出他的荣耀”

#### John 2:12

##### 下

这里指他们从一个地势较高的地方，去到一个地势较低的地方。迦拿在迦百农的西南，海拔较高。

##### 弟兄

“弟兄”包含了兄弟以及姐妹。耶稣所有的兄弟姐妹年纪都比他小。

#### John 2:13

##### 概览：

耶稣和他的门徒上到耶路撒冷圣殿。

##### 上 耶路撒冷去

这里指他们从一个地势较低的地方去到一个地势较高的地方。耶路撒冷建在山上。

##### 坐在那里

下一节经文很清楚表明这些人是坐在圣殿的院子里。那片区域是敬拜的地方，不是做买卖的地方。

##### 卖牛、羊、鸽子的

人们在圣殿院子里买献给神的动物。

##### 兑换银钱的人

犹太当权者要求买动物献祭的人从“兑换银钱的人”那里换成特殊的钱。

#### John 2:15

##### So

NA

##### 不要将我父的殿当作买卖的地方

“不要在我父的殿里做买卖”

##### 我父的殿

耶稣用这词形容圣殿。

##### 我父

这是耶稣用来称呼神的一个重要称谓。（参：）

#### John 2:17

##### 经上记着说

这句可译为主动句。另译：“有人写着说”（参）

##### 你的殿

这里指圣殿，神的殿。

##### 火烧

耶稣对圣殿的爱就像火在他里面燃烧一样。（参：）

##### 神迹

这里指可以证明某事是真实的一件事。

##### 这些事

这里指耶稣对圣殿里兑换银钱的人所做的事。

##### 你们拆毁这殿，我三日内要再建立起来

耶稣是将自己的身体比作圣殿，他会死去，并且三天后复活。翻译时使用能形容拆毁又重建一座建筑的词语。耶稣不是在吩咐门徒要拆毁圣殿建筑。（参：）

##### 建立起来

这里指“重建”或“恢复。”

#### John 2:20

##### 概览：

21节和22节不是故事主线的部分，而是对故事的评论，告诉我们以后会发生的事。（参）

##### 四十六年……三天

六年……三天 -- “46年……3天”（参：）

##### 你三日内就再建立起来吗？

这个问句表示犹太权威的理解是耶稣想要拆毁圣殿，三天之内再重新盖好。另译：“你三天之内不可能重建它！”（参）

##### 信了

“信了”指接受某件事，或是相信这件事是真实的。

##### 耶稣所说的

这里指耶稣之前在2:17说的话。

#### John 2:23

##### Now when he was in Jerusalem

NA

##### 就信了他的名

“他的名”是一个转喻，代表耶稣这个人。另译：“相信他”或“信靠他”（UDB）。（参）

##### 他所行的神迹

奇迹也可称为“神迹”，二者的作用均为证据，以证明神是在宇宙间有完全权柄的全能神。

### Translation Questions

#### John 2:1

##### 加利利地迦拿的婚礼，有谁在场？

耶稣、他的母亲、以及他的众门徒都参加了加利利地迦拿的婚礼。

#### John 2:3

##### 为什么耶稣的母亲告诉耶稣说「他们没有酒了」？

她跟耶稣说这件事，因为她认为他会做点什么来改善这情况。

#### John 2:6

##### 耶稣叫众仆人做哪两件事情？

他先叫他们把水缸装满水，然后他就叫他们把其中一些「水」拿去给管筵席的領班。

#### John 2:9

##### 服务员领班尝了变成酒的水之后，说了什么？

管筵席的領班说：「每个人都会先上好酒，等到大家喝醉了再上比较便宜的酒。但是你把醇酒留到现在。」

#### John 2:11

##### 耶稣的众门徒看到这个奇迹，有什么反应？

耶稣的众门徒就相信耶稣了。

#### John 2:13

##### 耶稣去耶路撒冷圣殿的时候，看到什么？

他看到兑换钱币的人，以及卖牛、羊、鸽子的人。

#### John 2:15

##### 耶稣对那些贩子和兑换钱币的人做了什么？

他用绳索做了条鞭子，把他们全部赶出圣殿，也把羊和牛两种动物都赶出圣殿。他又把那些兑换钱币的人的钱倒出来，翻倒他们的桌子。

##### 耶稣对鸽子贩子说了什么？

他说：「把这些东西带离这里，不要再把我父亲的家当作买卖的地方。」

#### John 2:17

##### 犹太人的领袖们对于耶稣在圣殿里的行为有什么反应？

他们问耶稣说：「既然你做了这些事情，你要给我们看什么神迹？」

##### 耶稣怎么回答犹太众领袖？

他回答他们说：「拆毁这座圣殿，三天之内我会再把它立起来。」

#### John 2:20

##### 耶稣指的是什么圣殿？

耶稣说的是自己身体的圣殿。

#### John 2:23

##### 为什么有许多人相信了耶稣的名？

他们相信了，因为他们看见了他所行的一切奇妙神迹。

##### 为什么耶稣不放心把自己交给这些群众？

耶稣不放心把自己交给这些群众，一方面因为他明白众人，明白人心，另一方面也因为他不需要任何人说明作证「人是怎么样的」。

## Chapter 3

#### John 3:1

##### 概览：

尼哥底母来见耶稣。

##### Now

NA

##### 我们知道

“我们”是单指尼哥底母和犹太公会其他的成员。

#### John 3:3

##### 连接陈述：

耶稣与尼哥底母继续交谈。

##### 实实在在地

参照1:49的注释翻译。

##### 重生

“从上面而生”或“从神而生”

##### 神的国

“神的国”是个隐喻，比喻神的统管。另译：“神统管的地方”（参）

##### 人已经老了，如何能重生呢？

尼哥底母问这个问题是要强调这事不可能发生。另译：“当人的年纪大了一定不可能重生的！”（参）

##### 岂能再进母腹生出来吗？

尼哥底母也用这个问题强调他的信念，那就是第二次出生是不可能的。另译：“他绝对不可能第二次从母腹中降生的！”（参）

##### 再进

“再次”或“两次”

##### 母腹

女人身体中胎儿生长的地方。

#### John 3:5

##### 实实在在地

参照3:3节的注释翻译。

##### 从水和灵生的

可能的意思有：1) “在水和灵里受洗”或 2）“从肉身和灵命上生的”（参：）

##### 神的国

“神的国”是隐喻，比喻神对某人生命的统管。另译：“他不能经历神在他生命中的统治”（参）

#### John 3:7

##### 连接陈述：

耶稣继续对尼哥底母讲话。

##### 你们必须重生

“你必须从上面而生”

##### 风随着意思吹

在原文中，风和灵是同一个字。说这话的人把风比作人。另译：“圣灵就像风，随着自己的意思吹”（参：）

#### John 3:9

##### 怎能有这事呢？

这个问句为要加强语气。另译：“这不可能！”或“这不可能发生！”（参：）

##### 你是 以色列人的先生，还不明白这事吗？

这个问句为要加强语气。另译：“你是以色列的老师，所以我很惊讶你竟不明白这些事！”（参：）

##### 实实在在地

参照1:49的注释翻译。

##### 我们所说的

耶稣说的“我们”，并不包括尼哥底母。（参：）

#### John 3:12

##### 连接陈述：

耶稣继续回应尼哥底母。

##### 若说天上的事，如何能信呢？

这个问句是要强调尼哥底母的不信。另译：“若我告诉你天堂的事，你必不会相信的！”（参）

##### how will you believe if I tell you

NA

##### 天上的事

属灵的事

##### 天上

这里指神居住的地方。

#### John 3:14

##### 摩西在旷野怎样举蛇，人子也必照样被举起来

这种修辞法叫明喻。会有人“举”耶稣，如同摩西在旷野中“举”铜蛇一样。（参）

##### 在旷野

旷野是一片干燥的沙漠地，但这里是特指摩西和以色列人四十年行走的地方。

#### John 3:16

##### God so loved the world

NA

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。神自己就是爱，也是爱的源头。

##### 因为 神差他的儿子降世，不是要定世人的罪，乃是要叫世人因他得救

前后两段的意思几乎是一样的，重复两次为要加重语气，第一段用的是否定句，第二段用的是肯定句。有些语言会用其他手法加强语气。另译：“神差遣自己的儿子进入世界的真正理由，是为了要拯救世界”（参 and）

##### 定罪

“惩罚”

##### 不被定罪

“被判无罪”（参：）

##### 神独生子

这是耶稣的一个重要的称谓。（参）

#### John 3:19

##### 连接陈述：

耶稣对尼哥底母解释完毕。

##### 光来到世间

“光”是一个隐喻，是指神在耶稣里彰显的真理。 “世界”是一个转喻，是指所有住在“世界”里的人。另译：“像光的那位，已将神的真理彰显给众人了”（参|Metaphor and|Metonymy）

##### 倒爱黑暗

“黑暗”是一个隐喻，指那些尚未接受神在基督里的启示之“光”的地方。（参|Metaphor）

##### 恐怕他的行为受责备

这句可译为主动句。另译：“这样光就不会显出他所做的事”或“这样光就不显明他的所作所为”（参|Active or Passive）

##### 要显明他所行

这句可译为主动句。另译：“众人就能清楚地看见他的行为”或“每个人就可以清楚地看见他所行的了”（参|Active or Passive）

#### John 3:22

##### 这事以后

这里指耶稣与尼哥底母说话之后。参照2:12的注释翻译。

##### 撒冷

约旦河旁的一个村落或小镇（参）

##### 哀嫩

这个词的意思是“泉水。”（参）

##### 因为那里水多

“因为那里有很多的泉水”

##### 都去受洗

这句可译为主动句。另译：“约翰在为他们施洗”或“他在为他们施洗”（参：）

#### John 3:25

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

NA

##### 辩论

言语争吵

##### look, he is baptizing

NA

#### John 3:27

##### 若不是从天上赐的

“天上”是个转喻，是指神。这句可译为主动句。另译：“神已经赐给他”（参： and）

##### 人就不能得什么

“没有人有力量除非”

##### 是奉差遣在他前面的

这句可译为主动句。另译：“神差遣我在他之前来”（参）

##### 你们自己

“你们”是复数形式，是指听约翰说话的人。另译：“你们大家”或“你们所有人”（参：）（参：）

#### John 3:29

##### 连接陈述：

施洗约翰继续讲话。

##### 娶新妇的就是新郎；新郎的朋友站着

这里“新妇”和“新郎”是隐喻。耶稣就像“新郎”，约翰就像“新郎”的朋友。（参）

##### 听见新郎的声音就甚喜乐

这句可译为主动句。另译：“因此我就大大欢喜”或“因此我很高兴”（参）

##### 就甚喜乐

这里指施洗约翰。

##### 他必兴旺

“他”指新郎，也就是耶稣。耶稣的重要性会日渐加增。

#### John 3:31

##### 从天上来的是在万有之上

“从天堂来的那位比任何人都重要”

##### 从地上来的是属乎地，他所说的也是属乎地

约翰的意思是耶稣比他更伟大，因为耶稣是从天堂而来，而约翰是在世上出生。另译：“生于这个世界的那位，跟这世界里的其他人是一样的，他所说的是发生在这世上的事情”（参）

##### 从天上来的是在万有之上

这句和第一句的意思一样。约翰重复一遍是为了强调这点。

##### 他将所见所闻的见证出来

约翰是在说耶稣。另译：“从天堂来的那位，诉说他曾在天堂看见、听见的事。”

##### 只是没有人领受他的见证

这里约翰用了夸张手法，强调只有几个人相信耶稣。另译：“很少人相信他”（参：）

##### 那领受他见证的

“凡相信耶稣所说的人”

##### 证明

“证实”或“同意”

#### John 3:34

##### 连接陈述：

施洗约翰结束他的讲话。

##### 神所差来的

“这里说的是耶稣，神差他来为了代表神”

##### 因为 神赐灵是没有限量的

“因为他就是神将他的灵的一切能力赐给的那位”

##### 父……子

这些是用来描述神与耶稣的关系的重要称谓。（参）

##### 已将万有交在他手里

这里指被置于他的权利或控制之下。（参）

##### 信子的人

“一个相信的人”或“凡相信的人”

##### 神的震怒常在他身上

抽象名词“震怒”可译为“惩罚”。另译：“神会持续惩罚他”（参）

### Translation Questions

#### John 3:1

##### 尼哥德慕是谁？

尼哥德慕是个法利赛人，他是犹太议会的官员。

##### 尼哥德慕对耶稣做了什么见证？

尼哥德慕对耶稣说：「拉比，我们知道你是从神那里来的教师，因为没有人能行你行的这些神迹，除非有神与他同在。」

#### John 3:3

##### 耶稣告诉尼哥德慕什么事情，使得他困惑不已？

耶稣告诉尼哥德慕，一个人必须重新诞生，才能进入神的国度。

##### 尼哥德慕问了什么问题，以至于我们能看出耶稣的话令尼哥德慕困惑不已？

尼哥德慕说：「一个人如果是老人，要怎么重生呢？他不能再次进入他母亲的子宫而诞生，对吧？」

#### John 3:9

##### 耶稣怎么样责备尼哥德慕？

他责备尼哥德慕说：「你是以色列的教师，都还不懂这些事情吗？」

#### John 3:12

##### 谁已经升到天上了？

除了从天上降下来的人子以外，没有人曾经升到天上过。

#### John 3:14

##### 为什么人子必须被举起来？

他必须被举起来，这样一来，所有相信他的人就都能拥有永远的生命。

#### John 3:16

##### 神怎么表现出祂爱这个世界？

祂借着给出自己唯一独生子，展现了祂的爱。任何相信这个儿子的人都不会灭亡，而是拥有永存的生命。

##### 神差遣自己的儿子，是来给世界定罪的吗？

不是的。神差遣自己的儿子，是要让这世界能借着祂的儿子得救。

#### John 3:19

##### 为什么人都要被审判？

人都要被审判，因为光来到了这世界，而人因为自己的行为邪恶，爱黑暗而不爱光。

##### 为什么那些作恶事的人不愿意进到光中？

那些作恶事的人恨光、不愿意进到光中，因为他们不想要自己的行为被揭露。

##### 为什么那些行真理的人进到光中？

他们进到光中，好让他们的作为被看得一清二楚，让世人知道他们能行真理，是因为借着顺服神而行的。

#### John 3:29

##### 约翰说，和约翰的事工相比，耶稣的事工会有什么遭遇？

约翰说：「他必须增多，而我必须减少。」

#### John 3:31

##### 那些接受从天上而来的那位的见证的众人，证实了什么？

他们证实神是真的。

#### John 3:34

##### 父已经将什么给予到儿子手里？

他已经将一切事物给予到儿子手里。

##### 那些相信儿子的人，拥有什么事物？

他们拥有永存的光。

##### 那些不信儿子的人，会有什么遭遇？

他们不会看见生命，神的忿怒反而会常留在他们身上。

## Chapter 4

#### John 4:1

##### 概览：

这是故事的下一部分，是关于耶稣与一名撒马利亚女子的。这些经文提供了故事这个部分的背景资料。（参：）

##### 主知道法利赛人听见他收门徒……又往 加利利去

“耶稣收门徒……比约翰还多（其实不是……门徒施洗），法利赛人听说他收门徒。耶稣知道法利赛人知道后，就离了 犹太，又往 加利利去”

##### Now when Jesus knew

NA

##### 不是耶稣亲自施洗

反身代词“亲自”，用在这里为强调不是耶稣在施洗，而是他的门徒。（参：）

#### John 4:6

##### 请你给我水

这是一句礼貌地请求，不是一句命令。

##### 那时门徒进城买食物去了

他没让自己的门徒为他打水，因为他们已经走了。

#### John 4:9

##### 撒马利亚的妇人对他说

“他”指耶稣。

##### 你既是 犹太人，怎么向我一个 撒马利亚妇人要水喝呢？

这个问句是要强调撒马利亚妇人对于耶稣向她要水喝甚是希奇。另译：“我不敢相信，你身为犹太人，居然问撒马利亚人要水喝！”（参）

##### 没有来往

“没有关系”

##### 活水

耶稣用“活水”这个隐喻形容圣灵，那在人的心里做工，改变并带来新生命。

#### John 4:11

##### 我们的祖宗 雅各……难道你比他还大吗？

这个问句为要加强语气。另译：“我们的祖宗 雅各……你比不过他！”（参）

##### our father Jacob

NA

##### drank from it

NA

#### John 4:13

##### 还要再渴

“还需要再喝”

##### 我所赐的水要在他里头成为泉源

“泉源”是隐喻意为赐予生命的水。另译：“我赐给他的水会在他里面像泉水一般”（参）

##### 永生

这里指唯有神能赐的“属灵生命”。

#### John 4:15

##### 先生

在这里撒马利亚女子称耶稣为“先生”，以示尊敬或礼貌。

##### 打水

用一个容器与绳子“取水”或“从井里打水上来”

#### John 4:17

##### 你说没有丈夫是不错的……你这话是真的

耶稣重复这话是要强调他知道那女子说的是实话。

#### John 4:19

##### 先生

在这里撒马利亚女子称耶稣为“先生”，以示尊敬或礼貌。

##### 我看出你是先知

“我明白你是位先知”

##### fathers

NA

#### John 4:21

##### 信我

相信一个人是要承认他所说的是真的。

##### 你们所拜的，你们不知道；我们所拜的，我们知道

耶稣的意思是神将自己以及他的诫命显给犹太人，而不是撒马利亚人。藉着圣经犹太人比撒马利亚人更认识神。

##### 你们拜父……因为救恩是从犹太人出来的

从罪里得救的永恒救恩是从父神，从耶和华，从犹太人的神而来。

##### 父

这是神重要的一个称谓。（参）

##### 因为救恩是从犹太人出来的

这里并非犹太人会救人脱离罪恶的意思。而是神选择了犹太人做他特别的子民，将神的救恩告诉所有人。另译：“因为所有的人，都会因犹太人的关系，知道神的救恩。”

#### John 4:23

##### 连接陈述：

耶稣继续对撒马利亚妇人讲话。

##### 时候将到，如今就是了，那真正拜父的

“不过，现在正是真正敬拜的人用心灵和诚实拜他的时候”

##### 父

这是神重要的一个称谓。（参）

##### 要用心灵和诚实拜他

“要用正确的方式敬拜他”

#### John 4:25

##### 我知道弥赛亚（就是那称为基督的）

这两个词都是“神所应许的君王”的意思。”

##### 必将一切的事都告诉我们

“将一切的事情告诉我们”暗示这事所有人都需要知道。另译：“他告诉我们一切我们需要知道的事”

#### John 4:27

##### 当下门徒回来

“正当耶稣说这话的时候，他的门徒从城里回来了”

##### 就希奇耶稣和一个妇人说话

犹太人和不认识的女子说话是不寻常的，尤其是和撒玛利亚的妇人。

##### 只是没有人说：「你是要什么？」或说：「你为什么和她说话？」

可能的意思有1) 门徒问了耶稣这两个问题 2) “没有人问那妇人：‘你是要什么？’，没有人问耶稣，‘你为什么和她说话？’ ”

#### John 4:28

##### 你们来看！有一个人将我素来所行的一切事都给我说出来了

这是夸张的手法。撒马利亚妇人相信耶稣一定知道她的一切了。另译：“你们来看一个男子，虽然我从来没见过他，但他知道我好多的事！”（参：）

##### 莫非这就是基督吗？

女子不确定耶稣是不是基督，所以她问问题时，设定的答案是否定的，但是她是问一个问题，而非一个定论，因为她想要众人来判断。

#### John 4:31

##### 这其间

“当妇人往城里去的时候”

##### 门徒对耶稣说

“门徒在对耶稣说”或“门徒在鼓励耶稣”

##### 我有食物吃，是你们不知道的

这里耶稣并非在说实际的“食物”，而是在预备给门徒一个属灵的功课（4:34）。

##### 莫非有人拿什么给他吃吗？

门徒以为耶稣讲的是实际“食物”。他们便开始彼此询问，并设定了否定的答案。另译：“我们在城里时肯定没人拿食物给他吃！”（参：）

#### John 4:34

##### 我的食物就是遵行差我来者的旨意，做成他的工

“食物”是隐喻，代表“顺服神的旨意。”另译：“就如食物会使饥饿的人饱足，顺服神的旨意也会使我饱足”（参：）

##### 你们岂不说

“这不是你们常说的吗”

##### 举目向田观看，庄稼已经熟了，可以收割了

“田”和“庄稼已经熟了”都是隐喻。 “田”代表非犹太人或外邦人。 “庄稼已经熟了”意为外邦人已经预备接受耶稣的信息了，如同田地预备好可以收割了。另译：“抬头看看那些非犹太人吧！他们已经预备好接受我的信息了，就如同田地里的作物已经成熟，众人可以来收割一般。”（参）

##### 收割的人得工价，积蓄五谷到永生

耶稣表示那些“收割的人”和分享他信息的人，会得奖赏。接受他信息的人也会得到神赐予的永生。

#### John 4:37

##### 连接陈述：

耶稣继续对他的门徒讲话。

##### 那人撒种，这人收割

“撒种”和“收割”都是隐喻。 “撒种”的人分享耶稣的信息。 “收割”的人帮助众人接受耶稣的信息。另译：“一人种下种子，另一人收获作物。”（UDB）（参：）

##### 你们享受他们所劳苦的

“你们现在正加入到他们的事工中”（UDB）

#### John 4:39

##### 信了耶稣

“信”一个人，意为“信靠”那人。这里也有他们相信他是神子的意思。

##### 他将我素来所行的一切事都给我说出来了

这是夸张的手法。撒马利亚妇人相信耶稣一定知道她的一切。另译：“他告诉我很多关于我以前的事”（参）

#### John 4:41

##### 耶稣的话

“话”是转喻，代表耶稣宣扬的信息。另译：“他的信息”（参： [[rc://\*/ta/vol2;translate/figs-metonymy]]）

##### 救世主

“世”是转喻，指世上的人。另译：“世上所有的人”（参：）

#### John 4:43

##### 概览：

这是故事的下半部分，在这段故事中，耶稣下到加利利医治一个男孩。44节给了我们一些关于耶稣之前所说的背景资料。（参）

##### 离了那地方

离开了犹大

##### 因为耶稣自己作过见证说

反身代词“自己”是要强调耶稣“作过见证”或说了这些内容。翻译时可用你的语言中强调那人的方式翻译。（参）

##### 先知在本地是没有人尊敬的

“人们不尊重或不尊敬自己本地的先知”或“先知是不被自己人尊敬的”

##### 过节

这里指逾越节

#### John 4:46

##### Now

NA

##### 大臣

辅佐国王的人

#### John 4:48

##### 若不看见神迹奇事，你们总是不信

这是双重否定句。在有些语言里把这句翻译成肯定句会更自然。另译：“你们只有见到神迹才会相信”（参）

##### 信耶稣所说的话

“话”是​​转喻是指耶稣所讲说的信息。另译：“相信那信息”（参：）

#### John 4:53

##### 他自己和全家就都信了

反身代词“自己”是要强调“他”。如果你的语言里也有这样的说法，可以在此使用。

##### 神迹

奇迹也可称为“神迹”，二者的作用均为证据，以证明神是在宇宙间有完全权柄的全能神。

### Translation Questions

#### John 4:1

##### 耶稣什么时候离开犹大，往加利利出发？

耶稣得知，法利赛人已经听说他比约翰培训更多门徒，也比约翰为更多门徒施洗。那之后耶稣就离开犹大，往加利利出发。

#### John 4:4

##### 耶稣在前往加利利的途中，来到了哪里？

他来到一个叫做「叙加」的撒玛利亚城镇。

#### John 4:6

##### 耶稣在雅各井的时候，谁来到了那里？

一名撒马利亚女子来到那里打水。

##### 耶稣对撒马利亚女子说的第一句话是什么？

他对她说：「给我水喝。」

##### 耶稣的众门徒在哪里？

他们离开去镇上买食物了。

#### John 4:9

##### 为什么撒马利亚女子对耶稣会和她说话感到诧异？

她感到诧异，是因为犹太人和撒马利亚人是不来往的。

##### 耶稣说了什么，得以把交谈的内容转向神的事情？

耶稣告诉她说，如果她认识神的恩赐，又知道是谁在对她说话，她就会求，而他也会把活水给她了。

#### John 4:11

##### 女子说了什么话，从而显示出她并不明白耶稣言语中的属灵意涵？

女子回答说：「先生，你没有水桶，井又深，你要到哪里去取那活水呢？」

#### John 4:15

##### 耶稣告诉女子，他即将赐予的活水，是什么样子的？

耶稣告诉女子说，喝了他所赐之水的人们，永远不会再渴。而且那水会成为向上涌流的泉水，流进永生。

##### 女子现在为什么想要耶稣提供的这水了？

她想要这水，这样她就不会渴，也不用再来这井打水了。

##### 耶稣接着转换话题。他对女子说什么？

耶稣对她说：「去，叫你的丈夫来，然后回来这里。」

#### John 4:17

##### 当耶稣叫女子去叫她的丈夫来，她怎么回答？

女子告诉耶稣，她没有丈夫。

##### 耶稣说了什么关于这女子的事，而且这事他不可能是藉由自然的方法得知的？

他告诉她，她有五个丈夫，而且她现在的男人不是她的丈夫。

#### John 4:19

##### 女子向耶稣提起什么关于敬拜的争议？

她提起一个关于在哪里才是恰当的敬拜地点的争议。

#### John 4:23

##### 耶稣告诉女子，父在寻找的是哪种敬拜者？

耶稣告诉她，神是个灵，真正的敬拜者必须在灵与真理里敬拜祂。

#### John 4:25

##### 当女子对耶稣说，弥赛亚（基督）来的时候，会告诉他们一切事物的道理，耶稣便对她说什么？

耶稣告诉她，他就是弥赛亚（基督）。

#### John 4:28

##### 女子在和耶稣交谈后，做了什么事？

女子留下她的水罐，回到镇上，对众人说：「你们来见一个人，他告诉了我所有我做过的事情。这不会是基督吧，会吗？」

##### 镇上众人听见女子所报的消息，就做了什么事？

他们离开镇上，来到耶稣那里。

#### John 4:34

##### 耶稣说自己的食物是什么？

耶稣说自己的食物是行差遣他的那位的旨意，完成他的工作。

##### 采收的好处是什么？

采收的人会得到工价，收集永生的果实，好让撒种的人和采收的人可以一同庆贺。

#### John 4:39

##### 为什么那城里有许多撒玛利亚人相信了耶稣？

女子所报的消息使得那城里的许多撒玛利亚人相信了耶稣。

#### John 4:41

##### 这些撒马利亚人当中，有许多人对耶稣有怎样的信念？

他们说，他们现在知道耶稣的确是世界的拯救者。

#### John 4:43

##### 当耶稣进来加利利时，加利利人为什么欢迎他？

他们欢迎他，是因为他们已经看到他在耶路撒冷过节时所做的一切。

#### John 4:46

##### 耶稣离开犹大回到加利利之后，谁来到耶稣那里？这个人有什么意图？

一名儿子生病的皇家官员来到耶稣那里，乞求他下来医治自己的儿子。

#### John 4:48

##### 耶稣对这位皇家官员说了什么关于神迹奇事的事情？

耶稣告诉他，众人如果没看见神迹奇事，就不会相信。

##### 耶稣没有跟皇家官员一起去，而是告诉他：「去吧，你的儿子活着。」然后这位皇家官员就做了什么事？

这男子相信耶稣对他说的话，于是他就走了。

#### John 4:53

##### 病童的父亲被告知自己的儿子活着，并且退烧是在昨日的第七时之前，正与耶稣对他说「你的儿子活着」同时。结果发生了什么事？

结果是，这位皇家官员以及他的全家都相信了。

## Chapter 5

#### John 5:1

##### 概览：

这是故事的下一个事件，耶稣上到耶路撒冷医治了一名男子。这些经文提供了故事场景的背景资料。

##### 这事以后

这里指耶稣医治大臣的儿子之后。参照3:22节的注释翻译。

##### 到了 犹太人的一个节期

“犹太人在庆祝一个节日”

##### 上 耶路撒冷去

耶路撒冷位于山顶上。通往耶路撒冷的路会沿着较小的山丘上下蜿蜒。如果你的语言里形容向上走和在平地上走有不同的说法，可以用在此处。

##### 池子

这是地上的一个洞，人把水注满这洞。有时会在池中铺上磁砖或石头装饰。

##### 毕士大

“毕士大”是恩慈之家的意思。（参）

##### 廊子

门廊是一种有屋顶，至少一面无墙的建筑，连接着旁边的屋子。

##### 许多病人

“许多人”

#### John 5:5

##### 概览：

5节中介绍了躺在池子旁的男人，将他带入到故事中。（参）

##### 在那里

“在毕士大池”（5:1）

##### 三十八年

三十八年- “38年”（参）

##### 知道

“他明白了”或“他发现”

##### 就问他说

“耶稣对那病人说”

#### John 5:7

##### 先生

“先生”是一种礼貌性的称呼。

##### 水动的时候

这句可译为主动句。另译：“当天使搅动水时”（参）

##### 池子里

这是地上的一个洞，人把水注满这洞。有时会在池中铺上磁砖或石头装饰。参照5:1“池子”的注释翻译。

##### 就有别人比我先下去

“总有别人在我之前走下台阶进到水里去”

##### 起来

“站起来！”

##### 拿你的褥子走吧

“拿起你睡觉的席子，走吧！”

#### John 5:9

##### 那人立刻痊愈

“那人康复了”

##### Now that day was a Sabbath

NA

##### Now

NA

#### John 5:10

##### 所以 犹太人对那医好的人说

犹太人（特别是犹太人领袖）看到男子在安息日拿着自己的褥子就愤怒了。

##### 今天是安息日

“这是神的安息日”

##### 那使我痊愈的

“把我治好的那人”

#### John 5:12

##### 他们问他说

“犹太人领袖问那位痊愈的男人说”

#### John 5:14

##### 耶稣在殿里遇见他

“耶稣遇到痊愈的男人”

##### See

NA

#### John 5:16

##### Now

NA

##### 我父

这是神的一个重要称谓。（参）

##### 做事

这里指劳动，各种服侍他人的事也都包括在内。

##### 犹太人

“犹太人”是提喻代表“犹太人领袖”。另译：“犹太人领袖们”（参：）

##### 将自己和 神当作平等

“说自己像神一样”或“说自己与神有同样的权柄”

#### John 5:19

##### 连接陈述：

耶稣继续对众犹太人领袖讲话。

##### 实实在在地

参照1:49的注释翻译。

##### 父所做的事，子也照样做

耶稣作为神子，在地上时跟随且顺服父的带领，因耶稣知道父爱他。（参）

##### 子……父

这些是很重要的称谓，描述了耶稣与神之间的关系。（参）

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。神自己就是爱，也是爱的源头。

##### 叫你们希奇

“你会感到诧异”或“你会震惊”

#### John 5:21

##### 父怎样叫死人起来，使他们活着，子也照样随自己的意思使人活着

这里有个比较。神子（圣子）会赐予生命，就如圣父会赐予生命一样。

##### 父……子

这些是很重要的称谓，描述了神与耶稣之间的关系。（参）

##### life

NA

##### 父不审判什么人，乃将审判的事全交与子

这里有个比较。神子替圣父执行审判。（参：）

##### 尊敬子如同尊敬父一样。不尊敬子的，就是不尊敬差子来的父。

圣子必须被尊崇、被敬拜，就如圣父一般。如果我们未能尊崇圣子，我们也就未能尊崇圣父。（参）

#### John 5:24

##### 实实在在地

参照1:49的注释翻译。

##### 那听我话

“话”是​​转喻代表耶稣的信息。另译：“凡听见我信息的人”（参）

##### 不至于定罪

这句可译为肯定句。另译：“会被判为无罪”（参）

#### John 5:25

##### 实实在在地

翻译时使用你语言中强调接下来的话很重要，很真实的词。参照1:49的注释翻译。

##### 死人要听见 神儿子的声音，听见的人就要活了

神子耶稣的声音，会使死人从坟墓里复活。（参）

##### 神儿子

这是耶稣的一个重要称谓。（参）

#### John 5:26

##### 因为父怎样在自己有生命，就赐给他儿子也照样在自己有生命，

这里有个比较。神子与父一样，有大能可以赐予生命。（参|Translating Son and Father）

##### 父……人子

这都是重要的称谓描述了神与耶稣之间的关系。（参：参|Translating Son and Father）

##### 生命

这里指属灵的生命。

##### 就赐给他行审判的权柄

神子有圣父那施行审判的权柄。

#### John 5:28

##### 不要把这事看作希奇

“这事”指作为人子的耶稣，有赐予永生以及施行审判的大能的事。

##### 听见他的声音

“听见我的声音”

#### John 5:30

##### 那差我来者的意思

这里指圣父。

##### 另有一位给我作见证

“有别人给人讲述我的事”

##### 另有一位

这里指神。

##### 另有一位给我作见证

“他讲给人的那些关于我的事都是真实的”

#### John 5:33

##### 我所受的见证不是从人来的

“我不需要人的见证”

##### 为要叫你们得救

这句可译为主动句。另译：“好叫神能救你们”（参）

##### 约翰是点着的明灯

“明灯”是隐喻。约翰如发光的灯一般展现了神的圣洁。另译：“约翰就像一盏明灯”（参）

#### John 5:36

##### 父交给我要我成就的事……我是父所差来的

圣父差遣了圣子耶稣来到世上。耶稣完成了父吩咐他做的事。

##### The Father who sent me has himself testified

NA

##### 父

这是神的一个重要称谓。（参）

##### 就是我所做的事，这便见证我是父所差来的

耶稣说神迹为他“见证”或“证明给人”。另译：“我做的事是要叫人看出是神差遣了我。”（参）

##### 你们并没有他的道存在心里；因为他所差来的，你们不信

“你不相信他所差遣的那位。这样我就知道你里面没有存留他的话”

##### 存在心里

“活在你里面”

#### John 5:39

##### 以为内中有永生

“如果你查考圣经，你就会找到永生”或“圣经会告诉你要如何才能拥有永生”

##### 你们不肯到我这里来得生命

“你们拒绝相信我的信息”

#### John 5:41

##### 受

“接受”

##### 你们心里没有 神的爱

这里指1）“你真的不爱神”2）“你没有真的接受神的爱。”

#### John 5:43

##### 奉我父的名

“名”是转喻象征神的能力和权柄。另译：“我带着我父的权柄来了”（UDB）。（参：）

##### 父

这是神的一个重要称谓。（参）

##### 接待

“接受”

##### 若有别人奉自己的名来

“名”是个转喻代表权柄。另译：“如果有别人奉他自己的权柄而来”（参）

##### 你们互相受荣耀，却不求从独一之 神来的荣耀，怎能信我呢？

这个问句为要加强语气。另译：“你们没办法相信我，因为你们互相受荣耀，却不求从独一之神来的荣耀！”（参：）

##### 信我

这里指信靠耶稣。

#### John 5:45

##### 不要想我在父面前要告你们；有一位告你们的，就是你们所仰赖的 摩西

“摩西”是个转喻代表律法本身。另译：“摩西在律法里指控你，而这律法正是你们将盼望寄托其上的”（参：）

##### 仰赖

“你的信任”或“你的信靠”

##### 你们若不信他的书，怎能信我的话呢？

这个问句为要加强语气。另译：“你们不相信他写的，所以你们永远都不会相信我的话语！”（参：）

##### 我的话

“我所说的”

### Translation Questions

#### John 5:1

##### 耶路撒冷的羊门旁，有个池水有五座有屋顶的阳台，这池水叫什么名字？

那池水的名字叫毕士大。

##### 谁在毕士大？

数量众多的病人、盲人、瘸子、瘫痪者，正躺在毕士大的那几个廊子里。

#### John 5:5

##### 在毕士大，耶稣问谁说：「你想要痊愈吗？」

耶稣问了一个病了三十八年，在那里躺了很久的男子。

#### John 5:7

##### 害病的男子对于耶稣「你想要痊愈吗」的问题，有什么回应？

害病的男子回答：「先生，水被搅动的时候，我没有可以把我放到池子里的人。我试着要进去之时，别人已经在我之前下去了。」

#### John 5:9

##### 当耶稣对害病的男子说：「起来，拿起你的席子，行走。」就发生了什么事？

男子立刻就被医治，拿起自己的床褥，行走了。

#### John 5:10

##### 为什么犹太领袖们看到生病男子带着他的床褥行走，会不高兴？

他们不高兴是因为那天是安息日，他们说那男子不可以在安息日搬动他的蓆子。

#### John 5:14

##### 耶稣在圣殿中找到他治好的那位患病男子后，对他说了什么？

耶稣对他说：「看，你已经痊愈了！别再犯罪了，免得更糟的事临到你。」

##### 耶稣叫被治好的这位男子不要再犯罪，然后男子做了什么事？

这男子去告诉犹太的领袖们，说是耶稣治好他的。

#### John 5:16

##### 耶稣怎么回应那些，因为他在安息日做这些医治而迫害他的犹太领袖们？

耶稣告诉他们：「我的父即使现在还是在工作，我也一样工作。」

##### 为什么耶稣对犹太领袖们发表的言论，使他们对耶稣动了杀机？

这是因为耶稣不只是（在他们看来）没守安息日，而且还称呼神为他自己的父，使自己与神同等。

#### John 5:19

##### 耶稣做了什么事情？

他做了他看见父在做的事。

##### 父会做什么事情让犹太领袖们讶异？

父会给子看比这些更大的事情，好让犹太领袖们讶异。

#### John 5:21

##### 为什么父把所有审判交给子？

父把所有审判交给子，好让所有人尊荣父的时候，也尊荣子。

##### 如果你不尊荣子，会怎么样？

如果你不尊荣子，你就也不尊荣差遣他来的父。

#### John 5:24

##### 如果你相信耶稣的话，也相信那差遣他来的父，会发生什么事？

如果这样的话，你就有永生，不会被定罪，出死入生了。

#### John 5:26

##### 父给了子什么关于生命的事物？

父给予子，让他在自己里面有生命。

#### John 5:28

##### 当墓穴里所有的人都听见父的声音，会发生什么事？

他们会出来。行得好的人会来到生命的复活里，行恶的人则会来到审判的复活里。

#### John 5:30

##### 为什么耶稣的审判是公义的？

他的审判是公义的，因为他寻求的不是自己的心意，而是差遣他的父的心意。

#### John 5:36

##### 耶稣有什么见证比约翰更大，以证明他是由父差遣而来？

耶稣做的事情，就见证了他是由父所差遣的。

##### 谁从来没有听过父的声音，也没有见过祂的身影？

犹太领袖们从来没有听过父的声音，也没有见过祂的身影。

#### John 5:39

##### 犹太领袖们为什么遍查圣经？

他们遍查圣经，因为他们认为在圣经里面他们有永生。

##### 圣经是为谁做见证？

圣经做耶稣的见证。

#### John 5:43

##### 犹太领袖们不寻求谁的赞美？

他们不是在寻求从独一之神来的赞美。

#### John 5:45

##### 谁要在父跟前控告犹太领袖们？

摩西要在父跟前控告犹太领袖们。

##### 耶稣说，犹太领袖们如果相信摩西，就会怎么做了？

耶稣说，犹太领袖们如果相信摩西，就会相信耶稣了，因为摩西写了关于耶稣的事。

## Chapter 6

#### John 6:1

##### 概览：

这是故事的新的部分。耶稣从犹大去到加利利。有一群人跟着他上了一座山。这些经文说明了故事的场景。（参|Background Information）

##### 这事以后

“这事”指5:1的事。

##### 耶稣渡过 加利利海

这里暗示耶稣乘船并且带着门徒一起。另译：“耶稣和他的门徒乘船渡过加利利海”（参）

##### A great crowd

NA

##### 神迹

这里指作为证据的奇迹，可以证明神是在宇宙间有完全权柄的全能神。

#### John 6:4

##### 概览：

故事是从5节开始的。

##### 那时 犹太人的逾越节近了

约翰暂时中断故事的叙述，以便提供这事发生的时间背景。（参|Background Information）

##### 他说这话是要试验 腓力；他自己原知道要怎样行

约翰暂时中断故事的叙述，以便解释耶稣为何问腓力要去哪里买饼。（参|Background Information）

##### 他自己原知道要怎样行

反身代词“他自己”能清楚说明“他”指耶稣。耶稣自己知道该如何做。（参|Reflexive Pronouns）

#### John 6:7

##### 二十两银子的饼

另译：“价值两百天工价的饼。”（参）

##### 五个大麦饼

大麦是一种常见的谷物。

##### 五个大麦饼

这是一种用面团揉成并烤制的食物。这些很可能是小的圆饼。

##### 只是分给这许多人还算什么呢？

这个问句是要强调他们没有足够的食物喂饱所有人。另译：“这么少的饼和鱼是不够喂饱这么多人的！”（参：）

#### John 6:10

##### 坐下

“躺下”

##### 原来那地方的草多

约翰暂时中断故事的叙述，以便提供这事发生地的背景资料。（参）

##### 众人就坐下，数目约有五千

虽然众人中会有妇女和小孩（6:4），约翰在这里只数点了男子的数量。

##### 祝谢了

耶稣向圣父祷告，为了鱼和饼感谢他。

##### 就分给

这里指“耶稣和他的门徒。”另译：“耶稣和他的门徒就分给那坐着的人”（参）

#### John 6:13

##### 概览：

耶稣从人群中退去。这是耶稣在山上喂饱众人的故事的结尾。

##### 收拾起来

“门徒收拾起来”

##### 吃了剩下的

还未有人吃过的食物

##### 神迹

耶稣用五个大麦饼和两条鱼喂饱那5000人。

##### 先知

摩西曾说的进到这世界的那位特别的先知

#### John 6:16

##### 连接陈述：

这是故事中的又一事件。耶稣的门徒坐船去到海上。

##### 天已经黑了，耶稣还没有来到他们那里

以你语言中习惯的方式来表达这是背景资料。（参）

#### John 6:19

##### 门徒摇橹

船上通常有二、四、或六个人划桨，划船的人分别在船的两边互相合作。你的文化里也许有其他的方式描述一艘船横渡大面积的水域。

##### 约行了十里多路

另译：“约五或六公里”（参）

##### Do not be afraid

NA

##### 门徒就喜欢接他上船

这里暗示耶稣上了船。另译：“他们欢欢喜喜地迎接他上船”（参）

#### John 6:22

##### 海

“加利利海”

##### 然而，有几只小船从 提比哩亚来，靠近主祝谢后吃的地方

以你语言中习惯的方式来表达这是背景资料。（参）

##### 有几只小船从 提比哩亚来

约翰在这里提供了更多的背景资料。耶稣喂饱众人后的第二天，有些船载着从提比哩亚来的人去见耶稣。但是耶稣和他的门徒前一晚就离开了。（参）

#### John 6:24

##### 概览：

众人去加百农找耶稣。当他们看到了他，他们就开始问他问题。

#### John 6:26

##### 实实在在地

参照1:49的注释翻译。

##### 永生的食物劳力，就是人子要赐给你们的，因为人子是父 神所印证的

圣父已经赐给人子耶稣能力，叫那些信他的人得永生。

##### 人子……父 神

这些是重要的称谓，形容耶稣和神之间的亲密关系。（参）

##### 印证的

给某物打“印证”意为在上面做一个记号，表明它属于谁。这里指子是属于父的，且父已经在凡事上准许他了。（参：）

#### John 6:30

##### fathers

NA

##### 天上

这里指神住的地方。

#### John 6:32

##### 实实在在地

参照1:49的注释翻译。

##### 乃是我父将天上来的真粮赐给你们

“真粮”是隐喻指耶稣。另译：“父将子作为天上来的真粮赐给你们。”（参： and）

##### 我父

这是神的一个重要称谓。（参）

##### 赐生命给世界的

“将属灵的生命赐给世界”

##### 世界

“世界”是转喻指世上所有信靠耶稣的人。（参）

#### John 6:35

##### 我就是生命的粮

借着隐喻，耶稣将自己比作粮食。如同粮食对于我们肉体的生命是必须的一样，耶稣对我们属灵的生命也是必须的。另译：“如同食物能维持你们肉体的生命，我也能给你们属灵的生命。”（参）

##### 信我的

这里指相信耶稣是神子，信靠他是救主，并以尊崇他的方式生活。

##### 凡父所赐给我的人必到我这里来

圣父和圣子会永远拯救相信耶稣的人。（参）

##### 父

这是神的一个重要称谓。（参）

##### 到我这里来的，我总不丢弃他

这里用了反语为了加强语气。另译：“我会保守每一位来到我这里的人”（参：）

#### John 6:38

##### 连接陈述：

耶稣继续对众人讲话。

##### 差我来者

“我父，就是差我来的那位”。

##### 叫我一个也不失落

这句反语强调耶稣会保守每一位神赐给他的人。另译：“我会保守他们每个人的”（参：）

#### John 6:41

##### 连接陈述：

犹太人的领袖在耶稣对众人讲话时打断了他。

##### 议论

不高兴地说

##### 我是从天上降下来的粮

如同粮食对于我们肉体的生命是必须的一样，耶稣对我们属灵的生命也是必须的。另译：“如同食物能维持你们肉体的生命，我也能给你们属灵的生命。”参6:35的注释翻译。（参）

##### 这不是 约瑟的儿子耶稣吗？他的父母我们岂不认得吗？

这个问句为要强调犹太人的领袖认为耶稣不是特别的人。另译：“这位只是约瑟的儿子耶稣而已，他的父母我们都认识！”（参）

##### 他如今怎么说『我是从天上降下来的』呢？

这个问句为要强调犹太人的领袖不相信耶稣是从天降下的。另译：“他说他从天降下，是骗人的！”（参：）

#### John 6:43

##### 连接陈述：

耶稣继续对众人讲话，现在他的说话对象也包括犹太人的领袖。

##### 吸引

可能的意思是 1）“赢得” 2）“吸引”

##### 在先知书上写着说

另译：“先知写道”（参）

##### 凡听见父之教训又学习的，就到我这里来

犹太人以为耶稣是“约瑟之子”（6:41），但他是神子，因他的父是神，而非约瑟。真正从圣父那里学到东西的人们，是相信神子耶稣的。

##### 父

这是神的一个重要称谓。（参）

#### John 6:46

##### 连接陈述：

耶稣现在继续对众人和犹太人的领袖讲话。

##### 实实在在地

参照1:49的注释翻译。

##### 这不是说有人看见过父，惟独从 神来的，他看见过父

虽然没有一个世上的人见过圣父，但神子耶稣却见过父神。

##### 父

这是神的一个重要称谓。（参）

##### 信的人有永生

神把“永生”赐给信靠神子耶稣的人。

#### John 6:48

##### 我就是生命的粮

如同粮食对于我们肉体的生命是必须的一样，耶稣对我们属灵的生命也是必须的。另译：“如同食物能维持你们肉体的生命，我也能给你们属灵的生命。”参6:35的注释翻译。（参）

##### fathers

NA

##### 死了

这里指实际的死亡。

#### John 6:50

##### 这是从天上降下来的粮

“粮”是隐喻，指耶稣。他是赐下属灵生命的那位，如同粮食能延续肉体生命一样。另译：“我如同真粮”（参）

##### 不死

“永远活着”。“死”一词指灵命的死。

##### 生命的粮

这里指“使人活着的粮食”（6:35）。

##### 为世人之生命

“世界”是转喻代表世上所有人的生命。另译：“将生命赐给世上所有的人”（参）

#### John 6:52

##### 连接陈述：

有些在场的犹太人开始彼此争论，耶稣便回应他们的疑问。

##### 这个人怎能把他的肉给我们吃呢？

这个问句为要强调犹太人的领袖对于耶稣关于“他的肉”的言论的负面反应。另译：“这男子绝不可能把他的肉给我们吃！”（参）

##### 实实在在地

参照1:49的注释翻译。

##### 你们若不吃人子的肉，不喝人子的血

“吃人子的肉”与“喝人子的血”是隐喻，表示信靠人子耶稣就如同接受灵里的食物一样。另译：“接受人子的，就如同你接受食物和水一样”（参）

##### 就没有生命在你们里面

“你不会领受永生的”

#### John 6:54

##### 连接陈述：

耶稣继续对着所有聆听他的人讲话。

##### 吃我肉、喝我血的人就有永生

“吃人子的肉”与“喝人子的血”是隐喻，表示信靠人子耶稣就如同接受灵里的食物一样。另译：“凡信我赐予他们灵里的食物的人，就会得永生”（参）

##### 在末日

“在神审判人的那日”

##### 我的肉真是可吃的，我的血真是可喝的

“我的肉”与“我的血”是隐喻，意思是耶稣将灵里的食物赐给信靠他的人。以信心接受耶稣，就会得永生，如同粮食和水滋养实际身体一样。另译：“我的确是灵里的粮和水”（参：）

##### 常在我里面，我也常在他里面

“与我有紧密的关系”

#### John 6:57

##### 永活的父

可能的意思：1）“赐予生命的父” 2） “活着的父。”

##### 照样，吃我肉的人

“信靠我的人”

##### 父

这是神的一个重要称谓。（参）

##### 这就是从天上降下来的粮

“粮”是隐喻，指耶稣，耶稣从天降下。另译：“我就像从天降下的粮”（参）

##### 吃这粮的人

这是句隐喻。信靠耶稣会供应自己属灵生命的人，就像那些仰赖粮食与水来供应实际生命的人一样。另译：“凡信我的人”（参）

##### fathers

NA

##### 这些话是耶稣在 迦百农会堂里教训人说的

约翰在这里提供了事件发生时间的背景资料。（参）

#### John 6:60

##### 连接陈述：

有些门徒问了个问题，耶稣继续对众人讲话的同时，给出了回应。

##### 谁能听呢？

这个问句为要强调门徒对耶稣所说的话感到难以理解。另译：“没有人能接受的”或“这太难理解了！”（参：）

##### 这话是叫你们厌弃吗？

“这话吓到你了吗？”或“这让你不开心吗？”

#### John 6:62

##### 倘或你们看见人子升到他原来所在之处，怎么样呢？

耶稣这个问题为要强调他的门徒还会看见其他难以理解的事的。另译：“若你们看到我，也就是人子上到天上时，你们就更不知道是怎么回事了！”（参）

##### 益

“益”指好事的发生。

##### 所说的话

“所说的话”是​​转喻，可能的意思有1） 耶稣6:32节所说的话 2） 耶稣一切的教导。（参：）

##### 我对你们所说的话

“我告诉过你的事”

##### 就是灵，就是生命

可能的意思有1）“是关于圣灵和永生的” 2）“是从圣灵来，赐永生的”3）“是关于属灵的事和属灵生命的。”

#### John 6:64

##### 连接陈述：

耶稣结束对众人的讲论。

##### 耶稣从起头就知道谁不信他，谁要卖他

约翰在这里提供了背景资料，耶稣知道哪些事会发生。（参）

##### 若不是蒙我父的恩赐，没有人能到我这里来

想要相信的人，必须借着子来到神那里。只有圣父能允许人来到耶稣那里。

##### 父

这是神的一个重要的称谓。（参）

##### 能到我这里来

“跟随我并且领受永生”

#### John 6:66

##### 他门徒

“他门徒”泛指那些跟随耶稣的人。

##### 主啊，你有永生之道，我们还归从谁呢？

西门彼得用这个问题要强调他单单只想跟随耶稣。另译：“主，我们绝不跟随你以外的人！”（参：）

##### 十二个门徒

十二个门徒是特指那群在耶稣整个事工中都跟随他的人。（参：）

#### John 6:70

##### 概览：

第71节不是故事主线的部分，约翰是在评论耶稣所说的。（参）

##### 我不是拣选了你们十二个门徒吗？但你们中间有一个是魔鬼

耶稣问这个问题为要引起听者的注意，门徒中有一人将会背叛他的事。另译：“我亲自选了你们每一个，但你们当中有一人却是撒但的仆人！”（参）

### Translation Questions

#### John 6:1

##### 加利利海有什么别名？

加利利海别名又叫提比里亚海。

##### 为什么有一大群人跟随着耶稣？

他们跟随他，因为他们看到了耶稣在病人身上所行的神迹。

#### John 6:4

##### 耶稣和门徒坐在山边往上看，看到了什么？

他看到一大群人往自己而来。

##### 为什么耶稣问腓力：「我们要到哪里去买面包，好让这些人吃呢？」

耶稣说这话是要试验腓力。

#### John 6:7

##### 腓力对耶稣问的「我们要到哪里去买面包，好让这些人吃呢」，有什么回应？

腓力说：「就算是以两百块第纳尔币去买面包，也不足以让每个人都能吃到一点。」

##### 安得列对耶稣问的「我们要到哪里去买面包，好让这些人吃呢」，有什么回应？

安得列说：「这里有个男孩有五条大麦面包，两条鱼，但是人这么多，这些又算得上什么？」

#### John 6:10

##### 有多少名男子在该地？

有约五千名男子在那里。

##### 耶稣拿面包和鱼做了什么事？

耶稣拿了面包，献上感谢之后，分给了坐着的众人。他也照样分了鱼。

##### 众人得到多少吃的？

他们想吃多少就吃了多少。

#### John 6:13

##### 用餐后，捡起了多少面包？

众门徒用五条大麦面包的碎片装满了十二个篮子，这些碎片是吃饱的众人剩下来的。

##### 耶稣为什么又独自一人退到山上去？

耶稣退到山上去了，因为他发现众人在看到他所行的神迹（给五千人吃饱）之后，即将要来以武力拿住他，封他为王了。

#### John 6:16

##### 众门徒上了一艘船，往加百农出发之后，天气怎么样了？

一阵强风吹起，海上渐渐波涛汹涌。

#### John 6:19

##### 为什么众门徒开始害怕？

他们害怕，因为他们看见耶稣在海上行走，来到船的附近。

##### 耶稣对众门徒说了什么，使他们愿意接他上船？

耶稣对他们说：「是我！不要怕。」

#### John 6:26

##### 耶稣说，群众是为了什么而寻求他？

耶稣说，他们寻求他，不是因为看见了神迹，而是因为他们吃了其中一些面包，填饱了肚子。

##### 耶稣对群众说，他们应该为了什么而劳力，又不应该为了什么而劳力？

耶稣叫他们不要再为会毁坏的食物而劳力，而是要为能保存到永生的食物劳力。

#### John 6:28

##### 耶稣怎么样为群众定义何为神的工作？

耶稣告诉群众：神的工作就是这个：你相信祂所差遣来的那一位。

#### John 6:35

##### 耶稣说，什么是生命的面包？

耶稣说，他是生命的面包。

##### 谁会来到耶稣那里？

所有父交给耶稣的，都​​会来到耶稣那里。

#### John 6:38

##### 差遣耶稣的父，有怎样的心意？

父的心意就是，耶稣不失去任何父交给他的人，并且每个人看见子也相信他的人都得到永远的生命 ，耶稣在末日也将使他复活。

#### John 6:43

##### 人要怎么来到耶稣那里？

人只有被耶稣的父吸引，才能来到耶稣那里。

#### John 6:46

##### 谁看见了父？

只有从神来的那位看见了父。

#### John 6:50

##### 耶稣会为了世界的生命而给出去的面包，是什么？

耶稣会为了世界的生命而给出去的面包，是自己的肉体。

#### John 6:52

##### 你得做什么才能在自己里面有生命？

要能在自己里面有生命，你必须吃人子的肉体，又喝他的血。

#### John 6:54

##### 我们怎样才能留在耶稣里面，也让耶稣留在我们里面？

我们如果吃他的肉体又喝他的血，我们就能留在耶稣里面，他也留在我们里面。

#### John 6:57

##### 耶稣为什么活着？

因为父，所以耶稣活着。

#### John 6:60

##### 耶稣好些门徒听到耶稣教导说要吃他的肉、喝他的血之后，有什么反应？

门徒们听到这个教导之后，很多人说：「这是个很难的教导，谁能接受呢？」这之后，他有好些门徒回去了，不再和他同行。

#### John 6:64

##### 耶稣从一开始就知道众人的什么事情？

耶稣从一开始就知道哪些人是不会信的，也知道谁会背叛他。

#### John 6:66

##### 当耶稣问十二门徒：「你们该不会也想走吧？」谁回答了他，又是怎么回答的？

西门彼得回答他说：「主，我们要去谁那里呢？你有永生的话语，我们已经相信了，也已经开始认识到你是神的圣者。」

#### John 6:70

##### 耶稣说十二门徒里有一个是魔鬼，他指的是谁？

耶稣说的是加略人西门的儿子犹大。因为就是身为十二门徒之一的他，日后背叛了耶稣。

## Chapter 7

#### John 7:1

##### 概览：

这是故事的又一部分。耶稣在加利利，对自己的兄弟讲话。这些经文介绍了这事发生的时间。（参|Background Information）

##### 这事以后

“他和门徒说完话之后”（参6:66）或“过了一段时间之后”

##### 游行

“行走”

##### 因为 犹太人想要杀他

“犹太人”是提喻，代表“犹太人的领袖”。另译：“犹太人的领袖谋划要杀他”（参）

##### 当时 犹太人的住棚节近了

“当时犹太的节期快到了”或“当时快要到犹太住棚节了”

#### John 7:3

##### 弟兄

这里指耶稣的亲弟弟，也就是马利亚与约瑟所生的孩子。

##### 你所行的事

“所行的事”指耶稣已经行的那些神迹。

##### he himself

NA

##### the world

NA

#### John 7:5

##### 因为连他的弟兄说这话，是因为不信他

这句话是故事主线的一处停顿，约翰在介绍一些关于耶稣弟兄的背景资料。（参）

##### 他的弟兄

“他的弟弟”

##### 我的时候还没有到

“时候”是转喻。耶稣此话意指现在还不是结束自己事工的时候。另译：“现在还不是我结束我的工的时候”（参 and）

##### 你们的时候常是方便的

“任何时间对你们来说都可以”

##### The world cannot hate you

NA

##### 因为我指证他们所做的事是恶的

“我告诉他们所做的事都是邪恶的”

#### John 7:8

##### 连接陈述：

耶稣继续对他的弟兄讲话。

##### 因为我的时候还没有满

耶稣这里暗示如果他去到耶路撒冷，他就会结束自己的工。另译：“现在还不是我去耶路撒冷的时候”（参：）

#### John 7:10

##### 概览：

故事的场景改变了，耶稣和他弟兄当时正在过节期。

##### 但他弟兄上去以后，他也上去过节

“他弟兄”是耶稣的弟弟。

##### 他也上去过节

耶路撒冷比起耶稣和他弟兄原先身处的加利利的海拔更高。

##### 不是明去，似乎是暗去的

前后两句的意思相同。在这里重复两次是为了达到强调的效果。另译：“暗暗地”（参：）

##### 犹太人寻找耶稣

“犹太人”是提喻，指“犹太人的领袖”。 另译：“犹太人的领袖寻找耶稣”（参）

#### John 7:12

##### 怕

这里指人在自己或别人可能遇到危险时，会有的一种不好的感觉。

##### 犹太人

“犹太人”是提喻，指反对耶稣的犹太人的领袖。另译：“犹太人的领袖”（参）

#### John 7:14

##### 概览：

耶稣正在圣殿里教导犹太人。

##### 这个人没有学过，怎么明白书呢？

这个问句为要强调犹太人领袖对于耶稣有很多知识感到惊讶。另译：“他不可能懂这么多经文的！”（参：）

##### 乃是那差我来者的

“而是从差我来的神那里来的”

#### John 7:17

##### 连接陈述：

耶稣继续对犹太人讲话。

##### 惟有求那差他来者的荣耀，这人是真的，在他心里没有不义

“当一个人只想要尊崇那差他来的那位，那个人所说的话是真的。他不会说谎的”

#### John 7:19

##### 连接陈述：

耶稣继续对犹太人讲话。

##### 摩西岂不是传律法给你们吗？

这个问句为要加强语气。另译：“是摩西给了你们律法”（参）

##### 守律法

“遵守律法”

##### 为什么想要杀我呢？

耶稣质疑那些因为他违反摩西律法而想杀他的犹太人领袖，为何有杀他的动机。他暗示他们本身也没有遵守同样的律法。另译：“你们自己违反律法却想要杀我！”（参： and）

##### 你是被鬼附着了

“说明你是疯了，或许是有鬼在控制着你！”

##### 谁想要杀你？

这句问句为要加强语气。另译：“没人要杀你！”（参）

#### John 7:21

##### 一件事

“一个奇迹”或“一件神迹”

##### 你们都以为希奇

“你们都感到震惊”

##### 其实不是从 摩西起的，乃是从祖先起的

约翰在这里介绍有关割礼的附加信息。（参：）

##### 你们也在安息日给人行割礼

耶稣暗示行割礼也是在做工。另译：“你们在安息日给男婴行割礼也是在做工！”（参）

##### 在安息日

“在犹太人的安息日”

#### John 7:23

##### 人若在安息日受割礼，免得违背 摩西的律法

“如果你们在安息日给男婴行割礼，不算违反摩西律法”

##### 我在安息日叫一个人全然好了，你们就向我生气吗？

这个问句为要加强语气。另译：“你不应该因为我在安息日使一人全然痊愈，而生我的气！”（参）

##### 在安息日

“在犹太人的安息日”

##### 不可按外貌断定是非，总要按公平断定是非

耶稣暗示人不应该只根据所看到的来断定什么是对的。行为的背后的动机是看不见的。另译：“不要再根据看到的来判断别人了！应该要更关心神如何定义对错。”（参）

#### John 7:25

##### 这不是他们想要杀的人吗？

这个问句为要加强语气。另译：“这就是他们想杀的耶稣！”（参：）

##### 他们也不向他说什么

这里暗示犹太人领袖没有反对耶稣。另译：“他们没有说什么反对他的。”（参：）

##### 难道官长真知道这是基督吗？

这个问句为要加强语气。另译：“也许他们已经认定他的确是弥赛亚了！”（参）

#### John 7:28

##### cried out

NA

##### 在殿里

耶稣和众人其实是在圣殿的院子里。另译：“在圣殿的院子里”（参：）

##### 你们也知道我，也知道我从哪里来

耶稣在这句中用了反讽。众人相信耶稣是从拿撒勒来的。他们不知道神差他从天上来，也不知道他在伯利恒出生。另译：“你们都不认识我，而且你们以为你们知道我从哪里来”（参）

##### 由于自己

“我自己的权柄。”参照5:19“凭着自己”的注释翻译。

##### 那差我来的是真的

“是神差我来的，他是真实的”

#### John 7:30

##### 因为他的时候还没有到

“时候”是转喻，代表在神的计划里耶稣被抓的时候。另译：“现在还不是抓他的时候”（参：）

##### 基督来的时候，他所行的神迹岂能比这人所行的更多吗？

这个问句为要加强语气。另译：“当基督来的时候，他也不能比这男子行更多的神迹！”（参：）

##### 神迹

这里指那些可以证明耶稣是基督的奇迹。

#### John 7:33

##### 我还有不多的时候和你们同在

“我只有短暂的时间留在你们这里”

##### 以后就回到差我来的那里去

这里耶稣指差他来的圣父。

##### 我所在的地方你们不能到

“你们无法到达我将要在的地方”

#### John 7:35

##### 犹太人就彼此对问说

“犹太人”代表反对耶稣的犹太人领袖。另译：“犹太人领袖彼此说”（参：）

##### 散住

这里指散住在巴勒斯坦以外希腊全地的犹太人。

##### 这话是什么意思呢

“话”是转喻代表耶稣所分享的信息的意思。犹太人没有理解耶稣信息的意思。另译：“他在说什么呢”（参：）

#### John 7:37

##### 概览：

已经过了一段时间，在节期的最后一天耶稣对众人讲话。

##### 最大之日

之所以是“最大”，是因为这是节期的最后一日或是最重要的一日。

##### 人若渴了

“渴了”是隐喻，意指人对属神的事的渴慕，如同人“渴了”想喝水一样。另译：“那些如同口渴的人渴望水一般渴慕着属神的事的人”（参）

##### 可以到我这里来喝

“喝”是隐喻，意思是领受耶稣给予的属灵生命。另译：“让他到我这里来，消除灵性的干渴”（参）

##### 信我的人就如经上所说

“如同经上说的任何相信我的人”

##### 流出活水的江河

“活水的江河”是隐喻，代表耶稣赐给灵性“渴了”的人的生命。另译：“灵命会如同活水的江河一般涌流”（参）

##### 活水

可能的意思有：1） “赐给生命的水”或 2）“使人存活的水”（参）

#### John 7:39

##### 概览：

在这节经文中作者提供资料，指明耶稣在谈论的是什么事。（参）

##### But he

NA

##### 那时还没有赐下圣灵来

耶稣暗示圣灵将来会来，住在信靠耶稣的人里面。另译：“圣灵还没有来住在信徒的里面”（参）

##### 因为耶稣尚未得着荣耀

“得着荣耀”指神使儿子在死与复活之后得荣耀的时刻。

#### John 7:40

##### 这真是那先知

众人说这话表明了他们相信耶稣就是神应许要差来的那位，像摩西一样。另译：“这确实就是我们一直等待的那位像摩西一样的先知！”（参：）

##### 基督岂是从 加利利出来的吗？

这个问句为要加强语气。另译：“基督不可能从加利利而出！”（UDB）（参：）

##### 经上岂不是说『基督是 大卫的后裔，从 大卫本乡 伯利恒出来的』吗？

这个问句为要加强语气。另译：“经上教导说基督会是大卫的后裔，从大卫的本乡伯利恒而出！”（参）

##### Have the scriptures not said

NA

##### 从 大卫本乡 伯利恒出来的

“大卫曾住过的”

#### John 7:43

##### 于是众人因着耶稣起了纷争

众人对于耶稣是谁以及耶稣是什么身份意见不一。

##### 只是无人下手

对人下手是句习语，意思是捉住他或是拉住他。另译：“但没人下手捉他”（参）

#### John 7:45

##### 差役

“圣殿守卫”

##### 从来没有像他这样说话的！

这里用了夸张手法为了加强语气。 另译：“我们从没有听别人讲过像这个人所说的这样奇妙的事！”（参：）

#### John 7:47

##### 法利赛人说

“因为他们这样说，法利赛人说”

##### 法利赛人说

“对差役说”

##### 你们也受了迷惑吗？

这个问句为要加强语气。法利赛人对差役的反应感到震惊。另译：“你们也被蒙骗了！”（参：）

##### 官长或是法利赛人岂有信他的呢？

这个问句为要加强语气。另译：“没有官长或法利赛人相信他！”（参）

##### 律法

这里指法利赛人的律法，而非摩西的律法。

##### 但这些不明白律法的百姓是被咒诅的

“至于这群不懂律法的人，神会使他们灭亡！”

#### John 7:50

##### 内中有 尼哥底母，就是从前去见耶稣的

约翰提供这个信息是要提醒我们尼哥底母是谁。你的语言中也许有特定的说法来标明某段话是背景资料。（参）

##### 不先听本人的口供……还定他的罪吗？

这个问句为要加强语气。这句可译为陈述句。另译：“我们犹太的律法要先听我们本人的口供……再定他的罪！”（参）

##### Does our law judge a man

NA

##### 你也是出于 加利利吗？

犹太人领袖知道尼哥底母不是从加利利来的。他们问这句是想嘲弄他。另译：“你一定也是那低等的加利利人吧！”（参 and）

##### 你且去查考

这是个省略句。可以加添原句里没有的内容。另译：“仔细查考经上的内容”（参：）

##### 就可知道 加利利没有出过先知

这大概指大家以为耶稣出生在加利利。

#### John 7:53

##### 概览：

早期文本里，没有7:53-8:11这一段。 ULB译本用中括弧将这段括住，表示约翰原文中多半没有这一段。但仍旧鼓励译者也把这段翻译了，用括号括起来，并且加一段如同8:9末尾的脚注。（参：）

### Translation Questions

#### John 7:1

##### 为什么耶稣不愿意进去犹大地？

他不愿意去那里，是因为犹太人想要杀他。

#### John 7:3

##### 为什么耶稣的兄弟们鼓励他去犹大的住棚节？

他们鼓励他去，因为这样耶稣的门徒们才能看到他所行的事，他也才能扬名世界。

#### John 7:5

##### 耶稣说，自己不去节庆的理由是什么？

耶稣告诉他的弟兄们，说他的时间还没到，他的时候还没实现。

##### 世人为什么恨耶稣？

耶稣说，世人恨他，是因为他作见证说世人所行的是邪恶的。

#### John 7:10

##### 耶稣什么时候上去过节庆的？怎么去的？

耶稣等到他的兄弟们上去过节之后，他也上去了。但是他是私下去，不是公开去。

#### John 7:12

##### 群众里的人们怎么说起耶稣？

有些人说：「他是个好人。」另外有些人说：「不，他把群众带到偏离正路了。」

##### 为什么没有人公开谈论耶稣？

因为害怕犹太人，所以没有人公开谈论耶稣。

#### John 7:14

##### 耶稣什么时候上去圣殿里，开始教导的？

节庆过了一半，耶稣就上去圣殿里，开始作教导。

#### John 7:17

##### 耶稣说，人要怎么判断他的教导是从神而来的，还是耶稣是凭着自己说话？

耶稣说，如果有人想要行差遣耶稣来的那位的旨意，他就应该会对这个教导有了解，知道这个教导是不是从神而来的。

##### 耶稣说，一个人若寻求差遣他来的那位的荣耀，就怎么样？

耶稣说这个人是真实无伪的，而且在他里面没有不义。

#### John 7:19

##### 根据耶稣的说法，谁行律法？

耶稣说，你们没有人行律法。

#### John 7:23

##### 耶稣怎样为在安息日行医治辩护？

耶稣的论点是：你们会在安息日行割礼，以免违反摩西律法。那我在安息日医治了一个男子使他完全痊愈，你又为什么生我的气？

#### John 7:25

##### 众人有什么说法，说明他们为何不信耶稣是基督？

众人说，他们知道耶稣是从哪里来的，但是他们说当基督来的时候，没有人会知道他是从哪里来的。

#### John 7:30

##### 谁差派官兵去逮捕耶稣？

众祭司长和众法利赛人差派官兵去逮捕耶稣。

#### John 7:35

##### 犹太人明不明白耶稣说这话的意思：「我只剩下一会儿时间和你们在一起，然后我就去到差我来者那里。你会找我，但找不到，我去的地方，你们没法来。」？

从他们彼此之间的对话看来，他们表明了他们听不懂耶稣此言。

#### John 7:39

##### 耶稣说「如果有人口渴，让他到我这里来喝水。相信我的人，如同圣经所说的，从他里面会涌出活水河流。」，指的是什么？

耶稣这话是在说圣灵，相信他的人就会领受圣灵。

#### John 7:45

##### 众祭司长和众法利赛人对官兵们说：「你们为什么没有带他（耶稣）来？」，官兵们怎么回答？

官兵们回答说：「从来没有人像他那样说话的。」

#### John 7:50

##### 当法利赛人们问被派去逮捕耶稣的官兵们说：「你们被带到偏离正路了吗？有任何统治者相信他吗？有任何法利赛人相信他吗？」，尼哥迪姆怎么回答法利赛人？

尼哥迪姆对众法利赛人说：「我们的法律要判断人之前，是不是先要听那人的说法，知道他所行的事情？」

## Chapter 8

#### John 8:1

##### 连接陈述：

1节介绍了耶稣在前一章的最后去了哪里。

##### 概览：

虽然有些版本有7:53-8:11，年代最早的文本里并没有这段经文。

##### 概览：

故事的又一部分从2节开始，耶稣从圣殿回来。

##### all the people

NA

##### 文士和法利赛人

“文士和法利赛人”是提喻代表这两个群体当中的某些人。另译：“有些文士和法利赛人”或“有些教导犹太律法的人以及法利赛人”（参）

##### 一个行淫时被拿的妇人来

这句被动句可译为主动句。另译：“他们发现一个正在行淫的女子”（参）

#### John 8:4

##### 概览：

虽然有些版本有7:53-8:11，年代最早的众多文本里并没有这段经文。（参）

##### 这样的妇人

“像这样的人”或“做这事的人”

##### 你说该把她怎么样呢？

“那你告诉我们，我们应该怎样处理她？”

##### 试探耶稣

这里指问了一个试探性的问题。

##### 要得着告他的把柄

他们要控告他的事直接翻译出来。另译：“这样他们可以控告他言语不当”或“这样他们可以控告他不遵守摩西律法或罗马法律”（参：）

#### John 8:7

##### 概览：

虽然有些版本有7:53-8:11，年代最早的众多文本里并没有这段经文。

##### 他们还是不住地问他

“他们”指文士和法利赛人。

##### 你们中间谁是没有罪的

“如果你们当中没有罪的”或“如果你们当中从来没有犯过罪的”

##### 你们中间

耶稣是在对文士与法利赛人说话，多半也在对众人说话。

##### 谁

“让那人”

##### 于是又弯着腰

“他弯下腰来”

#### John 8:9

##### 概览：

虽然有些版本有7:53-8:11，年代最早的众多文本里并没有这段经文。

##### 一个一个地

“一个接一个地”

##### 妇人，那些人在哪里呢？

当耶稣称呼她“妇人”时，他并不是想令她感觉自己无足轻重。如果你的语言里人们会理解成这意思，翻译这句时就可以省略“妇人”。

#### John 8:12

##### 概览：

这是故事的又一部分。耶稣在圣殿的宝库附近对众人讲话。

##### 我是世界的光

“光”是隐喻，指从神而来的启示。另译：“我是照亮世界的哪一位。”（参：）

##### 世界

这是转喻，指世人。另译：“世上的人”（参：）

##### 跟从我的

这是一句习话，意为“每个照着我教导去行的人”或“每个顺从我的人”（参：）

##### 就不在黑暗里走

“在黑暗里走”是隐喻，指过着充满罪恶的生活。另译：“不会一直活在罪的黑暗里”（参：）

##### 生命的光

“生命的光”是隐喻，代表从神而来、赐下属灵生命的真理。另译：“带来永生的真理”（参：）

##### 你是为自己作见证

“你只是空口说这些关于自己的事”

##### 你的见证不真

法利赛人在暗示单单一个人的见证是不真的，因为无法被证实。另译：“你不能做自己的证人”或“你说的关于自己的事不一定是真的”（参：）

#### John 8:14

##### 我虽然为自己作见证

“即使我讲这些关于自己的事”

##### 外貌

“人的标准和人的法律”（UDB）

##### 我却不判断人

可能的意思有1）“我还未审判任何人2）“我现在没有审判任何人。”

##### 就是判断人

可能的意思有1）“若我审判人” 2）“当我审判人时”

##### 我的判断也是真的

可能的意思有1）“我的审判将是对的” 2）“我的审判是对的。”

##### 因为不是我独自在这里，还有差我来的父与我同在

神子耶稣有权柄，因为他与他的父有特殊的关系。（参）

##### 不是我独自在这里

隐藏的信息是耶稣不是独自审判的。另译：“如何审判并非单单是我”或“我不是独自审判”（参）

##### 父与我同在

父与子一同施行审判。另译：“父也与我一同施行审判”或“父与我一同审判。”

##### 父

这是神的一个重要称谓。如果你的语言里，一定要说明父是谁的父，可译为“我父”，因为耶稣在下几节经文里就换用这样的称呼。（参）

#### John 8:17

##### 连接陈述：

耶稣继续对法利赛人和其他众人谈论他自己。

##### Yes, and in your law

NA

##### 律法上也记着说

另译：“摩西曾写道”（参：）

##### 两个人的见证是真的

这里暗示的逻辑是，一个人可以证实另一个人的话。另译：“如果两人都说同样的话，大家就能知道这事是真的了”（参：）

##### 我是为自己作见证

耶稣为自己做见证。另译：“我为你们见证我自己”

##### 还有差我来的父也是为我作见证

父也为耶稣做见证。可以直接表明这是指耶稣的见证是真的。另译：“差我来的父也能为我证明。所以你应该相信我们告诉你们的话是真的”（UDB）（参：）

##### 父

这是神的一个重要称谓。如果你的语言里，一定要说明父是谁的父，可译为“我父”，因为耶稣在下几节经文里就换用这样的称呼。（参）

#### John 8:19

##### 概览：

在20节里，耶稣的谈话出现一个停顿，作者在此提供了耶稣施行教导的地点的背景资料。有些语言可能要把关于背景资料放在这段故事的最前面8:12处。（参：）

##### 你们不认识我，也不认识我的父；若是认识我，也就认识我的父

耶稣表示认识他同时就是认识父。父与子都是神。 “父”是神的一个重要称谓。（参）

##### 我的父

这是神的一个重要称谓。（参）

##### 因为他的时候还没有到

“时候”是转喻，指耶稣要死去的时候。另译：“现在还不是耶稣要死去的时候”（参：）

#### John 8:21

##### 连接陈述：

耶稣继续对众人讲话。

##### 你们要死在罪中

“死”指灵里的死。另译：“在你们还充满罪恶时就死去”或“你们将一边犯罪一边死去。”

##### 你们不能到

“你不能来”

##### 犹太人说

“犹太人”是提喻，指“犹太人领袖。”另译：“犹太人领袖说”或“犹太的当权者说”（参）

#### John 8:23

##### 你们是从下头来的

“你们是从世界上生的”

##### 我是从上头来的

“我是从天上来的”

##### You are of this world

NA

##### I am not of this world

NA

##### 你们要死在罪中

“你们会在神不饶恕你们的罪中死去”

##### 我是基督

可能的意思有1）“ 耶稣在表明自己是耶和华，意为“我是”2）耶稣希望众人明白他曾说过的话：“我是从上头来的。”

#### John 8:25

##### 他们就问他说

“他们”指犹太人领袖。 （参：8:21）

##### these things I say to the world

NA

##### 父

这是神的一个特殊的称谓。有些语言里，可能会要在名词前面加上所有格。另译：“他的父”（参）

#### John 8:28

##### 你们举起人子以后

这里指把耶稣钉十字架杀死他。

##### 人子

耶稣用“人子”这个称谓称呼自己。

##### 我是基督

圣子耶稣比任何人都认识圣父。可能的意思有1）耶稣表明自己是耶和华，意为“我是”2）耶稣的意思是：“我是我自己宣称的那位。”

##### 我说这些话乃是照着父所教训我的

“我只说父教导我说的话。“父”是神的一个重要称谓。（参：）

##### 那差我来的

这里指神。

##### 耶稣说这话的时候

“耶稣正说这些的时候”

##### many believed in him

NA

#### John 8:31

##### remain in my word

NA

##### 我的门徒

“我的跟随者”

##### 真理必叫你们得以自由

这是拟人修辞。耶稣把“真理”比作人。另译：“如果你顺服真理，神会叫你得自由”（参）

##### 真理

这里指耶稣显明关于神的事。另译：“关于神的真理。”

##### 你怎么说『你们必得以自由』呢？

这个问句为要表达犹太人领袖对于耶稣所说的话感到很震惊。另译：“我们不需要得自由！”（参：）

#### John 8:34

##### 实实在在地

参照1:49的注释翻译。

##### 就是罪的奴仆

“奴仆”是隐喻。这里暗示对于犯罪的人而言，“罪”就像主人一样。另译：“就像罪的奴仆”（参）

##### 住在家里

“家里”是转喻代表“家庭。” 另译：“如同一个永远的家庭成员”（UDB）。（参）

##### 儿子是永远住在家里

这里用了省略法修辞。可以把被省略的内容加添进去。另译：“儿子永远是这个家的成员”（UDB）。（参）

##### 天父的儿子若叫你们自由，你们就真自由了

唯有神子的耶稣，才能真的叫人得自由。另译：“如果你们让我叫你们得自由，你们就会真得自由了。”

##### 儿子

这是耶稣的一个重要的称谓，他是神子。（参：）

#### John 8:37

##### 连接陈述：

耶稣继续对犹太人讲话。

##### 因为你们心里容不下我的道

“道”是​​转喻，指耶稣的“教导”或“信息”，不被犹太领袖接受。另译：“你们不接受我所教导的”或“你们不让我的信息改变你们的生命”（参|Metonymy）

##### 我所说的是在我父那里看见的

“我现在告诉你的是我与父在一起时，所看见的事”

##### 你们所行的是在你们的父那里听见的

犹太领袖不明白耶稣说的“你们的父”是指魔鬼。另译：“你们也继续做你们的父叫你们做的事。”

#### John 8:39

##### 父

“先祖”

##### 这不是 亚伯拉罕所行的事

“亚伯拉罕从来没想要杀死那个告诉他神的启示的人”

##### 你们是行你们父所行的事

耶稣暗示他们的父是魔鬼。另译：“你们在做的是你们真正的父所做的事情”（UDB）。（参）

##### 我们不是从淫乱生的

犹太人领袖暗示耶稣不认识自己的父亲是谁。另译：“我们不知道你如何，但是我们不是私生子”或“我们都是从正当的婚姻里出生的”（参：）

##### 我们只有一位父，就是 神

犹太人领袖在这里宣称神是他们属灵的父。这是神的一个重要称谓。（参）

#### John 8:42

##### 爱

这是从神而来的爱，神专注于让别人（包括我们的仇敌）能得好处，即便对自己无益。

##### 你们为什么不明白我的话呢？

耶稣问这句主要是责备犹太人领袖不听从他。另译：“我告诉你们为何不明白我说的！”（参：）

##### 无非是因你们不能听我的道

“道”是转喻，指耶稣的“教导”。另译：“是因为你不愿意接受我的教导。”（参：）

##### 你们是出于你们的父魔鬼

“你们属于你们的父撒但”

##### 也是说谎之人的父

“父”是隐喻，指所有谎言的源头。另译：“他是那位在起初创造一切谎言的那位”（参）

#### John 8:45

##### 连接陈述：

耶稣继续对犹太人讲话。

##### 我将真理告诉你们

“因为我告诉你们的是关于神的真理”

##### 你们中间谁能指证我有罪呢？

耶稣借着这个问题来强调他从未犯过罪。另译：“你们没人能指出我犯过罪！”（参）

##### 我既然将真理告诉你们

“如果我说的是真的”

##### 为什么不信我呢？

耶稣借着这个问题来责备犹太人领袖的不信。另译：“你们没理由不信我！”（参）

##### 神的话

“话”是转喻，指神的“信息”。另译：“神的信息”或“从神而来的真理”（参）

#### John 8:48

##### 犹太人

“犹太人”是提喻，代表反对耶稣的“犹太人领袖”。另译：“犹太人领袖”（参）

##### 我们说你是 撒马利亚人，并且是鬼附着的，这话岂不正对吗？

犹太人领袖借这个问题控告耶稣要使他蒙羞。另译：“我们说你是撒马利亚人，而且有鬼附在你身上，这话是说对了！”（参）

#### John 8:50

##### 连接陈述：

耶稣继续回答犹太人。

##### 有一位为我求荣耀、定是非的

这里指神。

##### 实实在在地

参照1:49的注释翻译。

##### 遵守我的道

“道”是​​转喻，指耶稣的“教导”。另译：“遵从我的教导”或“照我所说的做”（参：）

##### 不见死

这是句习语意为经历死亡。耶稣指灵里的死亡。另译：“在灵里死去”（参：）

#### John 8:52

##### 犹太人

“犹太人”是提喻，代表反对耶稣的“犹太人领袖”。另译：“犹太人领袖”（参）

##### 不尝死味

这是句习语意为经历死亡。犹太人领袖误以为耶稣说的只是肉体的死亡。另译：“死”（参：）

##### 难道你比我们的祖宗 亚伯拉罕还大吗？

犹太人领袖借这个问题强调耶稣并不比亚伯拉罕伟大。另译：“你绝对没有那位已经去世的我们的父亚伯拉罕更伟大！”（参：）

##### father

NA

##### 你将自己当作什么人呢？

犹太人借这个问题责备耶稣居然认为自己比亚伯拉罕更重要。另译：「你不应该认为自己多么重要！“（参：）

#### John 8:54

##### 荣耀我的乃是我的父，就是你们所说是你们的 神

“父”是神的一个重要的称谓。没有人像神的儿子耶稣那样认识圣父。另译：“我父荣耀我，你们还说他是你们的神。”（参）

##### 遵守他的道

“道”是转喻指神所说的。另译：“我遵从他说要做的”（参）

##### 我的日子

这是转喻，指耶稣在一生中会完成的事情。另译：“我在一生中会做的事”（参）

##### 既看见了就快乐

“他在神的启示里预先看到我的来临，他为此欢庆”

#### John 8:57

##### 连接陈述：

从8:12节开始，耶稣对圣殿里的犹太人说话，故事的这个部分在此结束。

##### 犹太人说

“犹太人”是提喻，代表反对耶稣的“犹太人领袖”。另译：“犹太人领袖”（参）

##### 你还没有五十岁，岂见过 亚伯拉罕呢？

犹太人领袖借这个问题表达他们对于耶稣自称见过亚伯拉罕的震惊。另译：“你年纪不到五十岁。你不可能见过亚伯拉罕！”（参）

##### 实实在在地

参照1:49的注释翻译。

##### 还没有 亚伯拉罕就有了我

圣子耶稣比任何人都认识圣父。可能的意思有1）耶稣表明自己是耶和华，意为“我是”2）耶稣是在说“亚伯拉罕存在之前，我就存在了。”

##### 于是他们拿石头要打他

犹太人领袖对于耶稣所说的感到非常愤怒。这里暗示他们想杀他，因为他使自己与神等同。另译：“于是他们捡起了石头想要杀他，因为他自称与神等同”（参）

### Translation Questions

#### John 8:1

##### 耶稣在教导圣殿里的人的时候，众文士和众法利赛人做了什么事情？

他们带进来一位行奸淫时被逮到的女子，把她放在他们当中，问耶稣他对她有什么话说（怎么评断她）。

#### John 8:4

##### 众文士和众法利赛人带这女子到耶稣那里的真实理由是什么？

其实他们带那女子到耶稣那里，是要设圈套害耶稣，好让他们有可以控告他的因由。

#### John 8:7

##### 众文士和众法利赛人一直询问耶稣关于那位犯奸淫被逮到的女子之事，于是耶稣对他们说什么？

耶稣对他们说：「你们当中谁是没有罪的，就让他来当第一位丢她石头的人。」

#### John 8:9

##### 耶稣对众人说了谁应该来当第一位向行奸淫被逮到的女子丢石头之后，众人做了什么？

耶稣说了这话之后，他们就一个接着一个，从最老的开始到最后一个最末的，都出去到外面。

##### 耶稣叫那（行奸淫被逮到的）女子做什么事情？

耶稣叫她自行离去，并且从此以后不要再犯罪了。

#### John 8:12

##### 在耶稣说了「我是世界的光，跟随我的人不会走在黑暗里，而是会拥有生命的光」之后，众法利赛人表达什么不满？

众法利赛人抱怨说，耶稣是在做他自己的见证，而且他的见证不是真的。

#### John 8:17

##### 耶稣怎么辩证说自己的见证是真的？

耶稣说，他们的律法上写着，有两个男子做的见证就是真的。然后他宣称说他自己，以及差遣他的父，都做耶稣的见证。

#### John 8:23

##### 耶稣是以什么为根据，来宣称众法利赛人会死在罪里？

耶稣此言是基于他对他们的认识：他们是从下面来的，他是从上面来的。他们是属于这个世界的，他不是属于这个世界的。

##### 法利赛人怎样能够逃离死于罪中的这个结局？

耶稣说，除非他们相信我是基督，否则他们就会死于罪中。

#### John 8:25

##### 耶稣对世界说了哪些事情？

耶稣对世界说了他从父那里听到的那些事情。

#### John 8:28

##### 为什么差遣耶稣的父仍然与耶稣在一起，没有放他自己一人？

父与耶稣在一起，没有放他自己一人，是因为耶稣总是做讨父喜悦的事情。

#### John 8:31

##### 耶稣说，相信他的那些犹太人，怎么样能知道自己真是他的门徒？

他们若常常遵守他的话语里，就真是他的门徒。

##### 当耶稣说了「你会知道真理，而这真理会释放你自由」，信耶稣的那些犹太人认为他这话意指什么？

那些犹太人以为耶稣是指做别人的奴隶，或是被别人捆绑。

#### John 8:34

##### 当耶稣说「你会知道真理，而这真理会释放你自由」，他指的是什么？

耶稣指的是从做罪的奴仆的状态中被释放。

#### John 8:37

##### 根据耶稣的说法，众犹太人想杀耶稣的理由是什么？

他们想杀耶稣，是因为他的话语在他们里面没有位置。

#### John 8:39

##### 为什么耶稣说这些犹太人不是亚伯拉罕之子？

耶稣说他们不是亚伯拉罕之子，因为他们没有做亚伯拉罕所行的事，反而想杀耶稣。

#### John 8:42

##### 当这些犹太人说他们有一位父，就是神，耶稣怎么反驳他们？

耶稣对他们说：「如果神是你的父，你们就会爱我，因为我来了，而且是从神而来。因为我不是出于自己而来，是他差遣我来。」

##### 耶稣说谁是这些犹太人的父亲？

耶稣说他们的父亲是魔鬼。

##### 耶稣说了魔鬼的什么事？

耶稣说，魔鬼从起初就是杀人的，不站在真理里面，因为在他里面没有真理。魔鬼说谎的时候，是从自己的本性里说出来，因为他是说谎者，也是谎言之父。

#### John 8:45

##### 谁听见神的诸话语？

属于神的人听见神的诸话语。

#### John 8:50

##### 耶稣说，如果有人遵守耶稣的话，会发生什么事？

如果有人遵守耶稣的话，他就永不会见到死亡。

#### John 8:52

##### 众犹太人为什么说耶稣身上有鬼？

他们这样说是因为耶稣说：「我真的、真的告诉你，如果有人遵守我的话，他就永远不会见到死亡。」

##### 众犹太人为什么认为耶稣那句永远不见死的话很古怪？

他们会这样认为，是因为他们想的是肉体的身体死亡。连亚伯拉罕和众先知，他们（肉体的身体）也都死去。

#### John 8:57

##### 耶稣做了什么发言，说他在亚伯拉罕之前就活着？

耶稣说：「我真的、真的告诉你，在亚伯拉罕出生之前就有了我，我是自由的。」

## Chapter 9

#### John 9:1

##### 概览：

这是故事的又一部分。耶稣和他的门徒在行走时，遇见一个瞎眼的。

##### 耶稣过去的时候

“耶稣”是提喻，指耶稣与门徒。另译：“当耶稣与他的门徒经过的时候”（参：）

##### 这人生来是瞎眼的，是谁犯了罪？是这人呢？是他父母呢？

这个问题反映了一个古老的犹太信念，认为罪是一切疾病以及残疾的成因。拉比也教导说，婴儿在母腹中也有可能犯罪。另译：“老师，我们知道是罪使人瞎眼。谁的罪使这名男子出生就瞎眼呢？是这男子自己犯罪，还是他的父母犯罪呢？”（参）

#### John 9:3

##### 我们

“我们”包含耶稣，以及与耶稣说话的门徒。（参：）

##### 白日……黑夜

“白日”和“黑夜”是隐喻。耶稣是将人们作神的工作的时间比喻成白天，将夜晚比作他们不能做神的工作的时间。（参）

##### 在世上

“世上”是转喻，指世人。另译：“住在世人当中”（参|Metonymy）

##### 世上的光

“光”是隐喻，指神的真实启示。另译：“一个显明真理的人如同光使人看见黑暗里的东西一样。”（参：）

#### John 9:6

##### 用唾沫和泥抹在

耶稣用他的手指把泥和口水和在一起。另译：“并用自己的手指将泥和口水和在一起”（参：）

##### 翻出来就是「奉差遣」

故事在这里出现了短暂的中断，这样约翰可以提供一些附加资料，有助于希腊语的读者理解。（参：）

##### 一洗

“在池子里洗了自己的眼睛”

#### John 9:8

##### 这不是那从前坐着讨饭的人吗？

这句问句为要表现众人感到惊讶。另译：“这男子就是以前坐着讨饭的那位！”（参）

#### John 9:10

##### 连接陈述：

曾经瞎眼的男子的邻居，继续对他说话。

##### 你的眼睛是怎么开的呢？

“那是什么使你能看见的呢？”或“你现在能看见是发生了什么呢？”

##### 他和泥抹我的眼睛

“用他的手指把泥抹在我的眼睛上”。参照9:6的注释翻译。

#### John 9:13

##### 概览：

14节讲述了耶稣医治那男子的时间的背景资料。（参）

##### 他们把从前瞎眼的人带到法利赛人那里

众人坚持要这男子跟他们一起去见法利赛人。他们没有强拉他去。

##### 安息日

“犹太人的安息日”

##### 法利赛人也问他是怎么得看见的

“因此法利赛人也问他是怎么得看见的”

#### John 9:16

##### 概览：

故事主线在18节出现一个停顿，约翰在此提供犹太人不信的背景资料。（参）

##### 因为他不守安息日

这里指耶稣没有在犹太人的安息日遵守不做工的律法。

##### 一个罪人怎能行这样的神迹呢？

这个问句为要强调从耶稣行了许多神迹上便可看出他不是个罪人。另译：“一个罪人是不能行这样的神迹的！”（参：）

##### 神迹

奇迹也可称为“神迹”，二者的作用均为证据，以证明神是在宇宙间有完全权柄的全能神。

##### 是个先知

“我认为他是个先知”

##### 犹太人不信他从前是瞎眼

“犹太人”是提喻，指反对耶稣的“犹太人领袖”。另译：“这时犹太人领袖仍然不相信他从前是瞎眼。（参）

#### John 9:19

##### 问他们说

这里指犹太人领袖问他们说。

##### 他已经成了人

“他是个男人了”或“他已经不是孩子了”

#### John 9:22

##### 概览：

故事主线在22节出现一个停顿，约翰在此介绍了男子父母惧怕犹太人的背景资料。（参）

##### 是怕 犹太人

“犹太人”是提喻，指反对耶稣的“犹太人领袖”。另译：“他们惧怕犹太人领袖可能会对他们做的事”（参）

##### 怕

这里指人在自己或别人可能遇到危险时，会有的一种不好的感觉。

##### 他已经成了人

“他是个男人了”或“他已经不是孩子了”。参照9:19的注释翻译。

#### John 9:24

##### they called the man

NA

##### 将荣耀归给 神

这是一句习话，人们在发誓的时候常用。另译：“在神的同在里说实话！”或“在神的面前说实话！”（参）

##### 这人

这里指耶稣。

##### 他说

这里指那原本瞎眼的人。

#### John 9:26

##### 连接陈述：

犹太人继续对那原本瞎眼的人说话。

##### 为什么又要听呢？

这个问句表达男子感到的讶异，犹太人领袖居然再让他跟他们说一次事情的经过。另译：“我很惊讶你们居然想再听一次发生在我身上的事！”（参：）

##### 莫非你们也要作他的门徒吗？

这个问句为要强调男子话语中的讽刺。他知道犹太人领袖不想跟随耶稣。这里他是在嘲弄他们。另译：“听起来好像是你们也想当他的门徒！”（参 and）

#### John 9:30

##### 你们竟不知道他从哪里来

男子惊讶于犹太人领袖明知耶稣有医治的大能，却还质疑耶稣的权柄。另译：“你们不知道他的权柄是从哪得到的”（参）

##### 神不听罪人……听他

“神不回应罪人的祷告……神回应他的祷告”

#### John 9:32

##### 连接陈述：

那以前瞎眼的人继续对犹太人说话。

##### it has never been heard that anyone opened

NA

##### 这人若不是从 神来的，什么也不能做

这句用了双重否定。 另译：“只有从神而来的人才能做这样的事！”（参：）

##### 你全然生在罪孽中，还要教训我们吗？

这个问句为要加强语气。也暗示有的人是由于父母的罪才瞎眼的。另译：“你生来这样是因父母的罪，你没有资格教导我们！”（参）

##### 于是把他赶出去了

“他们把他赶出了会堂”

#### John 9:35

##### 概览：

这是故事的又一部分。耶稣找到他医治的那人，并开始对他和众人说话。

##### 信

这里指“相信耶稣”，相信他是神的儿子，信靠他为救主，活出尊崇他的生活。

#### John 9:39

##### 到这世上来

“世上”是转喻，指“世人”。另译：“来到世人当中居住”（参：）

##### 叫不能看见的，可以看见；能看见的，反瞎了眼

“看见”与“瞎了眼”是隐喻。耶稣将灵里瞎眼的和实际瞎眼的作区分。另译：“好叫实际瞎眼的，却想要看见神的人们，得以看见，而那些错误地认为自己已经能看见神的人，会继续瞎眼”（参：）

##### 难道我们也瞎了眼吗？

“你认为我们是灵里瞎眼的吗？”

##### 你们若瞎了眼，就没有罪了

“瞎了眼”是隐喻，指不知道神的真理。另译：“如果你们想知道神的真理，你们就会看见了。”（参）

##### 但如今你们说『我们能看见』，你们的罪还在

“看见”是隐喻，指知道神的真理。另译：“既然你们错误地认为你们已经知道神的真理，你们就会继续瞎眼”（参）

### Translation Questions

#### John 9:1

##### 众门徒对于那名男子为何出生就眼盲，有哪些假设？

众门徒假设，这男子会出生就眼盲，要不就是因为这男子犯罪，要不就是因为他父母犯罪。

#### John 9:3

##### 耶稣说，这男子一出生就眼盲的原因是什么？

耶稣说，这男子一出生就眼盲，是为了要让神的工作借着他彰显出来。

#### John 9:6

##### 耶稣对这盲眼男子做了什么、说了什么？

耶稣吐口水在地上，做了一些泥巴，用这泥巴膏抹这男子的眼睛。然后耶稣就叫这男子去西罗亚池洗干净。

##### 这男子在西罗亚里洗干净之后，发生了什么事？

他回来的时候是看得见的。

#### John 9:8

##### 当一场争议发生，争论这男子究竟是不是那位出生就眼盲，且曾经坐着乞讨的男子时，这男子说了什么证词？

男子作证说，自己就是那位盲眼乞丐。

#### John 9:13

##### 在这位曾经眼盲的人身旁的人群，做了什么事情？

他们把这男子带去众法利赛人那里。

##### 这医治是什么时候发生的？

这盲眼男子的医治是在安息日时发生的。

##### 众法利赛人问这位曾经眼盲的男子什么问题？

他们问他，他是如何得以看见的。

#### John 9:16

##### 众法利赛人之中出现什么纷争？

有些法利赛人说，耶稣不是从神来的，因为他不守安息日（他在安息日施行医治）。另一些法利赛人说，一个身为罪人的人，怎能行这么多神迹。

##### 那位曾经眼盲的男子，被问及耶稣的事情时，说了什么？

那位曾经眼盲的男子说：「他是先知。」

##### 为什么众犹太人把得以看见的盲眼男子的父母叫了来？

他们把男子的父母叫了来，是因为他们还是不相信男子就是曾经眼盲的那一位。

#### John 9:22

##### 为什么这男子的父母说：「他是个成年人。问他就好了。」

他们这样说，是因为怕犹太人。因为犹太人彼此已经说好，如果有谁说耶稣是基督，就把他赶出犹太会堂。

#### John 9:24

##### 众法利赛人第二次把曾经眼盲的男子叫进来之后，对他说了什么？

他们说：「归荣耀给神吧。我们知道这男子（耶稣）是个罪人。」

##### 这从前眼盲的男子，对于法利赛人说耶稣是罪人，有什么回应？

他回答：「我不知道他是不是罪人。不过我知道一件事：我曾经眼盲，而现在我看得见了。」

#### John 9:26

##### 这曾经眼盲的男子问了众法利赛人什么问题？

这曾经眼盲的男子说：「你们为什么想再听一次？你们不是也想要成为他的门徒吧？」

#### John 9:30

##### 众法利赛人唾骂这男子时，这曾经眼盲的男子说，大家都知道什么事情？

这曾经眼盲的男子说，大家都知道神不会听罪人的话。

#### John 9:32

##### 众法利赛人怎么回应盲眼男子的反驳？

他们跟这男子说，他一出生就有罪，还敢教导我们吗？然后他们就把这男子赶出会堂。

#### John 9:35

##### 当耶稣听到曾经眼盲的男子已被赶出会堂，耶稣做了什么事？

耶稣去找这名男子，找着了。

##### 耶稣找着这曾经眼盲的男子之后，对他说了什么？

耶稣问这男子相不相信「人子」，然后他就告诉这曾经眼盲的男子，说自己（耶稣）就是「人子」。

##### 曾经眼盲的男子得知耶稣就是「人子」之后，有什么反应？

曾经眼盲的男子告诉耶稣说，他相信，就敬拜耶稣。

#### John 9:39

##### 关于众法利赛人的罪，耶稣怎么说？

耶稣告诉他们说：「如果你们是眼盲的，你们就没有罪了。但是你们现在说『我们看得见』，所以你们的罪还在。」

## Chapter 10

#### John 10:1

##### 连接陈述：

耶稣继续对法利赛人讲话。这段与9:35开始记载的故事是同一个。

##### 一般的说明

耶稣开始说比喻。（参）

##### 实实在在地

参照1:49的注释翻译。

##### 羊圈

这是一个用围篱围起来的区域，牧羊人把羊圈在里面。

##### 就是贼，就是强盗

使用这两个意思相近的词是为要加强语气。（参：）

#### John 10:3

##### 看门的

这是雇工，晚上牧羊人不在时负责看守大门。

##### 羊也听他的声音

“羊听见他的声音”

##### 就在前头走

“他走在它们前面”

##### 因为认得他的声音

“因为它们认得出他的声音”

#### John 10:5

##### 这比喻

这里用牧羊人的工作来做解释，用了一些隐喻。 “牧羊人”是耶稣的隐喻。“羊”代表跟随耶稣的人，“生人”是想欺骗人的犹太人领袖，包括法利赛人。（参）

##### 他们不明白

可能的意思有：1）“门徒不明白”（UDB）2）“众人不明白。”

#### John 10:7

##### 连接陈述：

耶稣开始解释他刚说的比喻的意思。

##### 实实在在地

参照1:49的注释翻译。

##### 我就是羊的门

“门”是隐喻，意思是耶稣提供进入羊圈的入口，在羊圈中神的子民住在神的同在里。另译：“我就像羊进入羊圈的那个门”（参：）

##### 凡在我以先来的

这里指其他教导过百姓的老师们，包括法利赛人和其他犹太人领袖。另译：“所有未曾有我的权柄而来的老师们”（参：）

##### 是贼、是强盗

这些词是隐喻。耶稣称这些老师为“贼”和“强盗”，因为他们的教导是错的，他们不明白真理，却想带领神的百姓。结果是他们迷惑了神的百姓。（参）

#### John 10:9

##### 我就是门

“门”是隐喻。耶稣说自己是“门”，表示他能提供一条真正进入神国度的道路。另译：“我自己就像那门。”（UDB）（参）

##### pasture

NA

##### 盗贼来，无非要偷窃

这句用了双重否定。某些语言中肯定句会更自然。另译：“他来就是要来偷窃”（参）

##### 偷窃，杀害，毁坏

这里暗示了“羊”的隐喻，它代表神的子民。另译：“偷窃、杀害、毁坏羊”（参： and）

##### 是要叫羊得生命

这里指羊。 “生命”指永生。另译：“好叫它们真实地活着，不至缺乏”

#### John 10:11

##### 连接陈述：

耶稣继续他的好牧人的比喻。

##### 我是好牧人

“好牧人”是隐喻，代表耶稣。另译：“我就像一个好牧人”（参：）

##### 为羊舍命

这里指放弃对某事的掌控权。这是对“死亡”的一种隐晦的说法。另译：“死”（参：）

##### 雇工

“雇工”是隐喻，代表犹太人领袖和老师。另译：“像雇工的那位”（参）

##### 就撇下羊逃走……并不顾念羊

“羊”是隐喻，代表神的百姓。如同离弃羊的雇工一样，耶稣说犹太人领袖和老师并不关心神的百姓。（参：）

#### John 10:14

##### 我是好牧人

“好牧人”是隐喻，指耶稣。另译：“我像个好牧人”（参）

##### 正如父认识我，我也认识父一样

圣父与圣子认识彼此，比任何其他人对他们的认识都更深。 “父”是神的一个重要称谓。（参）

##### 我为羊舍命

这是耶稣用一种隐晦的说法，说自己会为了保护自己的羊而死。另译：“我为了羊而死”（参：）

##### 我另外有羊

“另外有羊”是隐喻，指跟随耶稣的非犹太人。（参）

##### 合成一群，归一个牧人

“群”和“牧人”都是隐喻。所有耶稣的跟随者，无论是犹太人还是非犹太人，就像一群羊一样。他也像一个牧羊人照顾着每一位。（参）

#### John 10:17

##### 连接陈述：

耶稣结束对众人的讲话。

##### 我父爱我；因我将命舍去

神永恒的计划是要圣子牺牲性命，为人的罪付上代价。耶稣在十字架上的死，显出了子对父、以及父对子深刻的爱。

##### 父

这是神的一个重要称谓。（参）

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于爱他们。

##### 因我将命舍去，好再取回来

耶稣在隐晦地说他会死去然后复活。另译：“我让自己死去，好让我能再复活”（参：）

##### 我是自己舍的

这里用了反身代词“自己”，以强调耶稣舍下他自己的生命，而不是旁人从他那里夺去他的生命。另译：“我自己舍下生命”（参：）

##### 这是我从我父所受的命令

“这是我的父吩咐我做的。” “父”是神的一个重要称谓。（参）

#### John 10:19

##### 连接陈述：

这些经文讲述了犹太人如何回应耶稣所说的。

##### 为什么听他呢？

这句问句为要强调众人不应该听耶稣的话。另译：“不要听他说的！”（参：）

##### 鬼岂能叫瞎子的眼睛开了呢？

这句问句为要加强语气。另译：“鬼绝不可能使瞎眼的看见！”或“鬼绝不可能赐给瞎眼的视力的！”

#### John 10:22

##### 概览：

这是故事的又一部分。现在是修殿节，有些犹太人开始对耶稣有疑问。 22和23节提供故事场景的背景资料。（参：）

##### 修殿节

这是个为期八天的冬季节日，犹太人借此纪念一个神迹：神使灯台里很少量的灯油燃烧八天而不灭。他们点亮了灯台，好将犹太圣殿献给神。 献上某物也就是承诺要拿它做特别的用途的意思。

##### 耶稣在殿里 所罗门的廊下行走

耶稣行走的区域是圣殿外面的院子里。另译：“耶稣在圣殿院子里行走”（参）

##### 廊下

这是与建筑物入口连在一起的一个建筑结构，有屋顶，不一定有墙。

##### 犹太人围着他

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“于是犹太人领袖包围着他”（参）

##### 犹疑不定

这是一句习语。另译：“让我们想知道”（UDB）或“让我们一直无法确定？”（参：）

#### John 10:25

##### 连接陈述：

耶稣开始回答犹太人。

##### 奉我父之名

“名”是转喻，指神的能力。“父”是神的一个重要称谓。耶稣藉着他父的能力与权柄来行神迹。另译：“藉着我父的能力”或“藉着我父的能力”（参 and）

##### 可以为我作见证

他的神迹提供了关于他的证据，如同一个证人在法庭上提供证据一样。另译：“提供了关于我的证据”（参）

##### 不是我的羊

“羊”是隐喻，指耶稣的跟随者。另译：“不是我的跟随者”或“不是我的门徒”（参：）

#### John 10:27

##### 我的羊听我的声音

“羊”是隐喻，指耶稣的跟随者。这里暗指耶稣是“牧羊人”的隐喻。另译：“如同羊听从他们真正牧人的声音一般，我的跟随者也认得我的声音”（参：）

##### 谁也不能从我手里把他们夺去

“手”是转喻，代表耶稣的保护与照顾。另译：“没人会把他们从我这里偷去”（UDB）或“他们在我的照顾下会永远安全”（参：）

#### John 10:29

##### 我父把羊赐给我

“父”是神的一个重要称谓。（参）

##### 我父手里

“手里”是转喻，指神的财物和保护与照顾。另译：“没人能从我父那里把他们偷去”（参）

##### 我与父原为一

神子耶稣与圣父是一体的。 “父”是神的一个重要称谓。（参）

##### 犹太人又拿起石头来要打他

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“于是犹太人领袖又捡起石头”（参）

#### John 10:32

##### 耶稣对他们说：「我从父显出许多善事给你们看

耶稣藉着神的能力行了这些神迹。 “父”是神的一个重要称谓。（参）

##### 你们是为哪一件拿石头打我呢？

这个问句用了反语修辞。耶稣知道犹太人领袖不是因为他做了善工所以想用石头打他。（参）

##### 犹太人回答说

“犹太人”是提喻，代表反对耶稣的犹太人领袖。另译：“反对他的犹太人回答”或“犹太人领袖回答他”（参）

##### 反将自己当作 神

“自称为神”

#### John 10:34

##### 你们的律法上岂不是写着『我曾说你们是神』吗？

这个问句为要加强语气。另译：“你们应该知道，你们的律法里写着我曾说过‘你们是神。’”（参：）

##### 你们是神

这里耶稣引用了一段神称呼自己的跟随者为“神”的经文，也许是因为他拣选了他们在世上代表他。

##### 神道

“神说他的道”（参）

##### 经上的话是不能废的

可能的意思有：1）“没人能修改圣经”或 2）“圣经永远都是真实的。”

##### 父所分别为圣、又差到世间来的，他自称是 神的儿子，你们还向他说『你说僭妄的话』吗？

这个问句为要加强语气。耶稣的反对者认为耶稣自称为“神的儿子”是在亵渎神。他们知道他自称自己与神等同。另译：“当我说我是神的儿子时，你们不应该对父所分别出来，差遣进入世界的那位说，‘你是在侮辱神！”（参）

##### 父……神的儿子

这些是形容神与耶稣的关系的重要称谓。（参）

#### John 10:37

##### 连接陈述：

耶稣结束对犹太人的回应。

##### 父

这是神的一个重要称谓。（参）

##### 信我

“信”意思是接受或信任耶稣所说的是真的。

##### 信这些事

“信”是指承认耶稣所做的工乃是从父而来。

##### 父在我里面，我也在父里面

这些是习语，表达神与耶稣之间亲密的关系。另译：“我父与我完全连结为一体”（参：）

##### 逃出他们的手走了

“手”是转喻代表在犹太人领袖的监管或辖制之下。另译：“又逃离了他们”（参）

#### John 10:40

##### 约旦河外

耶稣原本在约旦河的西边。另译：“到约旦河的东边”（参：）

##### 就住在那里

耶稣在约旦河的东边待了一小段时间。另译：“耶稣在那里待了数日”（参：）

##### 约翰一件神迹没有行过，但 约翰指着这人所说的一切话都是真的

“约翰的确没行过神迹，但是他说的关于这位行神迹的人确实是真的。”

##### 神迹

可以证明某事为真或可以显出某人是真实的奇迹。

##### 信

“信”的意思是接受或信任耶稣所言为真。

### Translation Questions

#### John 10:1

##### 根据耶稣的说法，谁是贼、是强盗？

不从大门进入羊圈，而从别的路爬上去的，这人就是贼、是强盗。

##### 谁从大门进入羊圈？

从大门进入羊圈的，就是羊的牧羊人。

#### John 10:3

##### 为什么牧羊人呼唤羊，羊就会跟随他？

它们会跟随牧羊人，因为它们认得他的声音。

#### John 10:5

##### 羊会跟随一个陌生人吗？

不会，羊不会跟随一个陌生人。

#### John 10:7

##### 在耶稣以前来的那些人都是什么？

在耶稣以前来的那些人都是贼、是强盗。羊不听他们的声音。

#### John 10:9

##### 耶稣说他是大门。从这大门进去的那些人，有什么遭遇？

从耶稣这大门进去的那些人，将会得救。他们会走进走出，也会找到草原。

#### John 10:11

##### 好牧人耶稣为他的羊做什么事情？

好牧人耶稣为羊放下自己的生命。

#### John 10:14

##### 耶稣有另外一个羊圈吗？如果有的话，他们会有什么遭遇？

耶稣说，他有其他不属于这个羊圈的羊。他说自己得把他们带来，他们也会听见他的声音，以至于合成一群羊、归一个牧人。

#### John 10:17

##### 父为什么爱耶稣？

父之所以爱耶稣，是因为耶稣放下自己的生命，好再次得着生命。

##### 有人带走耶稣的生命吗？

没有。他是自己放下的。

##### 耶稣从哪里得到权柄，可以放下自己的生命，又得回生命？

耶稣是从自己的父那里得到这项命令。

#### John 10:19

##### 耶稣的话语，使得众犹太人说了什么？

许多人说：「他身上有鬼附着，他疯了。你们为什么要听他说话？」其他人则说：「这不是被鬼附身的人说出来的话。鬼能打开盲人的眼睛吗？ 」

#### John 10:22

##### 众犹太人在圣殿中所罗门的廊下包围耶稣，并且对耶稣说了什么？

他们说：「你要让我们犹疑不定到什么时候呢？如果你是基督，就清楚告诉我们。」

#### John 10:25

##### 耶稣怎么回答所罗门廊下的众犹太人？

耶稣说他已经告诉他们（自己是基督）了，他们没有相信他，是因为他们不是他的羊。

#### John 10:27

##### 耶稣说了什么与他对自己羊的照顾保护有关的事情？

耶稣说他给自己的羊永恒的生命，他们永远不会灭亡，没有人会把他们从他的手中抢走。

#### John 10:29

##### 谁把羊给了耶稣？

父把羊给了耶稣。

##### 有人比父大吗？

父比所有其他的都大。

#### John 10:32

##### 为什么众犹太人拿起石头，要用石头打死耶稣？

因为他们相信耶稣在亵渎神，身为人却把自己当作神。

#### John 10:34

##### 耶稣对于亵渎神的罪名，如何辩解？

耶稣自我辩解说：「你们的律法里不是写着『我说你们是神』吗？如果祂称呼他们为神，那有承受 神道的那位（圣经的话是不能毁坏的），父将之圣化并差遣进入世界的那位，你能对他说『你在亵渎神』吗？只因为我说『我是神的儿子』吗？」

#### John 10:37

##### 耶稣叫众犹太人做什么事情，来决定要不要相信他？

耶稣叫众犹太人看他所做的工。如果耶稣没有在做他父亲的工作，就不要相信他。如果他在做他父亲的工作，就相信他。

##### 耶稣说，如果众犹太人相信耶稣所做的工，他们就能明白和了解什么事情？

耶稣说他们就能明白和了解父在耶稣里面，耶稣也在父里面。

##### 对于耶稣宣称说，父在耶稣里面，耶稣也在父里面，众犹太人的反应是什么？

犹太人再次尝试捉拿耶稣。

#### John 10:40

##### 这件事情之后，耶稣去了哪里？

耶稣再一次离开去到约旦河的那一边，约翰起初为人施洗之地。

##### 许多来到耶稣那里的人，说了什么，又做了什么？

他们一直说：「约翰的确没有行神迹，但是约翰所说的一切关于这名男子的事都是真的。」许多人在那里相信了耶稣。

## Chapter 11

#### John 11:1

##### 概览：

这是故事的又一部分，关于拉撒路的故事。这些经文将他带入故事里，也介绍了他和他姊妹马利亚的背景资料。（参 and）

##### 这 马利亚就是那用香膏抹主，又用头发擦他脚的

约翰介绍马大的姊妹马利亚的同时，也讲述了一些关于接下来会发生的事的信息。（参）

#### John 11:3

##### 就打发人去见耶稣

“请耶稣来”

##### 爱

这里的“爱”指手足之间的爱，一种朋友或亲人之间自然的，来自人的爱。

##### 这病不至于死

耶稣暗示他知道拉撒路和他的病以后会怎么样。另译：“死亡不会是这场病的最终结局”（参：）

##### 死

这里指身体的死亡。

##### 乃是为 神的荣耀，叫 神的儿子因此得荣耀

耶稣暗示他知道结果如何。另译：“但这事的意义要使人看见神的伟大，因为他们会看见神的能力使我能做成的事”（参）

##### 神的儿子

这是耶稣的一个重要称谓。（参）

#### John 11:5

##### 耶稣素来爱 马大和她妹子并 拉撒路

这是背景资料。（参）

#### John 11:8

##### 拉比， 犹太人近来要拿石头打你，你还往那里去吗？

这个问句为要强调门徒不想要耶稣去耶路撒冷。另译：“老师，你一定不想回去那里的！上次你去的时候，犹太人都想用石头打死你！”（参：）

##### 犹太人

这是提喻代表反对耶稣的犹太人领袖。另译：“犹太人领袖”（参：）

##### 白日不是有十二小时吗？

这个问句为要加强语气。另译：“你知道一天有十二小时的白天！”（参：）

##### 人在白日走路，就不至跌倒，因为看见这世上的光

白日里走路的人能够看得清楚且不跌倒。 “白日”是隐喻代表“真理”。耶稣暗指按照真理而活的人们，就能成功地行神要他们行的事（参：）

#### John 11:10

##### 连接陈述：

耶稣继续对他的门徒讲话。

##### 若在黑夜走路

“黑夜”是隐喻指没有在神的光中行走。（参）

##### 因为他没有光

可能的意思有1）“他看不见”（UDB）或 2）“他没有神的光。”

##### 我们的朋友 拉撒路睡了

“睡了”是习语意为拉撒路死了。如果在你的语言里对这事有特定的说法，可以用在此处。（参）

##### 我去叫醒他

“去叫醒他”是句习语。耶稣在此透露了自己将使拉撒路复活的计划，如果你的语言中有习语形容此事，可以用在此处。（参）

#### John 11:12

##### 连接陈述：

故事主线在13节有一个停顿，约翰在此评论门徒如何误解了耶稣说的拉撒路睡了的意思。（参）

##### 他若睡了

门徒误解了耶稣的意思，以为他是说拉撒路在休息之后会恢复。

##### 耶稣就明明地告诉他们说

“于是耶稣就用他们能理解的词语告诉他们”

#### John 11:15

##### 连接陈述：

耶稣继续对自己的门徒说话。

##### 为你们的缘故

“为你们的益处”

##### 我没有在那里就欢喜，这是为你们的缘故，好叫你们相信

“我不在那。这样你们就可以学到如何更信靠我了。”

##### 又称为 低土马

这句可译为主动句。另译：“他们叫他低土马”（参）

##### 低土马

这是男人的名字意为“双胞胎。”（参）

#### John 11:17

##### 概览：

耶稣现在伯大尼。这些经文提供关于场景的背景资料，以及耶稣到达那里之前发生的事。（参：）

##### 就知道 拉撒路在坟墓里已经四天了

另译：“他得知人们在四天前已经将拉撒路放到坟墓里了”（参）

##### 六里路

“约三公里远。”（参：）

##### 她们的兄弟

拉撒路是她们的弟弟。另译：“她们的弟弟”（参）

#### John 11:21

##### 我兄弟必不死

拉撒路是她弟弟。另译：“我弟弟还活着”（参）

##### 你兄弟必然复活

拉撒路是她弟弟。另译：“你的弟弟会再活过来的”（参）

#### John 11:24

##### 他必复活

“他会再活过来的”

##### 虽然死了

“死”指肉体的死亡。

##### 也必复活

“复活”指灵里的生命。

##### 凡活着信我的人必永远不死

“活着且信靠我的人，就绝不会永远与神隔绝”或“活着且信靠我的人，就会永远在灵里与神一起活着”

##### 永远不死

“死”指灵里的死亡。

#### John 11:27

##### 马大说

“马大对耶稣说”

##### 主啊，是的，我信你是基督，是 神的儿子，就是那要临到世界的

马大相信耶稣是主，是基督（弥赛亚），是神的儿子。

##### 神的儿子

这是耶稣的一个重要称谓。（参）

##### 就回去暗暗地叫她妹子 马利亚

马利亚是马大的妹妹。另译：“她离开去叫她的妹妹马利亚”（参：）

##### 夫子

这个称谓是指耶稣的。

##### 叫你

“叫你来”

#### John 11:30

##### 那时，耶稣还没有进村子

约翰在这里停顿了一下，介绍了耶稣所在地的背景资料。（参：）

##### 就俯伏在他脚前

马利亚在耶稣的脚前俯伏或下跪以示尊敬。

##### 我兄弟必不死

拉撒路是马利亚的弟弟。参照11:21的注释翻译。另译：“我弟弟就会活着了。”（参）

#### John 11:33

##### 就心里悲叹，又甚忧愁

约翰将这几个意思相近的词语组合在一起，以表达耶稣所经历过的强烈的心理波动，其中也许有愤怒。另译：“他非常沮丧”（参）

##### 你们把他安放在哪里？

这是在委婉地问：“你们把他葬在哪里？”（参）

##### 耶稣哭了

“耶稣开始哭泣”或“耶稣开始哭了”

#### John 11:36

##### 爱

这里指对朋友或家人的兄弟之情，来自人的爱。

##### 他既然开了瞎子的眼睛，岂不能叫这人不死吗？

这个问句为要表达犹太人惊讶耶稣居然没有医治拉撒路。另译：“他能医治瞎眼的，就一定能医治这个男子，使他不至于死”或“既然他没有使这男子不死，也许他也没有真的如人所说的，医治了那生来就瞎眼的人！”（参）

##### 开了瞎子的眼睛

这是句习语。另译：“医治眼睛”（参）

#### John 11:38

##### 那坟墓是个洞，有一块石头挡着

约翰暂时做了停顿，为要描述众人埋葬拉撒路的坟墓。（参：）

##### 那死人的姊姊 马大

马大和马利亚是拉撒路的姐姐。另译：“拉撒路的姐姐马大”（参）

##### 他现在必是臭了

“尸体已经臭了”

##### 我不是对你说过，你若信，就必看见 神的荣耀吗？

这个问句为要强调神即将要行一件奇妙的事。另译：“我告诉过你，若你信靠我就会看见神能做怎样的事！”（参：）

#### John 11:41

##### 耶稣举目望天

这是句习语意为向上看。另译：“耶稣看着天上”（参）

##### 父啊，我感谢你，因为你已经听我

耶稣直接向父祈祷，好让他身旁的人能听见他的祷告。另译：“父，我感谢你已经听见了我的声音”（UDB）或“父，我感谢你已经听见了我的祷告。”

##### 父

这是神的一个重要称谓。（参）

##### 叫他们信是你差了我来

“我想要他们相信是你差我来的”

#### John 11:43

##### 说了这话

“耶稣祷告了以后”

##### 就大声呼叫说

“他大喊”

##### 手脚裹着布，脸上包着手巾

当时有个殡葬的习俗，是要用长条棉布包住尸体。另译：“有人用很多长条布包住了他的手和脚。他们在他脸上也围了一条布。”（参：）

##### 耶稣对他们说

“他们”指在那里看见奇迹的人。

#### John 11:45

##### 概览：

这些经文告诉我们，耶稣使拉撒路从死里复活后，接下来发生的事。（参）

#### John 11:47

##### 概览：

这是故事的又一部分。祭司长和法利赛人聚集在一起，要参加犹太人会堂的会议。

##### 祭司长

“祭司的领袖”

##### 我们怎么办呢？

这里暗指会堂的人在议论耶稣。另译：“我们要拿耶稣怎么办呢？”（参）

##### 人人都要信他

犹太人领袖害怕众人要立耶稣做他们的王。另译：“每个人都会信靠他，并对抗罗马。”（UDB）（参）

##### 罗马人也要来

这是提喻指罗马军队。另译：“罗马军队会来”（UDB）。（参）

##### 夺我们的地土和我们的百姓

“毁坏我们的圣殿以及我们的国家”

#### John 11:49

##### 内中有一个人

这是一种介绍故事的新角色的方法。如果你的语言中有特定的说法，可用在此处。（参）

##### 你们不知道什么

这是该亚法为了要强调他想表达的重点，用了夸张修辞。另译：“你不明白现在正在发生什么！”或“你听起来像是什么都不懂似的！”（参）

##### 免得通国灭亡

该亚法暗示如果允许耶稣活着，造成叛乱，罗马军队就会杀光犹太民族所有百姓。 “国”是提喻，代表所有的犹太人。另译：“免得罗马人杀光我们所有的人”（参 and）

#### John 11:51

##### 概览：

约翰在51和52节解释说，虽然该亚法当时不明白，但是他其实在说预言。这是背景资料。（参：）

##### 替这一国死

“国”是提喻指以色列人。（参）

##### 将聚集归一

这是省略修辞。 “族”在文中被省略。另译：“将聚集成为一族”（参）

##### 神四散的子民

这里指那些藉着信耶稣而属神的人。从灵的层面看来，他们是神的孩子。

#### John 11:54

##### 概览：

耶稣离开伯大尼，去了以法莲。从55节开始，故事转成述说逾越节将至之际，犹太人如何准备过节。

##### 不再显然行在 犹太人中间

“犹太人”是提喻，指犹太人领袖。另译：“在反对他的犹太人领袖当中露面”（参）

##### 一座城

城市外围的地区，居民较少的地方

##### 就在那里和门徒同住

耶稣和他的门徒在以法莲住了一阵子。另译：“他和门徒一起在那里短暂住了一段时日”（参：）

##### 上 耶路撒冷去

“上”用在此处是因为耶路撒冷的海拔比四周要高。

#### John 11:56

##### 概览：

57节的内容发生在56节之前。如果这样的顺序会使你的读者感到混乱，你可以把两节合在一起翻译，把57节的内容放到56节之前。（参：）

##### 他们就寻找耶稣

“他们”指远行到耶路撒冷的犹太人。

##### 你们的意思如何，他不来过节吗？

这是反问句，表达了对耶稣会来参加逾越节的强烈怀疑。这里用了省略修辞，省略了“你认为”。说这话的人是想知道既然耶稣有可能被逮捕，他还会不会来过节。另译：“耶稣大概不会来过节。他也许害怕被抓！”（参 and）

##### 那时，祭司长

这是背景资料，解释为什么犹太的朝圣者想知道耶稣会不会来过节。如果你的语言里对于背景资料有特别的说法，可以在此使用。（参）

### Translation Questions

#### John 11:1

##### 这位拉撒路是谁？

拉撒路是一名伯大尼男子。他的姐妹们是马利亚和马大。马利亚就是日后用没药膏抹主，并用她的头发擦他的脚的那马利亚。

#### John 11:3

##### 耶稣听说拉撒路生病，就说了什么关于拉撒路和他病情的话？

耶稣说：「这病不会致死，而是为了神的荣耀，好让神的儿子在此中得荣耀。」

#### John 11:5

##### 耶稣听说拉撒路生病，就做了什么事情？

耶稣在他待的地方又停留了两天。

#### John 11:8

##### 当耶稣对众门徒说：「我们再去一次犹大地区吧」，众门徒说什么？

众门徒对耶稣说：「拉比，犹太人刚刚才想要用石头打死你，你又要回到那里去了吗？」

##### 耶稣说了什么关于在白日里行走的事情？

耶稣说，如果有人在白日里行走，他就不会跌倒，因为日光让他看得见。

#### John 11:10

##### 耶稣说了什么关于在夜里行走的事情？

如果有人在夜里行走，他就会跌倒，因为光不在他里面。

#### John 11:12

##### 众门徒认为拉撒路是在哪一个层面上睡着了？

众门徒认为拉撒路是休息而睡着了。

##### 耶稣说拉撒路睡着了，他的意思是什么？

当耶稣说拉撒路睡着了，他指的是拉撒路的死亡。

#### John 11:15

##### 为什么耶稣很高兴拉撒路死去的时候自己不在场？

耶稣说：「我是为你们的缘故感到高兴。我不在场，所以你们就能相信了。」

##### 多马认为，如果他们回去犹大地，会发生什么事？

多马认为他们都会死。

#### John 11:17

##### 耶稣来的时候，拉撒路已经在墓穴里多久了？

拉撒路已经在墓穴里四天了。

##### 当马大听到耶稣要来了，她就做了什么事情？

当马大听到耶稣要来了，她就去与他会合。

#### John 11:21

##### 马大认为神会为耶稣做什么事情？

马大说：「即使是现在，我也知道无论你向神求任何事情，祂都会赐给你。」

#### John 11:24

##### 当耶稣对马大说：「你的兄弟会再活过来的。」她对耶稣有什么回应？

她对耶稣说：「我知道在最后的日子，复活的时候，他会再活过来。」

##### 耶稣说，那些相信他的人，会遇到什么事情？

耶稣说，只要是相信耶稣的人，即使他死去了，也会活着。活着时就相信耶稣的人，便永远不死。

#### John 11:27

##### 马大做见证说耶稣是谁？

马大对耶稣说：「是的，主，我相信你是基督，神的儿子，要来到世界的那一位。」

##### 马利亚要去哪里？

马利亚要去见耶稣。

#### John 11:30

##### 当马利亚很快地起来出去时，和她在一起的众犹太人有何想法？他们做了什么事？

和马利亚一起在屋子里的众犹太人，以为她是要去墓穴哀哭，所以他们就跟着她。

#### John 11:33

##### 让耶稣在灵里呻吟、心里愁烦、哭泣的似乎是什么？

耶稣看到马利亚和众犹太人在一起，看到她的哀哭，便在灵里呻吟、心里愁烦、哭泣。

#### John 11:36

##### 众犹太人看到耶稣哭泣，就做出什么结论？

他们做出结论说，耶稣爱拉撒路何等恳切。

#### John 11:38

##### 耶稣命令要把安放拉撒路的洞穴入口的石头拿开，马大对此有什么异议？

马大说：「主，这个时候尸体已经在腐败了，因为他已经死了四天。」

##### 对于马大反对拿开石头，耶稣怎么回应？

耶稣对马大说：「我不是告诉过你，如果你相信，你就会看见神的荣耀」

#### John 11:41

##### 从洞穴拿走石头之后，耶稣立刻做了什么事？

耶稣双目仰望，开声向自己的父祷告。

##### 为什么耶稣开声祷告，向自己的父说他所说的那些话？

耶稣之所以开声祷告，说了所说的那些话，是为了站在身边环绕自己的群众，叫他们能够相信父差派了他。

#### John 11:43

##### 当耶稣大声喊出：「拉撒勒，出来！」时，发生了什么事？

死人出来了，手和脚都缠着裹尸布，脸上也缠着一条布。

#### John 11:45

##### 众犹太人看见拉撒路从洞穴里出来后，有什么反应？

许多犹太人看见拉撒路从洞穴里出来后，的确信了耶稣，但是也有些人去到众法利赛人那里，告诉他们耶稣所做的事。

#### John 11:49

##### 在众祭司长和众法利赛人的会议当中，该亚法做了什么预言？

该亚法说，一个人为人民而死，从而避免全国灭亡，对他们而言是有利的。

#### John 11:51

##### 从那天起与会者就计划着什么？

他们计划如何处死耶稣。

#### John 11:54

##### 耶稣使拉撒路复生之后，做了什么事情？

耶稣不再公开与众犹太人在一处，而是离开了伯大尼，到旷野附近地区，进了一个叫以法莲的城镇。他和众门徒落脚于此。

#### John 11:56

##### 众祭司长和法利赛人下了什么命令？

他们下令，如果有人知道耶稣在哪里，就要呈报，好让他们可以拿住他。

## Chapter 12

#### John 12:1

##### 概览：

这是故事的又一段。耶稣在伯大尼吃饭的时候，马利亚用油膏他的脚。

##### 斤

斤是重量单位。（参）

##### 香膏

这是一种用有芳香的植物和花油做成的好闻的液体。

##### 哪哒

这是一种香水，用产自尼泊尔、中国、印度山区的粉红钟状花朵所制成。（参：）

##### The house was filled with the fragrance of the perfume

NA

#### John 12:4

##### 就是那将要卖耶稣的

“就是后来让耶稣的仇敌捉住他的人”

##### 这香膏为什么不卖三十两银子周济穷人呢？

这是个反问句。这句可译为一句语气强烈的肯定句。另译：“这香膏可以卖三十两银子，卖掉的钱可以周济穷人！”（参：）

##### three hundred denarii

NA

##### denarii

NA

##### 他说这话……常取其中所存的

约翰解释犹大为何会问那个关于穷人的问题。如果你的语言里对背景资料有特别的说法，可以用在此处。（参）

##### 他说这话，并不是挂念穷人，乃因他是个贼

“他说这话，是因为他是个贼。他并不关心穷人”

#### John 12:7

##### 由她吧！她是为我安葬之日存留的

耶稣暗指这女子的行为可以理解为是在预期他的死亡与埋葬。另译：“让她表达对我的喜爱之情吧！这样她就为安葬预备了我的身体”（参：）

##### 因为常有穷人和你们同在

耶稣暗指帮助穷人的机会会一直有的。另译：“你们当中一直都会有穷人，你们什么时候想帮助他们都可以”（参：）

##### 只是你们不常有我

说这话耶稣暗指自己会死。另译：“但我不会一直在这里与你们在一起”（参）

#### John 12:9

##### Now

NA

##### 为耶稣的缘故

拉撒路再次活过来的事使许多犹太人信了耶稣。

##### 信了耶稣

这里暗示许多犹太人将耶稣作为神子来信靠。另译：“将信心放在耶稣里面”（参）

#### John 12:12

##### 概览：

这是故事的又一部分。耶稣进入耶路撒冷，众人将他当作王一般来尊崇。

##### a great crowd

NA

##### 和散那

意思是“愿神现在拯救我们！”

##### 称颂的

这里表达了一份愿望，愿神让好的事情发生在一个人身上。

##### 奉主名来的

“名”是转喻意思是权柄与能力。另译：“代表主的人”或“带着主能力来的人”（参）

#### John 12:14

##### 耶稣得了一个驴驹，就骑上

约翰在这里提供耶稣得到一匹驴子的背景资料。他暗指耶稣会骑着驴驹进入耶路撒冷。另译：“他找到一匹驴骑着它进城”（参： and）

##### 如经上所记的说

另译：“如同先知在经上所记”（参）

##### 锡安的民

“锡安的民”是转喻，指耶路撒冷的民。另译：“你们耶路撒冷的众民”（参：）

#### John 12:16

##### 概览：

作者约翰在这里停顿了一下，给读者一些门徒后来才理解的背景资料。（参）

##### 这些事门徒起先不明白

“这些事”指先知所记的关于耶稣的话。

##### 等到耶稣得了荣耀以后

这句可译为主动句。另译：“当神使耶稣得荣耀时”（参）

##### 这话是指着他写的

“这话”指当耶稣骑驴驹进耶路撒冷时，众人所做的（赞美他并挥舞棕榈枝）。

#### John 12:17

##### Now

NA

##### 众人因听见耶稣行了这神迹

“他们听别人说他行了这个神迹”

##### 这神迹

“神迹”是可以证明某事是真的一个事件或现象。这里，拉撒路复活的“神迹”证明了耶稣就是弥赛亚。

##### 看哪，你们是徒劳无益

法利赛人这里暗示要阻止耶稣也许是不可能的。另译：“看来我们做什么都阻止不了他！”（参）

##### 世人都随从他去了

这里用了夸张修辞，法利赛人借此表达他们对于有这么多人出来见耶稣感到震惊。另译：“看来人们都要做他的门徒了！”（参）

##### the world

NA

#### John 12:20

##### 那时，上来过节礼拜的人中，有几个 希腊人

这段话介绍出故事中的新角色。（参：）

##### 上来过节礼拜

约翰暗示这些“希腊人”是要在逾越节上敬拜神。另译：“来逾越节敬拜神”（参）

##### 伯赛大

这是加利利省的一个小镇。

##### 安得烈同 腓力去告诉耶稣

腓力与安得烈告诉耶稣说，希腊人要见他。可以把暗示的内容直接翻译出来。另译：“他们告诉耶稣希腊人所说的”（参）

#### John 12:23

##### 概览：

耶稣开始回应腓力与安得烈。

##### 人子得荣耀的时候到了

耶稣暗示现在是时候让神藉着人子即将经历的受苦、死亡、复活，来尊崇他了。另译：“在我经历死并复活时神很快会尊崇我了。”（参：）

##### 实实在在地

可以采用你语言中强调接下来的内容很重要且真实的说法。参照1:49的注释翻译。

##### 一粒麦子不落在地里死了……就结出许多子粒来

“一粒麦子”是隐喻，指耶稣的死亡、埋葬、以及复活。如同种子被种下后，再次长成一株会结许多果实的植物一般，也会有许多人在耶稣被杀、埋葬、复活之后信靠他。（参：）

#### John 12:25

##### 爱惜自己生命的，就失丧生命

“爱惜自己生命的”意思是将自己的生命看得比别人的生命更重要。另译：“将自己的生命看得比别人的生命更重要的，就不会领受永生”（参）

##### 在这世上恨恶自己生命的，就要保守生命到永生

“恨恶自己生命的”指那些爱自己生命的程度不及爱别人生命的人。另译：“凡将别人的生命看得比自己的生命更重要的，将永远与神同在”（参）

##### 我在哪里，服侍我的人也要在那里

耶稣暗示服侍他的人将会和他同在天堂里。另译：“当我在天堂时，我的仆人也会和我同在”（参）

##### 我父必尊重他

“父”是神的一个重要称谓。（参）

#### John 12:27

##### 我说什么才好呢？父啊，救我脱离这时候

这句是反问句。虽然耶稣想要不被钉十字架，他仍选择顺服神而受死。另译：“我不会祷告说：‘父啊！救我脱离这时刻！’”（参：）

##### 父

这是神的一个重要称谓。（参）

##### 这时候

“这时候”是转喻，代表耶稣会受苦、死在十架上的时候。（参：）

##### 荣耀你的名

“名”是转喻，指神。另译：“使你的荣耀广传”或“彰显你的荣耀”（参：）

##### 当时就有声音从天上来

这代表神在说话。有时人们提到神的时候不会直呼神，以示对他的尊敬。另译：“神从天上说话”（参 and）

#### John 12:30

##### 概览：

耶稣解释为何这声音会从天上来。

##### 现在这世界受审判

“这世界”是转喻，指世人。另译：“现在是神要审判所有人的时候。”（UDB）（参）

##### 这世界的王要被赶出去

“王”指撒但。这句可译为主动句。另译：“现在就是我摧毁世界的王撒但的势力之时”（参：）

#### John 12:32

##### 概览：

33节里约翰告诉我们关于耶稣说“被举起来”的背景资料（参：）

##### 我若从地上被举起来

耶稣指他被钉十字架。这句可译为主动句。另译：“当人把我钉在十字架上高高举起时”（UDB）（参）

##### 就要吸引万人来归我

藉着十字架耶稣将提供一个让每个人能信靠他的方法。

##### 耶稣这话原是指着自己将要怎样死说的

约翰对耶稣的话的解读是，众人会把他钉十字架。另译：“他说这话，是要让众人知道自己会如何死去”（UDB）（参）

#### John 12:34

##### 人子必须被举起来

“被举起来”是指被钉十字架。翻译时，可以把暗示的“在十字架上”加上。另译：“人子必须在十字架上被举起？”（参）

##### 这人子是谁呢？

可能的意思有1）“这人子究竟是谁”或 2） “你说的人子是怎样的？”

##### 光在你们中间还有不多的时候，应当趁着有光行走，免得黑暗临到你们；那在黑暗里行走的，不知道往何处去

“光”是隐喻，指耶稣的教导。耶稣的教导显明了神的真理。 “在黑暗里行走”是隐喻，意思是生活中没有神的真理。另译：“我的话语就像你们的光，帮助你们明白如何照着神想要的方式生活。我很快就不与你们同在了，你们要趁着我与你们同在的时候，遵守我的吩咐。如果你们拒绝我的话语，就会像行走在黑暗中一般，你们看不见自己要走向何方”（参：）

##### 你们应当趁着有光，信从这光，使你们成为光明之子

“光”是隐喻，指耶稣的教导。耶稣的教导显明了神的真理。 “光明之子”是隐喻，指那些接受耶稣所传讲的信息、按照神的真理生活的人。另译：“趁着我还与你们同在的时候，接受我的话语，好叫神的真理在你们里面”（参）

#### John 12:37

##### 概览：

故事主线在这里暂时停顿，约翰开始解释先知以赛亚所说的预言的应验过程。

##### so that the word of Isaiah the prophet would be fulfilled

NA

##### 主啊，我们所传的有谁信呢？主的膀臂向谁显露呢？

这句是反问句，为要表达先知对众人不相信自己的信息感到沮丧。另译：“主啊，几乎没有人相信我们的信息，虽然他们已经看见了你有大能可以拯救他们！”（参）

##### 主的膀臂

这是个转喻，指主的大能，拯救的能力。（参）

#### John 12:39

##### 硬了心

这是一句习语，意为神使他们顽梗。另译：“他使他们顽梗”（UDB）。（参：）

##### 心里明白

犹太人认为心是使人明白事物的器官。

#### John 12:41

##### 恐怕被赶出会堂

这句可译为主动句。另译：“因此众人不会把他们赶出犹太会堂”（参）

##### 这是因他们爱人的荣耀过于爱 神的荣耀

“他们想要人赞美自己，胜过神赞美自己”

#### John 12:44

##### 概览：

这里约翰又回到故事主线。这是耶稣又一次对众人说话。

##### 耶稣大声说

约翰这里暗示，有一群人聚集要听耶稣说话。另译：“耶稣对聚集而来的人群大声说。”（UDB）（参：）

##### 人看见我，就是看见那差我来的

这里指神。另译：“人看见我，就看见差我来的神。”

#### John 12:46

##### 连接陈述：

耶稣继续对众人讲话。

##### 我到世上来，乃是光

“光”是隐喻，指耶稣的榜样。另译：“我来世上为显明真理”（参）

##### 不住在黑暗里

“黑暗”是隐喻，指活着却不明白神的真理。另译：“灵里不再是瞎眼的了。”（参：）

##### 若有人听见我的话不遵守，我不审判他。我来本不是要审判世界，乃是要拯救世界

“审判世界”暗指定罪。耶稣不是来定众人的罪的。另译：“如果有人听到我的教导之后拒绝这教导，我不会定他的罪。我来不是要定人的罪，而是要拯救信靠我的人。”（参）

##### 世界

“世界”是转喻，代表世人。（参）

#### John 12:48

##### 在末日

“在神审判众人的罪的时候”

##### 我也知道他的命令就是永生

“我知道他吩咐我说的这些话，是能永远赐下生命的话语”

##### 父

这是神的一个重要称谓。（参）

### Translation Questions

#### John 12:1

##### 耶稣什么时候回到伯大尼的？

他是逾越节前六天来到伯大尼。

##### 马利亚在为耶稣所准备的晚餐席上，做了什么？

马利亚拿了一力得拉非常珍贵、用纯甘松做成的香膏，用它膏了耶稣的脚，再用她的头发擦他的脚。

#### John 12:4

##### 为什么身为耶稣门徒之一的加略人犹大，抱怨说应该卖掉这香膏，把钱给予穷人？

犹大说这话不是因为他关心穷人，而是因为他是个贼：他是管理钱囊的，会从里面拿一些中饱私囊。

#### John 12:7

##### 耶稣如何为马利亚使用香膏（甘松）的方式辩护？

耶稣说：「让她保留她拥有的那些，给我安葬的那一日吧。你会永远有穷人和你在一起，但你不会永远有我。」

#### John 12:9

##### 为什么在伯大尼聚集了一大群人？

他们是为耶稣而来的，但也是来看耶稣使之从死里复活的拉撒路。

##### 为什么众祭司长想要处死拉撒路？

他们想要处死拉撒路，是因为有许多犹太人都因为他的缘故离开且信了耶稣。

#### John 12:12

##### 节庆上的群众，听说耶稣要来，就做了什么事？

他们拿了棕榈树的树枝，到外面去见他，大喊：「和散那！奉主名而来的，以色列的王，是蒙福的。」

#### John 12:14

##### 当耶稣骑驴进城，关于耶稣的什么预言就得到了实现？

锡安的王会坐在驴驹上而来的预言，得到了实现。

#### John 12:17

##### 为什么节庆上的群众会出去见耶稣？

他们出去见耶稣，是因为他们听了亲眼见证的人说，耶稣把拉撒路从墓穴里叫出来，令他死而复生。

#### John 12:23

##### 安德烈和腓力告诉耶稣，有几位希腊人想要见他，耶稣原本怎么回应？

耶稣回答他们说：「人子被荣耀的时候到了。」

##### 耶稣说，一粒麦子如果掉到土里死了，就会发生什么事？

耶稣说如果它死了，它就会结实累累。

#### John 12:25

##### 耶稣说在这世上，爱自己生命的人会有什么遭遇？恨自己生命的人又会有什么遭遇？

耶稣说，爱自己生命的人就会失去它，恨自己生命的人反而会保有它，得到永远的生命。

##### 如果有任何人服事耶稣，就会发生什么事情？

父就会尊荣他。

#### John 12:27

##### 当耶稣说：「父啊，荣耀你的名。」就发生了什么事？

从天上有一个声音传来，说：「我已经荣耀了它，而且我会再次荣耀它。」

#### John 12:30

##### 耶稣说，天上为什么有声音传来？

耶稣说：「这声音不是为我而来的，而是为你们（众犹太人）而来的。」

##### 耶稣说，现在会发生什么事？

耶稣说：「世界的审判就在现在了，现在这世界的王会被赶出去。」

#### John 12:32

##### 为什么耶稣说：「至于我，如果我从地上被举起来，我会吸引所有人来到我自己这里。」

耶稣说这话是要表征，自己会以怎样的方式死去。

#### John 12:34

##### 当群众问：「你怎么能说『人子必须被举起来』？这人子是谁？」耶稣有直接回答他们吗？

没有，他没有直接回答他们。

##### 关于那光，耶稣怎么说？

耶稣说：「那光还会和你们在一起一阵子。趁你们还有光的时候，就行走吧......」他又说：「趁你还有那光的时候，相信那光，好叫你们也能成为光明之子。」

#### John 12:37

##### 为什么众人不相信耶稣？

他们不相信，以至于以赛亚先知的话可以得到应验。以赛亚说过：「主啊，谁相信了我们的报信？主的膀臂向谁显露了？」

#### John 12:39

##### 为什么众人无法相信耶稣？

他们无法相信，因为就如以赛亚所说的：「他使他们的眼睛盲目，也使他们的心刚硬; 否则他们的眼睛就会看见，心就会明白，他们就会回转，而我也会医治他们。」

#### John 12:41

##### 以赛亚为什么说这些话？

他说这些话，是因为他看见了耶稣的荣耀。

##### 为什么那些相信了耶稣的统治者，都不承认他们相信？

他们不肯承认自己相信，因为他们害怕众法利赛人，而且这样他们就不会被禁止出入会堂。他们爱从群众而来的称赞，胜过从神而来的称赞。

#### John 12:44

##### 耶稣做了什么关于自己以及关于父的宣言？

耶稣说：「相信我的人，不只是相信我，也相信差遣我来的那位。看见我的人，也看见了差遣我来的那位。」

#### John 12:46

##### 耶稣说，他来到世界，是要做什么事？

耶稣说他来是为了要拯救世界。

#### John 12:48

##### 那些拒绝耶稣，不接受他的话的人们，会受到什么的审判？

在最后的一日，耶稣所说过的话，会审判那些拒绝他的人。

##### 耶稣是凭己意说话吗？

不是，是差遣耶稣而来的父，命令他的说话和行事。

##### 为什么耶稣照着父对他所说的话，去对众人说话？

耶稣这样做，是因为他知道父的命令是永远的生命。

## Chapter 13

#### John 13:1

##### 概览：

逾越节还没到，耶稣和他的门徒一起吃晚餐。这些经文解释了故事发生的背景，提供耶稣和犹大的背景资料。（参：）

##### 父

这是神的一个重要称谓。（参）

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于爱他们。

##### 魔鬼已将卖耶稣的意思放在 西门的儿子 加略人 犹大心里

“放在心里”是句习语，意为使人考虑某事。另译：“魔鬼已经使西门的儿子加略人犹大考虑出卖耶稣的事”（参：）

#### John 13:3

##### 连接陈述：

第3节继续告诉我们关于耶稣所知道的事物的背景资料。故事要到第4节才开始。（参）

##### 父

这是神的一个重要称谓。（参）

##### 已将万有交在他手里

“他手里”是转喻，指权力与权柄。另译：“已将掌管一切的权力和权柄赐给他”（UDB）（参）

##### 是从 神出来的，又要归到 神那里去

耶稣一直都与父在一起，等到他在地上的工完成之后，还会回到那里去。

##### 就离席站起来……就洗门徒的脚

因为当地灰尘很多，当时的风俗是，筵席的主人会派一个仆人为宾客洗脚。

#### John 13:6

##### 主啊，你洗我的脚吗？

彼得问这问题显示他不愿让耶稣为他洗脚。另译：“主啊，你洗我这个罪人的脚是不合适的！”（参）

##### 我若不洗你，你就与我无份了

耶稣用了双重否定句来说服彼得让耶稣为他洗脚。耶稣暗示如果彼得想要继续做门徒，就一定要让耶稣为他洗脚。另译：“如果我为你洗，你就会永远归于我”（参： and）

#### John 13:10

##### 连接陈述：

耶稣继续对西门彼得讲话。

##### 概览：

耶稣用“你们”称呼他所有的门徒。

##### 凡洗过澡的人，只要把脚一洗，全身就干净了

“洗过澡”是隐喻，指神使人在灵里洁净了。另译：“如果有人已经接受过神的赦免，他现在就只需要为每天所犯的罪来受洁净”（参）

##### 你们不都是干净的

耶稣暗指即将要背叛他的那位犹大，并没有信靠耶稣。所以神没有赦免犹大的罪。另译：“你们并未全都接受了神的赦免”（参）

#### John 13:12

##### 我向你们所做的，你们明白吗？

这个问句为要让耶稣强调他对门徒教导的重要性。另译：“你们必须明白我为你们所做的事！”（参|Rhetorical Question）

##### 你们称呼我夫子，称呼我主

耶稣暗指门徒很尊敬他。另译：“你们称呼我为‘老师’和‘主’，这能显示你们对我甚是尊敬。”（参：）

##### 叫你们照着我向你们所做的去做

耶稣暗指他的门徒应该甘愿效仿他的榜样，彼此服侍。另译：“你们也应该谦卑地彼此服侍”（参：）

#### John 13:16

##### 连接陈述：

耶稣继续对他的门徒讲话。

##### 实实在在地

参照1:49的注释翻译。

##### 大于

“更重要”

##### 有福了

“有福了”，意为使某人经历到好的、有益的事。另译：“神会祝福你们”（参：）

##### this so that the scripture will be fulfilled

NA

##### 同我吃饭的人用脚踢我

“同我吃饭的人”是句习语，指冒充别人朋友的人。 “用脚踢我”也是一句习语，指成为敌人的人。如果你的语言里也有带有这些意思的习语，可以在此使用。另译：“那位冒充我朋友的，已经成了我的敌人”（参）

#### John 13:19

##### 如今事情还没有成就，我要先告诉你们

“我在事情发生之前，就告诉你会发生什么”

##### 可以信我是基督

“你们可以相信我的确是我所说的那位”或“你们可以相信我是弥赛亚”

##### 实实在在地

参照1:49的注释翻译。

#### John 13:21

##### 忧愁

忧伤，难过

##### 实实在在地

参照1:49的注释翻译。

##### 门徒彼此对看，猜不透所说的是谁

“门徒彼此对看，心想：‘谁会出卖耶稣呢？’”

#### John 13:23

##### 有一个门徒，是耶稣所爱的

这里指约翰。

##### 所爱的

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

##### 侧身挨近耶稣的怀里

在基督的时代，犹太人会常常用希腊习俗聚餐，侧卧在矮榻上。（参）

##### 耶稣的

希腊习俗的聚餐时，头靠向另一个就餐人而躺着，被认定为为他们关系很亲密。

#### John 13:26

##### 加略人

这表示犹大是加略这个村落的人。（参：）

##### 他吃了以后

这句话用了省略修辞。可以把暗示的词加入。另译：“犹大吃饼以后”（UDB）（参：）

##### 撒但就入了他的心

这是一句习语，意为撒但完全掌控了犹大。另译：“撒但掌控了他”或“撒但开始摆布他”（参：）

##### 耶稣便对他说

耶稣对犹大说。

##### 你所做的，快做吧

“赶快把你计划要做的做了吧！”

#### John 13:28

##### 或是叫他拿什么周济穷人

这句可译为直接引用：“去给穷人周济些钱。”

##### 立刻就出去。那时候是夜间了

约翰这里似乎在强调犹大会在黑夜里做邪恶的事。另译：“他就立刻出去进到黑夜中”（参|Background Information）

#### John 13:31

##### 如今人子得了荣耀， 神在人子身上也得了荣耀

另译：“如今众人将要看见，人子如何得到荣耀，以及神如何因着人子所做的事情而得到尊崇”（参）

##### 神要因自己荣耀人子，并且要快快地荣耀他

“自己”是反身代词，指神。另译：“神自己会立刻将尊荣赐予人子”（参：）

##### 小子们

耶稣用“小子们”为要表达他爱门徒，如同爱自己的孩子一样。

##### 这话我曾对 犹太人说过

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“如同我对犹太人领袖所说的”（参）

#### John 13:34

##### 连接陈述：

耶稣继续对他的门徒讲话。

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于爱他们。

##### 众人

这里用了夸张修辞，为要强调耶稣的话。这里指那些看见门徒彼此相爱的人。另译：“每个知道你们彼此相爱的人”（参：）

#### John 13:36

##### 舍命

“放弃我的生命”或“死去”

##### 你愿意为我舍命吗？

这个问句为要加强耶稣此话的效果。另译：“你说你会为我而死，但是其实你不会！”（参：）

##### 鸡叫以先，你要三次不认我

“鸡打鸣以前，你会三次说自己不认识我”

### Translation Questions

#### John 13:1

##### 耶稣爱属于自己的，爱了多久？

他爱他们直到最后。

##### 魔鬼对加略人犹大做了什么事？

魔鬼在加略人犹大的心里安放了背叛耶稣的想法。

#### John 13:3

##### 父把什么给了耶稣？

父把万有都交到耶稣的手里。

##### 耶稣是从哪里来的，要到哪里去？

耶稣是从神而来的，要回到神那里去。

##### 耶稣晚餐时站了起来，然后做了什么事？

他把自己的外衣放在一旁，拿了一条毛巾，围在自己身上，把水倒到一个盆子里，开始洗众门徒的脚，再用自己所束的毛巾擦脚。

#### John 13:6

##### 当彼得反对让耶稣洗自己的脚时，耶稣说了什么？

耶稣说：「如果我不帮你洗，你就与我无关无份了。」

#### John 13:10

##### 为什么耶稣对他的众门徒说：「你们不是全部都洁净」？

耶稣说这话，是因为他知道谁会背叛他。

#### John 13:12

##### 为什么耶稣洗众门徒的脚？

耶稣洗众门徒的脚，好给众门徒一个示范，让他们可以照着他所为他们做的榜样来做事。

#### John 13:16

##### 谁向着耶稣抬起自己的脚跟？

吃耶稣的面包的那一位，向着耶稣抬起了自己的脚跟。

#### John 13:19

##### 耶稣为什么对自己的众门徒说：「你们不是每一位都是干净的」，以及「吃我面包的那一位，向着我抬起了自己的脚跟」？

耶稣在事情发生之前就告诉他们，这样等到事情发生之后，他们也许能相信他就是那位「我是基督」。

##### 如果你接待耶稣，你就会接待谁？

如果你接待耶稣，你就会接待他差遣的任何人。你也会接待差遣耶稣的那一位。

#### John 13:23

##### 当耶稣告诉自己的众门徒，他们其中有一人会背叛他，西门彼得做了什么事？

西门彼得对耶稣所爱的那门徒打了个手势，说：「告诉我他指的是谁。」

#### John 13:26

##### 当耶稣所爱的那门徒问耶稣说，谁会背叛耶稣，耶稣怎么回答？

耶稣回答说：「我会为那个人沾这片面包，并且拿给他。」然后耶稣就把面包放到沾酱里，拿给了加略人西门的儿子犹大。

##### 耶稣给了他面包之后，犹大怎么样了？他做了什么事情？

犹大拿了面包之后，撒旦就进到他里头，他立刻出去外面。

#### John 13:28

##### 耶稣给了他面包之后，犹大怎么样了？他做了什么事情？

犹大拿了面包之后，撒旦就近到他里头，他立刻出去外面。

#### John 13:31

##### 神要如何得荣耀？

神要在人子里得荣耀。人子得荣耀时，那就使神得荣耀。

##### 当耶稣对他们说：「我去的地方，你们不能来」之时，西门彼得明白耶稣要去哪里吗？

不明白。西门彼得问了耶稣：「主，你要去哪里？」，可见他并不明白。

#### John 13:34

##### 耶稣给了他的众门徒什么新诫命？

新诫命是，他们应该彼此相爱，如同耶稣爱他们一样。

##### 耶稣说，如果他的众门徒遵守彼此相爱的诫命，就会发生什么事？

耶稣说，他们遵行这条诫命，大家就会知道他们是耶稣的门徒。

#### John 13:36

##### 当耶稣对他们说：「我去的地方，你们不能来」之时，西门彼得明白耶稣要去哪里吗？

不明白。西门彼得问了耶稣：「主啊，你要去哪里？」可见他并不明白。

##### 当西门彼得说：「我会为你舍命」，耶稣怎么回答？

耶稣回答：「你会为我舍命吗？我真的、真的告诉你，公鸡还未啼叫以先，你就会三次否认我了。」

## Chapter 14

#### John 14:1

##### 连接陈述：

上一章的故事在这里延续。耶稣和门徒靠在桌旁，耶稣继续对门徒讲话。

##### 你们心里不要忧愁

这是句习语。心里忧愁意为担心、或焦虑。另译：“别再焦虑和担心了”（参：）

##### 在我父的家里有许多住处

“在我父的家里有许多可以住的地方”

##### 在我父的家里

这里指天堂，神居住的地方。

##### 父

这是神的一个重要称谓。（参）

##### 许多住处

“住处”可以指一个房间，或大屋子。

##### 我若去为你们预备了地方

耶稣会为每一个信靠他的人在天堂预备地方。 “你们”是复数，指耶稣所有的门徒。（参）

#### John 14:4

##### 怎么知道那条路呢？

“我们怎能知道要如何到达那儿呢？”

##### 那条路

这是个隐喻，可能的意思有1）“通往神那里的路”或2）“带领众人去到神那里的那位。”（参）

##### 真理

这是个隐喻，可能的意思有1）“真实的人”或2）“说出神真理的那位。”（参）

##### 生命

这是隐喻，意为耶稣可以赐人生命。另译：“能使人活着的那位”（参）

##### 若不借着我，没有人能到父那里去

人们只有藉着信靠耶稣，才能到神那里与神同住。另译：“若不藉着我，没人能到父那里与他同住。”（UDB）（参：）

##### 父

这是神的一个重要称谓。（参）

#### John 14:8

##### 求主将父显给我们看

“父”是神的一个重要称谓。（参）

##### 腓力，我与你们同在这样长久，你还不认识我吗？

这个问句为要强调耶稣所说的话。另译：“腓力，我和你们这些门徒在一起已经很长时间了。你现在应该认识我了！”（参）

##### 人看见了我，就是看见了父

看见圣子耶稣的，也就看见了圣父。 “父”是神的一个重要称谓。（参）

##### 你怎么能说『将父显给我们看』呢？

这个问句为要强调耶稣对腓力所说的话。另译：“所以你真的不该说‘将父显给我们看！’”（参：）

#### John 14:10

##### 连接陈述：

耶稣问了腓力一个问题，然后继续对自己所有的门徒讲话。

##### 我在父里面，父在我里面，你不信吗？

这个问句为要强调耶稣对腓力所说的话。另译：“你真的应该相信我在父里面，父在我里面。”（参）

##### 父

这是神的一个重要称谓。（参）

##### 我对你们所说的话，不是凭着自己说的

“我对你们所说的，不是从我自己来的”或“我对你们所说的话，不是从我而来”

##### 我在父里面，父在我里面

这是一句习语，意为圣父和耶稣之间有独特的关系。另译：“我与父是一体的，父也与我是一体的”或“我父与我就如同一体”（参）

#### John 14:12

##### 实实在在地

参照1:49的注释翻译。

##### 信我

这里指相信耶稣是神的儿子。

##### 你们奉我的名无论求什么

“名”是转喻，代表耶稣的权柄。另译：“你们无论用我的权柄求什么”（参）

##### 叫父因儿子得荣耀

另译：“我能给所有的人显示我父的伟大”（参：）

##### 父……儿子

这些是形容神与耶稣之间亲密关系的重要称谓。（参）

##### 你们若奉我的名求什么，我必成就

“名”是转喻，代表耶稣的权柄。另译：“你们若以我的跟随者的身份向我求任何事，我都会成就”或“你们无论求我什么，我都会成就，因为你们属于我”（参：）

#### John 14:15

##### 保惠师

这里指圣灵。

##### 真理的灵

这里指圣灵。圣灵会教导人关于神的真理。

##### 乃世人不能接受的

“世人”指与神为敌的人。另译：“世上那些不信的人永远都不会欢迎他”（UDB）或“与神为敌的人是不会接受他的”（参：）

#### John 14:18

##### 不撇下你们为孤儿

耶稣这里暗指他不会撇下门徒让他们变得无依无靠。另译：“撇下你们让你们无依无靠”（参）

##### 世人

“世人”代表不属于神的人。另译：“不信的人”（参：）

##### 你们就会知道我在父里面

圣父和耶稣如同一人。另译：“你们就会知道我父和我是真为一体了。”

##### 父

这是神的一个重要称谓。（参）

##### 你们在我里面，我也在你们里面

“你们和我就如同一体”

#### John 14:21

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

##### 爱我的必蒙我父爱他

这句可译为主动句。另译：“我父会爱那些爱我的人”（参：）

##### 我父

这是神的一个重要称谓。（参）

##### 犹大（不是 加略人 犹大）

这里指另一个名字也叫犹大的门徒，不是来自加略卖耶稣的那位。（参）

##### 为什么要向我们显现

“显现”指显明耶稣的奇妙。另译：“为什么你只向我们显现”或“为什么你只让我们看到你是奇妙的？”

##### 不向世人

“世人”是转喻，代表以神为敌的人。另译：“不向那些不属于神的人”（参：）

#### John 14:23

##### 连接陈述：

耶稣回应犹大（不是加略人犹大）。

##### 人若爱我，就必遵守我的道

“爱我的人就会做我吩咐他做的事”

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于爱他们。

##### 我父

这是神的一个重要称谓。（参）

##### 我们要到他那里去，与他同住

父与子会与那些顺服耶稣命令的人分享生命。另译：“我们会来与他同住，并且会与他有亲密的个人关系”（参）

##### 你们所听见的道不是我的，乃是差我来之父的道

“我跟你们说的这些事，不是我自己决定要说的”（UDB)

##### 道

“道”是​​转喻，指耶稣从神那里带来的信息。另译：“信息”（参）

##### 你们所听见的

这里耶稣说“你们”时，他是在对自己所有的门徒讲话。

#### John 14:25

##### 保惠师

这里指圣灵。参照14:15的注释翻译。

##### 父

这是神的一个重要称谓。（参）

##### 因我的名

“名”是转喻，代表耶稣的能力和权柄。另译：“因为我”或“为我的缘故”（参：）

##### 世人

“世人”是转喻，代表不爱神的人。（参：）

##### 你们心里不要忧愁，也不要胆怯

“心里忧愁”是一句习语，意为非常焦虑或害怕。耶稣在这里形容心的时候，将心拟人化了。另译：“所以别再焦虑，也不要害怕”（参： and）

#### John 14:28

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于爱他们。

##### 我到父那里去

耶稣这里暗示他要回到父那里。另译：“我要回到父那里去”（参）

##### 父是比我大的

耶稣这里暗示子在地上的时候，父比子更有权柄。另译：“父在这里比我更有权柄。”（参）

##### 父

这是神的一个重要称谓。（参）

### Translation Questions

#### John 14:1

##### 为什么众门徒的心不应该忧愁？

他们的心不应该忧愁，因为耶稣是去为他们预备一个地方，而且耶稣会再来，接他们到自己那里，到时候耶稣在哪里，他们也就会在哪里。

##### 父的家里有什么？

父的家里有许多居住的地方。

##### 耶稣要去为众门徒做什么事情？

耶稣要去为他们预备一个地方。

#### John 14:4

##### 来到父这里的唯一一条路是什么？

来到父这里的唯一一条路就是借着耶稣。

#### John 14:8

##### 腓力告诉耶稣说，耶稣只要做什么，对众门徒来说就已经够了？

腓力对耶稣说：「主，将父显给我们看，这对我们而言就足够了。」

#### John 14:10

##### 耶稣是凭着自己在和众门徒说话吗？

耶稣不是凭着自己说话。是住在他里面的父在做父的工作。

##### 耶稣说，就算没有别的理由，众门徒为什么仍然应该相信耶稣在父的里面、父也在耶稣的里面？

耶稣说，你们不信就算没有别的理由，因为耶稣做的这些工作，众门徒便应该相信这件事。

#### John 14:12

##### 为什么耶稣说，众门徒会能够做比他更大的工作？

耶稣说众门徒会做更大的工作，因为耶稣要去父那里了。

##### 为什么众门徒无论奉耶稣的名求什么，耶稣都会做？

耶稣会照做，好叫父因儿子得荣耀。

#### John 14:15

##### 耶稣说，你如果爱他，就会做什么？

耶稣说，你如果爱他，就会遵守他的诫命。

##### 耶稣怎么称呼父即将赐下、永远与门徒同在的另一位安慰者？

耶稣称呼他为「真理的灵」。

##### 为什么世界不能接受真理的灵？

世界不能接受真理的灵，是因为它看不见他、也不认识他。

##### 耶稣说，真理的灵会在哪里？

耶稣说，真理的灵会在众门徒里面。

#### John 14:21

##### 有耶稣的诫命、又遵守它们的人，会有什么遭遇？

这些人会被耶稣与他的父所爱，耶稣会对这些人显现自己。

#### John 14:25

##### 当父差遣保惠师（安慰者）--圣灵之时，祂会做什么？

保惠师（安慰者）--圣灵会教众门徒所有的事情，并且会使他们想起耶稣对他们说过的一切。

#### John 14:28

##### 为什么众门徒应该为着耶稣即将离开而欢庆？

耶稣说他们应该欢庆，因为耶稣即将去父那里，而父比耶稣更大。

##### 耶稣说，他不会再跟众门徒说太多其他的话了，原因是什么？

耶稣说原因是世界的君王要来了。

## Chapter 15

#### John 15:1

##### 连接陈述：

故事继续上一章的叙述。耶稣与门徒斜靠在桌前，耶稣继续对门徒讲话。

##### 我是真葡萄树

“真葡萄树”是隐喻。耶稣将自己比喻为葡萄树或葡萄藤。他是生命的源头，能使人按照讨神喜悦的方式生活。另译：“我就像一颗产出好果子的葡萄树”（参：）

##### 我父是栽培的人

“栽培的人”是隐喻。 “栽培的人”是照顾葡萄树，确保它结出更多果子的人。另译：“我父像一个栽培的人”（参）

##### 我父

这是神的一个重要称谓。（参）

##### 凡属我不结果子的枝子，他就剪去；凡结果子的，他就修理干净，使枝子结果子更多

“枝子”是隐喻，代表每个属耶稣的人。神照顾他们，使他们可以活出讨神喜悦的样式。（参）

##### 剪去

“剪除拿走”

##### 修理干净

“修剪每个枝子”

#### John 15:3

##### 现在你们因我讲给你们的道，已经干净了

这里暗示的隐喻是已经被“修剪”过的“干净枝子”。另译：“因为你们顺服我对你们的教导，所以你们就如同已经被修剪过的一样，是干净的枝子”（参）

##### 你们

这一段各处的“你们”，都在指耶稣的门徒。（参）

##### 你们要常在我里面，我也常在你们里面

“如果你们一直与我相连，我也会一直与你们相连”或“要一直与我相连，我就会一直与你们相连”

##### 你们若不常在我里面

留在基督里面，属基督的人就凡事都会倚靠他。另译：“除非你一直与我相连，凡事都倚靠我。”（UDB）

#### John 15:5

##### 我是葡萄树，你们是枝子

“葡萄树”是隐喻，代表耶稣。 “枝子”是隐喻，代表信靠耶稣、属耶稣的人。另译：“我像一棵葡萄树，你们则像连结于葡萄树的枝子。”（参）

##### 常在我里面的，我也常在他里面

耶稣这里暗示他的跟随者与他相连，就如同他自己与神相连一般。另译：“我一直与父相连，若有人一直与我相连”（参）

##### 这人就多结果子

这里暗示的隐喻，是结许多果子的枝子，代表讨神喜悦的信徒。如同连结于葡萄树的枝子会多结果子一样，保持与耶稣相连的人也会行许多讨神喜悦的事。另译：“你们就会多结果子”（参）

##### 就像枝子丢在外面枯干

这里暗示的隐喻，是不结果子的枝子，代表一直没有与耶稣相连的人。这句可译为主动句。另译：“葡萄园主就会把他如同干枝子一样丢掉”（参： and）。

##### they are burned up

NA

##### 凡你们所愿意的，祈求

耶稣暗示信徒一定要祈求神回应他们的祷告。另译：“凡你所希望的向神祈求”（参：）

##### 就给你们成就

这句可译为主动句。另译：“他会为你们成就”（参：）

#### John 15:8

##### 你们多结果子

“果子”是隐喻，指过讨神喜悦的生活。另译：“你们活出讨他喜悦的样式”（参）

##### 我父就因此得荣耀

另译：“这样众人就尊崇我父”（参）

##### 我父

这是神的一个重要称谓。（参）

##### 就是我的门徒了

“显明你们是我的门徒”或“证明你们是我的门徒”

##### 我爱你们，正如父爱我一样

耶稣与信靠他的人分享父神对他的爱。“父”是神的一个重要称谓。（参）

##### 你们要常在我的爱里

“继续接受我的爱”

#### John 15:10

##### 你们若遵守我的命令，就常在我的爱里，正如我遵守了我父的命令，常在他的爱里

耶稣的跟随者顺服他时，他们就显明了自己对耶稣的爱。另译：“你们做我所吩咐你们做的事，你们就活在我的爱里，如同我顺服我的父、活在他的爱里一样”（参：）

##### 我父

“父”是神的一个重要称谓。（参）

##### 这些事我已经对你们说了，是要叫我的喜乐存在你们心里

“我告诉你们这些事，好叫你们有和我一样的喜乐”

##### 并叫你们的喜乐可以满足

这句可译为主动句。另译：“好叫你们可以全然喜乐”或“好叫你们的喜乐毫无缺乏”（参）

#### John 15:12

##### 人的爱心没有比这个大的

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。另译：“你们无法得到比这更大的爱了。”（UDB）

##### 生命

这里指实际的生命。

#### John 15:14

##### 你们若遵行我所吩咐的，就是我的朋友了

“如果你们一直做我所吩咐你们做的，就显明自己是我的朋友了”（参）

##### 因我从我父所听见的，已经都告诉你们了

“我已经把我父告诉我的一切都告诉你们了”

##### 我父

“父”是神的一个重要称谓。（参）

#### John 15:16

##### 不是你们拣选了我

耶稣暗示他的跟随者不是自己决定要成为他的门徒的。另译：“不是你们决定要成为我的门徒的”（参）

##### 去结果子

“果子”是隐喻，代表过讨神喜悦的生活。另译：“你们活出讨他喜悦的样式”（参）

##### 叫你们的果子常存

“叫你们所做之事的果效可以维持到永久”

##### 使你们奉我的名，无论向父求什么，他就赐给你们

“名”是转喻，代表耶稣的权柄。另译：“因为你们属我，所以无论你们向父求什么，他都会赐给你们”（参：）

##### 父

这是神的一个重要称谓。（参）

##### 我这样吩咐你们，是要叫你们彼此相爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。另译：“我再说一次以前吩咐过你们话：要彼此相爱。”

#### John 15:18

##### 世人若恨你们……所以世界就恨你们

耶稣在这几节经文当中，用“世人”和“世界”作为转喻，指不属神或以神为敌的人。（参）

##### 爱

这里指手足之爱或者朋友家人之间的爱。

#### John 15:20

##### 你们要记念我从前对你们所说的话

“话”是转喻，指耶稣的信息。另译：“你们要记得我对你们讲过的信息”（参：）

##### 因我的名

“因我的名”是转喻，代表耶稣。众人会折磨苦待耶稣的跟随者，因为他们属耶稣。另译：“因为你们属我”（参）

##### 我若没有来教训他们，他们就没有罪；但如今他们的罪无可推诿了

耶稣这里暗指他已经与不信靠神的人分享了神的信息。另译：“因我已经来告诉他们神的信息，当神因他们的罪审判他们的时候，他们就没有借口了”（参：）

#### John 15:23

##### 恨我的，也恨我的父……他们也看见也恨恶了

恨恶圣子的也就恨圣父。

##### 父

这是神的一个重要称谓。（参）

##### 我若没有在他们中间行过别人未曾行的事，他们就没有罪，但

这句双重否定句可译为肯定句。另译：“因为我在他们中间行了没人做过的事，所以他们有罪了，”（参）

##### 他们就没有罪

“他们就完全没有罪。”参照15:20的注释翻译。

##### 这要应验他们律法上所写的话

这句可译为主动句。另译：“为应验他们律法中的预言”（参）

##### 律法

这里泛指整个旧约。旧约里有神对他子民的所有指引。

#### John 15:26

##### 保惠师

这里指圣灵。参照14:15的注释翻译。

##### 差保惠师来，就是从父出来真理的圣灵；他来了，就要为我作见证

圣父差遣圣灵，对世界显明耶稣是圣子。

##### 父

这是神的一个重要称谓。（参）

##### 真理的圣灵

另译：“诉说关于神、关于我的真理的灵。”（UDB）（参）

##### 你们也要作见证

“作见证”的意思是告诉别人关于耶稣的事情。另译：“你们也要对每个人说你们知道的关于我的事。”（UDB）（参：）

##### 起头

“起头”是转喻，意为耶稣事工刚开始的那段日子。另译：“从我刚开始教导众人、行神迹的那段日子以来”（参）

### Translation Questions

#### John 15:1

##### 谁是真正的葡萄树？

耶稣是真正的葡萄树。

##### 谁是栽种葡萄树的人？

父是栽种葡萄树的人。

##### 父怎样对待在基督里的枝子？

父拿走不结果子的枝子，并且清理每一根结果子的枝子，好让它结更多果子。

#### John 15:3

##### 为什么门徒是干净的？

因为耶稣所对他们说的讯息，以致于门徒是干净的。

#### John 15:5

##### 枝子是谁？

我们是枝子。

##### 我们必须做什么才能结果子？

要结果子，你就必须留在耶稣里面。

##### 如果你不留在耶稣里面，会发生什么事？

如果有人不留在耶稣里面，他就像枝子一样被丢弃，然后枯干。

##### 我们必须做什么事，好叫我们无论求什么都会为我们成就？

我们必须留在耶稣里面，他的话也必须留在我们里面。然後我們求任何想要的事物，就必為我們成就。

#### John 15:8

##### 父藉由哪两种方式得荣耀？

当我们结许多果子、以及当我们是耶稣的门徒时，父就得荣耀。

#### John 15:10

##### 我们必须做什么，才能留在耶稣的爱里？

我们必须遵守他的诫命。

#### John 15:12

##### 人所能拥有最伟大的爱是什么？

为自己的朋友牺牲性命，没有人拥有比这更伟大的爱了。

#### John 15:14

##### 我们怎么知道自己是不是耶稣的朋友？

如果我们做耶稣命令我们做的事情，我们就是他的朋友。

##### 为什么耶稣称呼众门徒为自己的朋友？

他称呼他们为朋友，因为他把所有他从父那里听到的事情都告知他们了。

#### John 15:18

##### 这个世界为什么恨恶跟随耶稣的人？

这个世界恨恶跟随耶稣的人，因为他们不属于这个世界，也因为耶稣从世界中选出了他们。

#### John 15:23

##### 耶稣做了什么，以至于世界对于自己的罪无可推诿？

世界对于自己的罪无可推诿，因为耶稣来了，也在他们当中做了没有人做过的事。

#### John 15:26

##### 谁会为耶稣做见证？

保惠师（安慰者），也就是真理的灵，以及耶稣的众门徒，会为耶稣做见证。

##### 为什么众门徒会为耶稣做见证？

他们会为耶稣做见证，因为他们从一开始就与他在一起。

## Chapter 16

#### John 16:1

##### 连接陈述：

上一章的故事继续进行。耶稣与门徒一起在桌旁侧躺着继续对门徒讲话。

##### 使你们不至于跌倒

“跌倒”指不再信靠耶稣。另译：“好叫你们不会因为必须面对的困难而不再信靠我。”（UDB）（参 and）

##### 并且时候将到，凡杀你们的就以为是事奉 神

“总有一天会有人杀你们，且那人还觉得自己是在为神做事。”

#### John 16:3

##### 他们这样行，是因未曾认识父，也未曾认识我

他们会杀一些信徒，因为他们不认识圣父，也不认识耶稣。

##### 父

这是神的一个重要称谓。（参）

##### 到了时候

“时候”是转喻，指众人会迫害耶稣的跟随者的时候。另译：“当他们逼迫你们时”（参：）

##### 起初

“起头”是转喻，意为耶稣事工刚开始的那段日子。另译：“从你们开始跟从我的时候”（参）

#### John 16:5

##### 你们就满心忧愁

这是句习语，意为门徒非常伤心。另译：“你们现在非常伤心”（参）

##### 我若不去，保惠师就不到你们这里来

这句话可译为肯定句。另译：“只有我离开了，保惠师才会到你们这里来”（参：）

##### 保惠师

这是耶稣离开后，将会与门徒同在的圣灵的称谓。参照14:25的注释翻译。

#### John 16:8

##### 他既来了……是因我往父那里去

圣灵来到后，就开始向世人显明他们是罪人。

##### Comforter

NA

##### world

NA

##### 为罪，是因他们不信我

“他们被定有罪是因为他们不信靠我”

##### 为义，是因我往父那里去，你们就不再见我

“我回到神那里，他们就不再见我，他们将明白我做过的是正确的”

##### 父

这是神的一个重要称谓。（参）

##### 为审判，是因这世界的王受了审判

“神将追究他们的责任并因他们的罪刑罚他们，如同他将刑罚如今这世界的王撒但一样”

##### 世界的王

“世界的王”指撒但。另译：“统治这世界的撒但。”参照12:30的注释翻译。

#### John 16:12

##### 好些事要告诉你们

“讲给你们的信息”或“讲给你们的话”

##### 真理的圣灵

圣灵会将神的真理告诉人。

##### 他要引导你们明白一切的真理

“真理”指属灵的真理。另译：“他会将你们要知道的一切属灵真理都传授给你们”（参）

##### 乃是把他所听见的都说出来

耶稣暗指圣父会对圣灵说话。另译：“他会说神叫他说的”。（参：）

##### 因为他要将受于我的告诉你们

这里指耶稣的教导与大能的工。另译：“他会向你们显明我所说，所行的，的确是真理”（参）

#### John 16:15

##### 父

这是神的一个重要称谓。（参）

##### 他要将受于我的告诉你们

圣灵会告诉人耶稣的言语和行为都是真的。另译：“圣灵会告诉所有人我的话语和行为是真的”（参：）

##### 等不多时

“很快”或“再过不久”

##### 再等不多时

“再过不久”

#### John 16:17

##### 概览：

耶稣的讲话停顿了一下，因为门徒彼此询问耶稣所说的是什么意思。

##### 等不多时，你们就不得见我

门徒不明白这里指耶稣被钉死在十架上。

##### 再等不多时，你们还要见我

可能的意思有1）这可能指耶稣的复活或2）这可能指耶稣末世的再来。

##### 父

这是神的一个重要称谓。（参）

#### John 16:19

##### 连接陈述：

耶稣继续对他的门徒讲话。

##### 我说『等不多时，……你们为这话彼此相问吗？

耶稣用这个问题引导众门徒专心思考他刚说的话，以便他继续做解释。另译：“我说‘等不多时……你们彼此在问这是什么意思。’”（参）

##### 实实在在地

翻译时使用你语言中强调接下来的话很重要，很真实的词。参照1:49的注释翻译。

##### 世人倒要喜乐

“世人”是转喻，指以神为敌的人。另译：“但以神为敌的人倒要欢喜”（参：）

##### but your sorrow will be turned into joy

NA

#### John 16:22

##### 你们的心就喜乐了

这是句习语。另译：“你将会非常快乐”或“你将会非常喜乐”（参： and）

##### 实实在在地

翻译时使用你语言中强调接下来的话很重要，很真实的词。参照1:49的注释翻译。

##### 你们若向父求什么，他必因我的名赐给你们

“名”是转喻，指耶稣的位格与权柄。另译：“你们向父求任何事物，他都会赐给你们，因为你们属我”（参）

##### 父

这是神的一个重要称谓。（参）

##### 奉我的名

“名”是转喻，指耶稣的位格与权柄。父会因为信徒与耶稣之间的关系，而看重信徒的请求。另译：“因你们是跟随我的”或“奉我的权柄”（参）

##### 叫你们的喜乐可以满足

这句可译为主动句。另译：“神会赐你大喜乐”（参）

#### John 16:25

##### 用比喻

“用婉转的话”

##### 时候将到

“很快就会发生”

##### 乃要将父明明地告诉你们

“用你们能明白的方式，将父的事告诉你们。”

##### 父

这是神的一个重要称谓。（参）

#### John 16:26

##### 你们要奉我的名祈求

“名”是转喻，指耶稣的位格与权柄。另译：“你们会因属我而求告我”（参）

##### 父自己爱你们；因为你们已经爱我

人若爱圣子耶稣，也就爱父，因为父与子为一体。

##### 父

这是神的一个重要称谓。（参）

##### 我从父出来，到了世界；我又离开世界，往父那里去

耶稣在死亡与复活之后，会回到圣父那里。

##### 我从父出来.....往父那里去

“父”是神的一个重要称谓。（参）

##### 世界

“世界”是转喻，指世人。（参）

#### John 16:29

##### 连接陈述：

门徒回应耶稣。

##### 现在你们信吗？

这个问句为要表达耶稣感到困惑，为何自己的门徒一直到现在才终于预备好要信靠他。另译：“现在你们终于信靠我了！（参）

#### John 16:32

##### 连接陈述：

耶稣继续对自己的门徒讲话。

##### 你们要分散

这句可译为主动句。另译：“别人会使你们分散开”（UDB）（参）

##### 有父与我同在

这是神的一个重要称谓。（参）

##### 是要叫你们在我里面有平安

“平安”指内在的平安。另译：“好叫你们因为和我建立关系而有内心的平安”（参：）

##### 我已经胜了世界

“世界”指信徒在以神为敌之人的手下，忍受的困难与逼迫。另译：“我已经胜过了这世界的各种苦难”（参）

### Translation Questions

#### John 16:1

##### 为什么耶稣和众门徒说这些事情？

耶稣向他们说这些事情，好让他们不至于跌倒。

#### John 16:3

##### 为什么众人将会把耶稣的门徒赶出会堂，还会杀死他们其中一些人？

他们会这样做，因为他们不认识父，也不认识耶稣。

##### 为什么耶稣一开始没有告诉众门徒这些事？

耶稣一开始没有告诉他们，因为那时他与他们在一起。

#### John 16:5

##### 为什么耶稣离开比较好？

耶稣离开与他们有益的，因为耶稣没有离开的话，「保惠师-安慰者」就不会来。而如果耶稣离开的话，耶稣就会差派「保惠师-安慰者」到他们那里。

#### John 16:8

##### 「保惠师-安慰者」会在哪方定罪面这个世界？

「保惠师-安慰者」会在罪、公义、审判这几方面定罪这个世界。

#### John 16:12

##### 真理的灵来的时候，他会为众门徒做什么事？

他会引导众门徒进入一切的真理，因为他不是凭着自己说话。他听见什么事，就会把那些事说出来，也会向他们宣告未来要发生的事。

##### 真理的圣灵会如何荣耀耶稣？

他会拿耶稣的事情来向门徒宣告，以荣耀耶稣。

#### John 16:15

##### 真理的灵会拿耶稣的哪些事情？

真理的灵会拿父的事情。父所拥有的一切，也都属于耶稣。

#### John 16:17

##### 耶稣说的哪些话是众门徒听不懂的？

他们不懂耶稣说的：「再过一会儿，你们就不会再看见我。又过一会儿之后，你们就又会看见我了。」以及他说的：「因为我到父那里去。」

#### John 16:19

##### 众门徒的忧伤会怎么样？

会转为喜乐。

#### John 16:22

##### 会发生什么让众门徒欢庆的事情？

他们会再次见到耶稣，他们的心会欢庆。

##### 为什么耶稣告诉众门徒要祈求并且领受？

耶稣吩咐他们这样做，好叫他们的喜乐满溢。

#### John 16:26

##### 父自己是因为什么原因而爱耶稣的众门徒？

父爱众门徒，因为众门徒爱耶稣，也相信他是从父而来。

##### 耶稣从哪里来，又往哪里去？

耶稣从父那里到世界来，即将离开世界，回到父那里去。

#### John 16:32

##### 耶稣说，众门徒在那个时候要做什么？

耶稣说，众门徒会被分散，每一个会回到自己的地方那里，留下耶稣独自一人。

##### 众门徒留下耶稣独自一人之后，谁还会和耶稣在一起？

父还会和耶稣在一起。

##### 为什么耶稣告诉众门徒说，虽然在世界里他们会遭遇困难，但是要振奮精神？

耶稣告诉他们要振奮精神，因为他已胜过这世界。

## Chapter 17

#### John 17:1

##### 连接陈述：

上一章的故事在此继续延续。耶稣原本在与门徒讲话，但他现在开始向神祷告。

##### 就举目望天

这是一句习语，意为往上看。另译：“他抬头望天。”（UDB）（参）

##### 天

这里指天空。

##### 父啊……使儿子也荣耀你

耶稣求圣父尊崇他好让他将尊荣归于神。

##### 父……儿子

这些是描述神与耶稣之间亲密关系的重要称谓。（参）

##### 时候到了

“时候”是转喻，指耶稣受难和死去的时候。另译：“该是我受难死去的时候了”（参）

##### 凡有血气的

这里指所有的人。

#### John 17:3

##### 认识你—独一的真神，并且认识你所差来的耶稣基督，这就是永生

永生是认识独一的真神，就是圣父和圣子。

##### 认识你

这是一句习语，意为经历神，并非只是知道关于神的事。（参：）

##### 你所托付我的事

这里指耶稣在地上的一切事工。（参：）

##### 父啊，现在求你使我同你享荣耀，就是未有世界以先，我同你所有的荣耀

耶稣在“未有世界以先”与神同享荣耀，因为耶稣是神，是圣子。另译：“父啊，尊崇我，带我进入你的同在，就如我们创造世界以前的样子”（参：）

##### 父

这是神的一个重要称谓。（参）

#### John 17:6

##### 连接陈述：

耶稣开始为他的门徒祷告。

##### 从世上

“世上”是转喻，指世上以神为敌的人。意为神在灵里已经将信徒与不信他的人分别开来。（参）

##### 我已将你的名显明与他们

“名”是转喻，指神的位格。另译：“我教导他们知道你究竟是谁，以及你的样式。”（UDB）（参）

##### 遵守了你的道

这是句习语，意为顺服。另译：“顺服你的教导”（参）

#### John 17:9

##### 不为世人祈求

“世人”是转喻，指以神为敌的人。另译：“我不在为不属你的人祈求”（参：）

##### 在世上

这是转喻，指在地上、以神为敌的人中间。另译：“在不属你的人中间”（参）

##### 圣父啊，求你因你所赐给我的名保守他们，叫他们合而为一像我们一样

耶稣求圣父保守信靠他的人，好叫他们能与神有亲密的关系。

##### 父

这是神的一个重要称谓。（参）

##### 求你因你所赐给我的名保守他们

“名”是转喻，指神的保护与监督。另译：“保守他们在你名的保护之下，如同你过去保护我一般”或“藉着你名的大能保护他们，这大能你已赐给了我”（参：）

#### John 17:12

##### 因你所赐给我的名保守了他们

“名”是转喻，指神的大能与保护。另译：“我用你的保护来保守他们”（参）

##### 其中除了那灭亡之子，没有一个灭亡的

“他们当中，唯一被灭亡的就是那灭亡之子”

##### 灭亡之子

这里指犹大，他出卖了耶稣。另译：“你在很久以前就决定会消灭的那位”（参）

##### 好叫经上的话得应验

这句可译为主动句。另译：“好应验圣经里关于他的预言”（参：）

##### 在世上

“世上”是转喻，指世人。（参：）

##### 是叫他们心里充满我的喜乐

另译：“好叫你赐给他们大喜乐”（参）

##### 世界又恨他们；因为他们不属世界，正如我不属世界一样

“世界”是转喻，指以神为敌的人。另译：“以你为敌的人恨恶跟随我的人，因他们不属不信者，如同我不属他们一样”（参：）

#### John 17:15

##### 世界

“世界”是转喻，指以神为敌的人。（参）

##### 保守他们脱离那恶者

这里指撒但。另译：“保护他们不被恶者撒但所害”（参：）

##### 用真理使他们成圣

可直接说出使他们成圣的目的。 “用真理”代表藉教导真理。另译：“藉教导他们真理，使他们成为你的子民”（参：）

##### 你的道就是真理

“你的信息是真实的”或“你所说的是真的”

#### John 17:18

##### 到世上

“世上”是转喻，代表世人。另译：“到世人那里”（参：）

##### 叫他们也因真理成圣

这句可译为主动句。另译：“叫他们真能成圣归于你”（参）

#### John 17:20

##### 使他们都合而为一。正如你父在我里面，我在你里面，使他们也在我们里面

信靠耶稣的人，他们相信时会与父和子连合。

##### 父

这是神的一个重要称谓。（参）

##### 世人

“世人”是个转喻，指那些还不认识神的人。另译：“不认识神的人”（参）

#### John 17:22

##### 你所赐给我的荣耀，我已赐给他们

“我已经尊崇了跟随我的人，就如同你尊崇我一般”

##### 使他们合而为一，像我们合而为一

另译：“好叫你能连合他们，如同你连合了我们一样”（参：）

##### 使他们完完全全地合而为一

“使他们全然合一”

##### 叫世人知道

“世人”是转喻指不认识神的人。另译：“叫所有的人知道”（参：）

##### 爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

#### John 17:24

##### 父

这是神的一个重要称谓。（参）

##### 我在哪里

“我在哪里”指天堂。另译：“与我一起在天堂”（参：）

##### 看见你所赐给我的荣耀

“并且看见我的伟大”

##### 创立世界以前

耶稣这里指创世之前。另译：“我们创造世界之前”（参）

#### John 17:25

##### 连接陈述：

耶稣结束他的祷告。

##### 公义的父

“父”是神的一个重要称谓。（参：）

##### 世人未曾认识你

“世人”是转喻，指不属神的人。另译：“那些不属你的人，不知道你的样式”（参）

##### 我已将你的名指示他们

“名”指神。另译：“我已向他们显明你的样式”（参：）

##### 爱我的爱

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

### Translation Questions

#### John 17:1

##### 父为什么给了耶稣掌管一切肉体的权柄？

父这样做，是为了能把永生赐给所有父已交给耶稣的人。

#### John 17:3

##### 什么是永生？

永生就是认识父，唯一的真神，以及那位你所差遣的耶稣基督。

##### 耶稣如何在地上荣耀神？

他完成父交给他的工作，借以荣耀神。

##### 耶稣想要什么荣耀？

他想要的是在世界被造以先，他与父就一起拥有的荣耀。

#### John 17:6

##### 耶稣向谁揭露了父的名字？

耶稣将父的名字揭露给了那些由父从世界中赐予耶稣的人。

##### 这些由父赐予耶稣的人，怎么回应耶稣的话？

他们接受耶稣的话，也真实知道耶稣是从父而来的，而且他们相信父差遣了耶稣。

#### John 17:9

##### 耶稣说，他没有在为谁祷告？

耶稣说，他没有在为世人祷告。

##### 简单来说，耶稣求父，为祂所赐给耶稣的那些人做什么事情？

耶稣求父，奉父之名保守他们，好叫他们合一，保守他们不怕那恶者，在真理中成圣，让他们既在父里面、又在耶稣里面，让父赐予他的这些人在耶稣所在之处、与他在一起。

#### John 17:12

##### 当耶稣还在这世界里的时候，耶稣为那些父所赐予自己的人做了什么事？

耶稣看守他们。

#### John 17:15

##### 简单来说，耶稣求父，为祂所赐给耶稣的那些人做什么事情？

耶稣求父，奉父之名保守他们，好叫他们合一，保守他们不怕那恶者，在真理中成圣，让他们既在父里面、又在耶稣里面，让父赐予他的这些人在耶稣所在之处、与他在一起。

#### John 17:18

##### 为什么耶稣使自己成圣？

耶稣使自己成圣，好让那些父赐予他的人也能在真理中成圣。

#### John 17:20

##### 耶稣还为哪些其他人祷告？

耶稣为那些，将来会因为现下跟随自己的人所说的话而信自己的人祷告。

##### 简单来说，耶稣求父，为祂所赐给耶稣的那些人做什么事情？

耶稣求父，奉父之名保守他们，好叫他们合一，保守他们不怕那恶者，在真理中成圣，让他们既在父里面、又在耶稣里面，让父赐予他的这些人在耶稣所在之处，与他在一起。

#### John 17:22

##### 父如何的爱祂赐予耶稣的那些人？

父爱他们，如同祂爱耶稣一般。

#### John 17:25

##### 为什么耶稣从前和以后，都会对父所赐予他的众人彰显父的名？

耶稣从前和以后都彰显父的名，好叫父对耶稣的爱可以在他们里面，耶稣也可以在他们里面。

## Chapter 18

#### John 18:1

##### 概览：

这是故事的又一段，包含了耶稣的被捕。第1节告诉我们故事的场景，第2节告诉我们犹大的背景资料。（参）

##### 汲沦溪

耶路撒冷的一个山谷，把圣殿山与橄榄山分开。（参）

##### 在那里有一个园子

这是一片橄榄树林。另译：“那里有一片橄榄树”（参）

#### John 18:4

##### 概览：

耶稣开始对差役、官长、以及法利赛人说话。

##### 耶稣知道将要临到自己的一切事

“耶稣知道一切会发生在他身上的事”

##### 拿撒勒人耶稣

“从拿撒勒来的耶稣”

##### 我就是

这里省略了“他”。另译：“我正是他”（参：）

##### 卖他的

“将他交出的那人”

#### John 18:6

##### 我就是

原文中这里省略了“他”。另译：“我正是他”（参：）

##### 他们就退后倒在地上

众人因为耶稣的大能而倒在地上。另译：“因耶稣的大能倒在地上”（参：）

##### 拿撒勒人耶稣

“从拿撒勒来的耶稣”

#### John 18:8

##### 概览：

第9节故事主线停顿了一下，约翰在此告诉我们一些关于耶稣应验了圣经上的话的背景资料。（参：）

##### 我就是

原文中这里省略了“他”。另译：“我正是他”（参：）

##### 这要应验耶稣从前的话

“话”指耶稣之前祷告的内容。这句可译为主动句。另译：“这事会发生，是要应验他从前向父祷告时所说的那些话”（参： and）

#### John 18:10

##### 马勒古

马勒古是大祭司的一名男仆。（参：）

##### 鞘

尖刀或剑的鞘，防止主人被割伤

##### 我父所给我的那杯，我岂可不喝呢？

这个问句为要加重耶稣的语气。另译：“我一定要喝下我父给我的那杯！”（参：）

##### 那杯

“那杯”是隐喻，指耶稣必须承受的苦难。（参）

##### 父

“父”是神的一个重要称谓。（参：）

#### John 18:12

##### 概览：

第14节告诉我们关于该亚法的背景资料。（参：）

##### 犹太人

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“犹太人领袖”（参）

##### 拿住耶稣，把他捆绑了

差役把耶稣的手绑住，免得他逃走。另译：“捉住耶稣，并将他绑了起来，以免他逃走”（参）

#### John 18:17

##### 你不也是这人的门徒吗？

这个问句使仆人能比较谨慎地表达她的意思。另译：“你也是这个被捕之人的门徒！不是吗？”（参：）

##### 仆人和差役因为天冷，就生了炭火，站在那里烤火

这些人是大祭司的仆人以及圣殿的守卫。另译：“天气很冷，所以大祭司的仆人以及圣殿的守卫用煤生了火，他们围着炭火取暖”（UDB）（参：）

##### Now

NA

#### John 18:19

##### 概览：

故事主线在此又回到耶稣身上。

##### 大祭司

也就是该亚法。 （参18:12）

##### 以耶稣的门徒和他的教训

“他的教训”指耶稣过去对众人的教导。另译：“他的门徒和他过去对众人的教导”（参：）

##### 我从来是明明地对世人说话

“世人”是转喻，指听过耶稣教训的人。这里用“世人”这样的夸张修辞，为要对耶稣所说的话有强调的效果。（参： and）

##### 就是 犹太人聚集的地方教训人

“犹太人”是夸张修辞，对耶稣所说的话有强调的效果。另译：“许多犹太人”（参）

##### 你为什么问我呢？

这个问句为要强调耶稣所说的话。另译：“你不应该问我这些问题！”（参：）

#### John 18:22

##### 你这样回答大祭司吗？

这个问句为要达到强调的效果。另译：“你不应该这样回答大祭司的！”（参）

##### 指证那不是

“告诉我哪里错了”

##### 我若说的是，你为什么打我呢？

这个问句是要强调耶稣所说的事。另译：“如果我只有说正确的事情，你不该打我！”（参）

#### John 18:25

##### 概览：

故事主线在这里又回到彼得身上。

##### Now

NA

##### 你不也是他的门徒吗？

这个问句为要达到强调的效果。另译：“你也是他的一个门徒！”（参）

##### 我不是看见你同他在园子里吗？

这个问句为要达到强调的效果。“他”指耶稣。另译：“我看见你跟他们逮捕的人一起在橄榄树林里！难道不是吗”（参 and）

##### 彼得又不承认

这里暗指彼得不承认自己认识耶稣，也不承认自己与耶稣在一起。另译：“彼得再次不承认自己认识耶稣，也不承认自己曾与耶稣在一起”（参：）

##### 立时鸡就叫了

这里假设读的人会记得耶稣曾说过，彼得在鸡还未叫之前会不认他。另译：“立时鸡就叫了，正如耶稣曾说的那样”（参）

#### John 18:28

##### 概览：

这里的故事主线回到耶稣身上。差役与指控耶稣的众人将他带到该亚法那里。 28节告诉我们关于他们之所以没有进衙门的背景资料。（参）

##### 众人将耶稣从 该亚法那里往衙门内解去

这里暗指他们是从该亚法的家把耶稣押走。另译：“然后他们将耶稣从该亚法的家带走”（参）

##### 他们自己不进衙门，恐怕沾染了污秽

彼拉多不是犹太人，所以犹太人领袖进到衙门，就会沾染污秽。那样一来他们就不能守逾越节了。这句双重否定句可译为肯定句。另译：“他们自己留在彼拉多的衙门外，因彼拉多是外邦人，他们不想沾染污秽。”（参 and）

##### 这人若不是作恶的，我们就不把他交给你

这句双重否定句可译为肯定句。另译：“这是个作恶多端的人，我们一定得把他交给你惩戒”（参：）

##### 交给

这个词意为把他交给了仇敌。

#### John 18:31

##### 概览：

32节故事主线停顿了一下，好让作者告诉我们关于耶稣如何预言自己受难的背景资料。（参）

##### 犹太人说

“犹太人”是提喻，指反对耶稣、逮捕耶稣的犹太人领袖。另译：“犹太人领袖对他说”（参）

##### 我们没有杀人的权柄

根据罗马法律犹太人不能将人处死。另译：“根据罗马法律我们不能将人处死”（参）

##### so that the word of Jesus would be fulfilled

NA

##### 自己将要怎样死的话了

“关于他如何受难”

#### John 18:33

##### 我岂是 犹太人呢？

这个问句为要让彼拉多强调自己对犹太人本族的事务毫无兴趣。另译：“我不是犹太人，我对这些事情没兴趣！”（参）

##### 你本国的人

“你的犹太同胞”

#### John 18:36

##### 我的国不属这世界

“世界”是转喻，指反对耶稣的人。可能的意思有1）“我的国度不是这世界的一部份”或2）“我作王统治，并不需要得到世界的允许”或“我作王的权柄不是从这个世界而来。”（参）

##### 使我不至于被交给犹太人

这句可译为主动句。另译：“并且不让犹太人领袖逮捕我”（参）

##### 犹太人

“犹太人”是提喻，指反对耶稣的犹太人领袖。（参）

##### 也为此来到世间

“世间”是提喻，指世人。（参）

##### 特为给真理作见证

“真理”指关于神的真理。另译：“将神的真理告诉人”（参）

##### 凡属真理的人

这是句习语指所有爱慕神真理的人。（参：）

##### 我的话

另译：“我说的事”或“我”（参：）

#### John 18:38

##### 真理是什么呢？

这个问句为要反映彼拉多的信念，他认为没人知道真理是什么。这里讽刺的是耶稣就是真理。另译：“没人能知道什么是真的！”（参： and）

##### 众犹太人

“犹太人”是提喻，指反对耶稣的犹太人领袖。（参）

##### 不要这人，要巴拉巴

这里用了省略修辞。可以把暗示的内容加添上。另译：“不要释放这人！要释放巴拉巴！”（参：）

##### 这巴拉巴是个强盗

约翰在此提供了巴拉巴的背景资料。（参：）

### Translation Questions

#### John 18:1

##### 耶稣说了这些话之后，他去到哪里？

他和他的众门徒去汲伦谷那里，到一个花园，走了进去。

##### 犹大怎么知道这个花园的？

他知道它，是因为耶稣常常和众门徒一起去那里。

##### 谁也带着灯、火把与武器来到花园？

犹大，以及由众祭司长和法利赛人所差派的一群士兵与官长，也来到这花园。

#### John 18:4

##### 耶稣在花园里问这群人什么问题？

耶稣问他们：「你们在找谁？」

#### John 18:6

##### 当这群人说，他们在找拿撒勒人耶稣，而耶稣说：「我就是」之时，发生了什么事？

众士兵以及和他们在一起的其他人都倒退，跌在地上。

#### John 18:8

##### 为什么耶稣说：「我告诉你了，我就是他。所以如果你在找我的话，让这些其他人离开吧。」

耶稣说这话，好实现他曾说过的：「你给了我的那些人，我一个都没有失落。」

#### John 18:10

##### 彼得砍掉大祭司的仆人马勒古的耳朵之后，耶稣对彼得说什么？

耶稣对彼得说：「把你的剑收回剑鞘吧。父已经给了我这杯，我难道不该喝吗？」

#### John 18:12

##### 这群士兵、他们的班长、以及犹太人的官长们捉拿了耶稣之后，他们带他到哪里去？

他们首先把耶稣带到亚拿那里。

##### 亚拿是谁？

亚拿是该亚法的岳父，该亚法是那一年的大祭司。

#### John 18:15

##### 彼得怎么进得去大祭司的院子？

另一个大祭司认得的门徒，出去外面和守门的女仆说话，然后就把彼得带了进来。

#### John 18:17

##### 谁问了彼得，他是不是耶稣的一个门徒，或是和耶稣在一起的人？

守院门的女子、围着炭火的众人、以及大祭司的一个仆人（他也是被彼得砍掉耳朵的男子的亲戚），都问了彼得他是不是耶稣的一个门徒，或者是和耶稣在一起的人。

#### John 18:19

##### 当大祭司问耶稣关于他的众门徒、以及他的教导之事时，简单来说，耶稣是如何回答？

耶稣说，他是公开的、在公共场合，对世人说话。他告诉祭司长，可以问那些有听见的人，他到底说了些什么。

#### John 18:22

##### 亚拿审问了耶稣之后，他把耶稣送到哪里去？

亚拿把耶稣送到大祭司该亚法那里去。

#### John 18:25

##### 彼得第三次否认自己和基督有关连之后，立刻就发生了什么事？

彼得第三次否认自己和基督有关连之后，公鸡就立刻啼叫。

#### John 18:28

##### 为什么把耶稣带去首长官邸的那些人，没有进去官邸？

他们没有进去官邸，这样他们就不会被玷污，可以吃逾越节的晚餐。

##### 当彼拉多问耶稣的控告者：「你们控告这个男子什么罪名？」他们怎么回答？

他们回答，对他说：「如果这男子不是作恶多端的，我们就不会把他呈到你这里来了。」

#### John 18:31

##### 为什么犹太人把耶稣带到彼拉多那儿，而不是自己惩罚耶稣？

犹太人想杀耶稣，但是没有罗马高层（彼拉多）的允许，他们要处死任何人都是违法的。

#### John 18:33

##### 彼拉多问耶稣什么问题？

彼拉多问耶稣，他是不是犹太人的王，他也问耶稣，他都做了哪些事情。

#### John 18:36

##### 耶稣告诉彼拉多什么关于耶稣国度的事情？

耶稣告诉彼拉多，他的国度不是这个世界的一部份，不是从这里而来的。

##### 耶稣是为了什么而出生的？

耶稣是为了作王而出生的。

#### John 18:38

##### 彼拉多在与耶稣说话之后，对他下了怎样的判断？

彼拉多对众犹太人说：「我找不到这人的罪状。」

##### 彼拉多提出释放耶稣的时候，众犹太人对彼拉多叫喊什么？

众犹太人再一次叫喊，说：「不要这个人，要巴拉巴。」

## Chapter 19

#### John 19:1

##### 连接陈述：

上一章的故事在这里继续展开。耶稣站在彼拉多面前，受到犹太人的指控。

##### 当下 彼拉多将耶稣鞭打了

彼拉多本人并没有鞭打耶稣。“彼拉多”是提喻，指接受彼拉多的命令鞭打耶稣的兵丁。另译：“彼拉多就命令他的兵丁鞭打耶稣”（参）

##### 恭喜，犹太人的王啊

举起手来并且高呼“恭喜”只在欢迎凯撒时使用。兵丁用荆棘冠冕与紫袍来讥笑耶稣时，讽刺的是他们没有意识到耶稣的确是位君王。（参：）

#### John 19:4

##### 我查不出他有什么罪来

彼拉多说这话说了两次，表达他不相信耶稣犯了罪。他不想责罚耶稣。另译：“我看不出有什么理由要责罚他”（参：）

##### 荆棘冠冕……紫袍

冠冕和紫袍是只有君王才能穿戴。兵丁给耶稣这样穿，是为要讥笑他。参照19:1的注释翻译。

#### John 19:7

##### 犹太人回答说

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“犹太人领袖回答彼拉多说”（参）

##### 他是该死的，因他以自己为 神的儿子

耶稣被判死刑钉十字架是因他说自己是“神的儿子”。

##### 神的儿子

这是耶稣的一个重要称谓。（参）

#### John 19:10

##### 你不对我说话吗？

这个问句为要表达彼拉多对于耶稣不趁此机会为自己辩护，感到惊奇。另译：“我不敢相信你居然拒绝同我说话”或“回答我！”（参）

##### 你岂不知我有权柄释放你，也有权柄把你钉十字架吗？

这个问句为要达到加强语气的效果。另译：“你该知道我既可以释放你，也可以命令我的兵丁把你钉十字架！”（参）

##### 权柄

“权柄”是转喻，指有能力做某事，或使某事发生的能力。（参）

##### 若不是从上头赐给你的，你就毫无权柄办我

这句双重否定句可译为主动式的肯定句。另译：“你之所以能这样对我，只是因为神给了你这样的能力”（参： and）

##### 从上头

这是一种尊重的方式来指代耶稣。

##### 把我交给

这句话的意思是交给敌人。

#### John 19:12

##### At this answer

NA

##### 彼拉多想要释放耶稣

“想要”在原文中显示彼拉多“尽可能地”或“屡次”想要释放耶稣。另译：“他尽力想要释放耶稣”或“他一次又一次想要释放耶稣”（参：）

##### 无奈犹太人喊着说

“犹太人”是提喻，指反对耶稣的犹太人领袖。原文中“喊着”显示他们屡次地呼喊或大喊。另译：“但犹太人领袖一直大喊”（参 and）

##### 就不是凯撒的忠臣

“你是反对凯撒的”或“你对皇帝是不忠的”

##### 凡以自己为王的

“自称为王”

##### 就带耶稣出来

另译：“他命差役带耶稣出来”（参）

##### 坐堂

像彼拉多这样的重要人士，在执行正式的职务时会坐下来，同时地位较不重要的人会站着。

##### in the judgment seat

NA

##### 到了一个地方，名叫「铺华石处」

这是一个特殊的石头做的平台，只有重要人士可以上去。另译：“在人称‘铺华石处’的地方”（参）

##### 希伯来话

这里指以色列人说的语言。

#### John 19:14

##### 连接陈述：

过了一段时间，彼拉多命令他的兵丁将耶稣钉十字架之际，已是午正了。

##### Now

NA

##### the sixth hour

NA

##### 彼拉多对犹太人说

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“彼拉多对犹太人领袖说”（参）

##### 我可以把你们的王钉十字架吗？

“我”是提喻，指实际执行十字架刑罚的彼拉多的差役。另译：“你们真的要我吩咐我的兵丁把耶稣钉上十字架吗？”（参）

##### 于是 彼拉多将耶稣交给他们去钉十字架

彼拉多在此命令他手下的兵丁将耶稣钉十字架。另译：“于是彼拉多命令他的兵丁把耶稣钉十字架（参： and）

#### John 19:17

##### 到了一个地方，名叫「髑髅地」

另译：“到了那人称‘髑髅地’的地方”（参：）

##### 希伯来话叫 各各他

希伯来话是以色列人说的语言。另译：“他们用希伯来话说是‘各各他。’”

##### 还有两个人和他一同钉着

这是用了省略修辞。可以把暗示的内容加添上。另译：“他们也把另外两名罪犯钉到他们的十字架上”（参）

#### John 19:19

##### 彼拉多又写了一个名号，安在十字架上

“彼拉多”是提喻，指写下那名号的人。“十字架上”指耶稣的十字架。另译：“彼拉多又命人写了一个名号，放在耶稣的十字架上”（参）

##### 写的是：「犹太人的王，拿撒勒人耶稣」

另译：“于是那人写道：‘拿撒勒人耶稣，犹太人的王’”（参）

##### 耶稣被钉十字架的地方

这句可译为主动句。另译：“兵丁将耶稣钉十字架的地方”（参）

##### 并且是用 希伯来、 罗马、 希腊三样文字写的

另译：“写名号的人使用了三种语言书写：希伯来文、拉丁文、希腊文”（参）

##### 罗马

这是罗马政府官方用语。

#### John 19:21

##### 犹太人的祭司长就对彼拉多说

祭司长必须回到彼拉多的衙门，为了名号上写的内容向他提出抗议。另译：“祭司长回到彼拉多那里说”（UDB）（参：）

##### 我所写的，我已经写上了

彼拉多暗指他不会修改名号上的内容。另译：“我写了我想写的，我不会去改它！”（参）

#### John 19:23

##### 概览：

在24节的最后，故事主线停顿了一下，让约翰可以阐述这事如何应验了圣经的经文。（参）

##### 又拿他的里衣

“他们还拿走了他的里衣。”兵丁将里衣另放一处，没把它分了。另译：“他们把他的里衣分开放”（UDB）（参）

##### 只要拈阄，看谁得着

兵丁会拈阄，赢的人就赢得里衣。另译：“我们来为这件里衣赌一把，谁赢谁就拿走它”（参）

##### so that the scripture would be fulfilled which said

NA

##### 拈阄

兵丁用这种方法来瓜分耶稣的衣物。另译：“他们赌博”

#### John 19:25

##### 他所爱的那门徒

这是约翰，是这卷福音书的作者。

##### 母亲，看，你的儿子

“儿子”是隐喻。耶稣要他的门徒约翰对待他的母亲就像亲生儿子一样。另译：“女子，这人会像儿子一样待你”（参：）

##### 看，你的母亲

“母亲”是隐喻。耶稣希望他的母亲对于门徒约翰就像亲生母亲一般。另译：“将这女人视为你的母亲”（参）

##### 从此

“从那一刻起”（UDB）

#### John 19:28

##### 知道各样的事已经成了

另译：“他知道他已经完成了神差遣要他做的所有事。”（参：）

##### 有一个器皿盛满了醋，放在那里

另译：“有人在那里放了一个器皿，里面盛满了醋”（参：）

##### 醋

“苦酒”

##### 他们

这里指罗马兵丁。

##### 海绒

一个可以吸附很多液体的东西。

##### 绑在牛膝草上

“在牛膝草植物的杆上”

##### 便低下头，将灵魂交付神了

约翰暗示耶稣将自己的灵魂交还给神。另译：”他低下头，将灵魂交给神了”或“他低下头，死了”（参：）

#### John 19:31

##### 犹太人

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“犹太人领袖”（参：）

##### 预备日

这是在逾越节之前，众人预备逾越节食物的那段时间。

##### 打断他们的腿，把他们拿去

另译：“打断受刑人的腿，把他们的遗体从十字架上取下来”（参）

##### 与耶稣同钉

另译：“在耶稣旁边一起钉十字架的人”（参）

#### John 19:34

##### 看见的那人

这句话为故事提供了背景资料。约翰在告诉读者他当时在现场，我们可以信任他的记载是真实的。（参）

##### 就作见证—他的见证也是真的

“作见证”的意思是叙述一件自己亲眼所见的事。另译：“将自己亲眼所见的事如实说出来”（参：）

##### 叫你们也可以信

“信”指信靠耶稣。另译：“叫你们也可以信靠耶稣”（参：）

#### John 19:36

##### 概览：

这几节经文中故事作了停顿，约翰告诉我们这些事如何应验了圣经上的经文。（参）

##### in order to fulfil scripture

NA

##### 他的骨头一根也不可折断

这是诗篇34篇一处引用。另译：“没人能折断他的骨头”（参）

##### 他们要仰望自己所扎的人

这里引用了撒加利亚书12章的内容。

#### John 19:38

##### 亚利马太人约瑟

亚利马太是一个小镇。另译：“亚利马太镇来的约瑟”（参：）

##### 只因怕犹太人

“犹太人”是提喻，指反对耶稣的犹太人领袖。另译：“因怕犹太人领袖”（参）

##### 要把耶稣的身体领去

约翰暗指亚利马太人约瑟想要安葬耶稣的身体。另译：“让他把耶稣的身体从十字架上取下来安葬”（参）

##### 尼哥底母

尼哥底母是相信耶稣的一个法利赛人。参3:1的注释翻译。

##### 没药和沉香

这些香料是人用来预备遗体，为安葬做准备。

##### 一百

“100”（参）

##### 斤

这是重量单位。参照12:1的注释翻译。

#### John 19:40

##### 在耶稣钉十字架的地方有一个园子，园子里有一座新坟墓，是从来没有葬过人的

约翰这里中断故事主线，为要提供关于安葬耶稣的坟墓地点的背景资料。（参：）

##### 在耶稣钉十字架的地方有一个园子

另译：“他们钉耶稣十字架的地方有一个园子”（参：）

##### 是从来没有葬过人的

另译：“以前没人在那葬过任何人”（参）

##### 只因是 犹太人的预备日

根据犹太人的律法，周五日落后就不可工作。那时马上就是安息日和逾越节了。另译：“那晚就是逾越节了”（UDB）（参：）

### Translation Questions

#### John 19:1

##### 彼拉多让人鞭打了耶稣后，士兵们对耶稣做了什么事？

士兵们把荆棘扭在一起做成一个冠冕，放到耶稣的头上，并且给他穿上紫色的衣服。他们到他面前说：「犹太人的王万岁！」然后他们用手殴打他。

#### John 19:4

##### 为什么彼拉多再次把耶稣带出去到民众那里？

彼拉多把耶稣带出去到民众那里，好让他们知道彼拉多找不到耶稣的罪状。

##### 彼拉多再次把耶稣带出去到民众那里的时候，耶稣身上穿着什么？

耶稣带着荆棘冠冕，穿着紫色衣服。

##### 众祭司长和官兵看到耶稣之后，说了什么？

他们大喊说：「钉他十字架，钉他十字架！」

#### John 19:7

##### 犹太人说了什么话，让彼拉多更害怕了？

犹太人告诉彼拉多：「我们有一条律法，根据这条律法他应该要死，因为他把自己当作神的儿子。」

##### 当彼拉多问耶稣：「你从哪里来？」的时候，耶稣说什么？

耶稣没有回答彼拉多。

#### John 19:10

##### 耶稣说，是谁给了彼拉多胜过耶稣的能力？

耶稣说：「如果你不是得到从上面而来的能力，你就不会有能力胜过我。」

#### John 19:12

##### 虽然彼拉多想要释放耶稣，犹太人说了什么话，阻止了他这样做？

犹太人喊叫说：「如果你释放这名男子，你就不是凯撒的朋友：所有称自己为王的人都是在做反对凯撒的发言。」

#### John 19:14

##### 彼拉多把耶稣交给众祭司长钉十字架之前，众祭司长说的最后一句话是什么？

众祭司长说：「我们除了凯撒以外没有别的王。」

#### John 19:17

##### 他们在哪里将耶稣钉十字架？

他们在各各他将耶稣钉十字架，各各他是「头骨之地」的意思。

##### 那一天，只有耶稣一个人在那里被钉十字架吗？

不是的。另有两个男子，一人在耶稣的一边，和他一起被钉十字架。

#### John 19:19

##### 耶稣的十字架上放了个牌子，彼拉多在牌子上写了什么？

牌子上写了：「拿撒勒的耶稣，犹太人的王。」

##### 耶稣十字架上的牌子，是用哪些语言写成？

牌子是用希伯来文、拉丁文、以及希腊文书写。

#### John 19:23

##### 众士兵把耶稣的衣服怎么了？

众士兵把耶稣的衣服分成四块，每个士兵得一块。但是他们是抽签来觉得谁得耶稣的上衣，这上衣是没有接缝的。

##### 为什么众士兵如此对待耶稣的衣服？

这事之所以发生，是为了能应验圣经说的：「他们彼此分了我的衣服，抽签要得我的衣物。」

#### John 19:25

##### 谁站在耶稣的十字架附近？

耶稣的母亲、他母亲的姊妹、革罗罢的妻子马利亚、抹大拉的马利亚、以及耶稣所爱的那门徒，站在耶稣的十字架附近。

##### 当耶稣看到自己的母亲以及他所爱的那门徒站在附近，他就对自己的母亲说了什么？

耶稣告诉她：「女子，看哪，你的儿子在这里！」

##### 耶稣对自己所爱的那门徒说：「看哪，你的母亲在这里！」之后，这门徒就做了什么事？

从那时起，耶稣所爱的那门徒就把耶稣的母亲接到自己的家里。

#### John 19:28

##### 耶稣为什么说：「我渴了。」

耶稣说这话，是为了要让圣经的话成真。

##### 耶稣饮用了拿到他嘴边的海绵里的醋之后，做了什么事情？

耶稣饮用了醋之后，他说：「完成了。」然后他就低下头，交出自己的灵魂。

#### John 19:31

##### 为什么众犹太人想要彼拉多打断这些受了死刑之人的腿？

因这日是预备日，为了让尸体不至于在安息日之时还留在十字架上（因为那次的安息日是很重要的日子），众犹太人就请求彼拉多将已受死刑的男子的腿打断，好把他们的尸体放下来。

##### 为什么众士兵没有打断耶稣的腿？

他们没有打断耶稣的腿，是因为他们看到他已经死了。

#### John 19:34

##### 众士兵看到耶稣已经死了，就对耶稣做什么事情？

其中一名士兵拿枪刺穿了耶稣的侧边。

##### 为什么那位看见这一切与耶稣钉十字架有关的事情的人，为这些事做了见证？

那个人为这些事做见证，是为了要让你也能相信。

#### John 19:36

##### 为什么耶稣的腿没有被打断，而耶稣又为什么被茅刺穿？

这些事情发生是为了要应验圣经的话：「他没有一根骨头会被打断」，以及「他们会仰望那位他们所刺穿的」。

#### John 19:38

##### 谁过来请求带走耶稣的尸体？

亚利马太的约瑟请求彼拉多，让他带走耶稣的尸体。

##### 谁和亚利马太的约瑟一起来，带走了耶稣的尸体？

尼哥德慕和亚利马太的约瑟一起来。

#### John 19:40

##### 亚利马太的约瑟和尼哥德慕把耶稣的尸体怎么样了？

他们用麻布和香料把耶稣的尸体包起来，然后他们把耶稣的尸体放在一座园子里的新墓穴中。

## Chapter 20

#### John 20:1

##### 概览：

这是耶稣安葬之后的第三天。

##### 七日的第一日

「周日」

##### 看见石头从坟墓挪开了

这句可译为主动句。另译：“看到有人已经把石头挪开了”（参：）

##### 耶稣所爱的那个门徒

约翰整本书中用这样的方式介绍自己。“爱”指手足之爱或者朋友家人之间的爱。

##### 有人把主从坟墓里挪了去

抹大拉的马利亚认为有人偷走了主的身体。另译：“有人把主的身体从坟墓里挪走了”（参）

#### John 20:3

##### 那门徒

约翰明显是在自谦称呼自己为“那门徒”，而没有提及自己的名字。

##### 出来

约翰暗示这些门徒是要去坟墓那。另译：“出去跑向坟墓”（UDB）（参：）

##### 细麻布

这是人们用来包裹耶稣身体的裹尸布。

#### John 20:6

##### 细麻布

这是人们用来包裹耶稣身体的裹尸布。参20:3的注释翻译。

##### 耶稣的裹头巾

另译：“有人拿来盖在耶稣脸上的那块布”（参）

##### 是另在一处卷着

这句可译为主动句。另译：“但有人把它折好了，放在旁边，与细麻布分开”（参）

#### John 20:8

##### 那门徒

约翰明显是在自谦称呼自己为“那门徒”，而没有提及自己的名字。

##### 看见就信了

当他看见坟墓是空的，他就相信耶稣从死里复活了。另译：“他看见这些事，就开始相信耶稣从死里复活了”（UDB）（参：）

##### 因为他们还不明白圣经的意思

“他们”指不明白圣经说耶稣会复活的门徒。另译：“那些还不明白圣经的门徒”（参）

##### 就是耶稣必要从死里复活

“就是记着说耶稣必要从死里复活”

##### 回自己的住处去了

门徒继续留在耶路撒冷。另译：“回到他们在耶路撒冷的住处”（参）

#### John 20:11

##### 就见两个天使，穿着白衣

天使穿着白色衣服。另译：“她看见两位身着白衣的天使”（UDB）（参）

##### 天使对她说

“他们问她说”

##### 因为有人把我主挪了去

“因他们挪走了我主的身体”

##### 我不知道放在哪里

“我不知道他们把他放在哪里”

#### John 20:14

##### Jesus said to her

NA

##### 先生，若是你把他移了去

“他”指耶稣。另译：“若是你把耶稣的身体挪走”（参）

##### 请告诉我，你把他放在哪里

“告诉我你把他放在哪里”

##### 我便去取他

抹大拉的玛利亚想取回耶稣的身体，并再次埋葬。另译：“我想取回并再次埋葬”（参：）

#### John 20:16

##### 拉波尼

“拉波尼”亚拉姆语意为拉比或老师，是耶稣和他的门徒说的语言。

##### 弟兄

耶稣用“弟兄”指代他的门徒。

##### 我要升上去见我的父，也是你们的父，见我的 神，也是你们的 神

耶稣从死里复活然后预言他会回到天上，回到他父就是神那里。另译：“我会回到天上我父也是你们的父那里，就是我的神也是你们的神”（UDB）（参）

##### 我的父，也是你们的父

这些重要的称谓描述了耶稣与神之间，信徒与神之间亲密的关系。（参）

##### 抹大拉的 马利亚就去告诉门徒

抹大拉的马利亚去到门徒住的地方告诉他们她刚刚的见闻。另译：“抹大拉的马利亚去到门徒那里并告诉他们”（参）

#### John 20:19

##### 概览：

那时是傍晚时分，耶稣对门徒们显现。

##### 那日（就是七日的第一日）

这里指周日。

##### 门徒所在的地方，因怕 犹太人，门都关了

另译：“门徒把他们的屋门锁上”（参）

##### 因怕 犹太人

“犹太人”是提喻代表要捉门徒的犹太人领袖。另译：“因他们害怕犹太人领袖可能会捉他们”（参）

##### 愿你们平安

这是常说的问候语意为“愿神赐你平安”（UDB）。

##### 就把手和肋旁指给他们看

耶稣向门徒展示他的伤口。另译：“他就把手上，肋旁的伤给他们看”（参：）

#### John 20:21

##### 愿你们平安

这是常说的问候语意为“愿神赐你平安”（UDB）。

##### 父怎样差遣了我……你们受圣灵

圣父藉圣灵差圣子来，现在圣子藉圣灵差遣信徒。

##### 父

这是神的一个重要称谓。（参）

##### 谁的罪就赦免了

另译：“神就赦免他们”（参）

##### 你们留下谁的罪

“若你不赦免谁的罪”（UDB）

##### 谁的罪就留下了

另译：“神就不赦免他们”（参）

#### John 20:24

##### 低土马

这是男人的名字意为“双胞胎。”参照11:15的注释翻译。（参）

##### 那些门徒就对他说

“他”指多马。

##### 我非看见他手上的钉痕……我总不信

这句双重否定句可译为肯定句。另译：“我定要看见他手上的钉痕……我才相信”（参）

##### 他手上的钉痕……他的肋旁

“他”指耶稣。

#### John 20:26

##### his disciples

NA

##### 门都关了

另译：“那时他们把门锁上了”（参）

##### 愿你们平安

这是常说的问候语意为“愿神赐你平安”（UDB）。

##### 疑惑

“不信”或“没有信心”

##### 总要信

“信”指信靠耶稣。另译：“把你的信心放在我里面”（UDB）（参：）

#### John 20:28

##### 我才信

多马因他亲眼见到耶稣才相信他复活了。另译：“你已经信我复活了”（参）

##### 那没有看见

这里指那些没有亲眼见到耶稣的人。另译：“那些未曾亲眼见我复活的人”（参）

##### 有福了

这里指“神赐大喜乐给那些人”（UDB）。

#### John 20:30

##### 概览：

随着故事接近尾声，作者对耶稣所做的许多事给出了评价。（参：）

##### 神迹

这里指作为证据的奇迹，可以证明神是在宇宙间有完全权柄的全能神。

##### 神迹，没有记在这书上

另译：“那些作者没记在这书上的神迹”（参：）

##### 但记这些事

另译：“但作者记这些神迹”（参）

##### 神的儿子

这是耶稣的一个重要称谓。（参）

##### 因他的名得生命

“生命”是转喻意为耶稣赐生命。另译：“因着耶稣你能得生命”（参：）

##### 生命

这里指属灵生命。

### Translation Questions

#### John 20:1

##### 抹大拉的马利亚什么时候来到墓穴？

她是在一周第一天的一大早来到墓穴。

##### 抹大拉的马利亚来到墓穴时，看到了什么？

她看到了从墓穴滚开的那块石头。

##### 抹大拉的马利亚对两个门徒说了什么？

她告诉他们说：「他们将主带出墓穴了，我们不知道他们把他放在哪里。」

#### John 20:3

##### 西门彼得和另一个门徒听了抹大拉的马利亚说的话之后，做了什么事情？

他们两人一起跑向墓穴。

#### John 20:6

##### 西门彼得在墓穴里看见什么？

彼得看见麻布铺在那里。原本在他头上的布，没有和这些麻布放在一起，而是卷起来独自在另一处放好。

#### John 20:8

##### 另一位门徒对于在墓穴里所看到的事物，有什么反应？

他看到，就相信了。

#### John 20:11

##### 马利亚弯身望进墓穴里面时，看见什么？

她看见两个身穿白衣的天使坐着，在耶稣尸体原本安放的位置，一个坐在头，一个坐在尾。

##### 天使们对马利亚说什么？

他们问她说：「女子，你为什么哭泣？」

#### John 20:14

##### 马利亚转身的时候，看到了什么？

她看到耶稣站在那里，但是她不知道那就是耶稣。

##### 马利亚以为耶稣是谁？

她以为他是园丁。

#### John 20:16

##### 马利亚什么时候认出耶稣？

当耶稣说出她的名字「马利亚」时，她就认出了耶稣。

##### 为什么耶稣叫马利亚不要摸他？

耶稣叫她不要摸他，因为他还没有升天到父那里去。

##### 耶稣叫马利亚对他的兄弟们说什么？

耶稣叫她对他的兄弟们说，我会升天到我的父以及你们的父、我的神以及你们的神那里去。

#### John 20:19

##### 一星期第一天的傍晚，众门徒所在的地方发生了什么事？

耶稣来了，站在他们当中。

##### 抹大拉的马利亚看到从墓穴滚开了的石头之后，做了什么事情？

她跑到西门彼得那里，也跑到耶稣所爱的另一个门徒那里。

##### 耶稣给众门徒看什么？

他给他们看他的手以及他的侧腹。

#### John 20:21

##### 耶稣说他在对众门徒做什么？

耶稣说他差遣众门徒，就如同他的父差遣了他一样。

##### 耶稣在自己的众门徒身上吹气之后，对他们说了什么？

他对他们说：「接受圣灵吧。你不管赦免谁的罪，那个人的罪就会得赦免。你不管保留谁的罪，他的罪就会保留。」

#### John 20:24

##### 众门徒中，哪一位在其他门徒们见到耶稣的时候，没有和他们在一起？

十二人当中的多马，又叫低土马，在耶稣来的时候没有和其他众门徒在一起。

##### 多马说，要怎么样他才会相信耶稣活着？

多马说，他要看见耶稣手上的钉痕，要把自己的手指放到钉痕里，把自己的手放在耶稣的侧腹上，他才会相信。

#### John 20:26

##### 多马什么时候看到了耶稣？

八天后，多马和其他众门徒在一起，门关着的时候，耶稣来了，站在他们中间。

##### 耶稣叫多马做什么事情？

耶稣叫多马伸出自己的手指，看耶稣的手，又叫他伸出自己的手放到耶稣的侧腹上。耶稣接着对多马说，不要没有信，要相信。

#### John 20:28

##### 多马对耶稣说什么？

多马说：「我的主，我的神。」

##### 耶稣说谁是蒙福的？

耶稣说：「还没有看见，却信的人，是蒙福的。」

#### John 20:30

##### 耶稣有行其他没有记在书里的神迹吗？

有的。耶稣在众门徒面前行了许多其他的神迹，没有记载在约翰福音里。

##### 为什么这本书里记载了这些神迹？

会记载这些事，是为了让你能相信耶稣是基督、神的儿子。好让你相信的时候，你能奉他的名得生命。

## Chapter 21

#### John 21:1

##### 概览：

耶稣在提比哩亚海边又向门徒显现。2和3节介绍了耶稣显现前发生的事。（参：）

##### 这些事以后

“过了一些时间”

##### 称为 低土马的 多马

另译：“和多马就是我们叫他低土马的人”（参）

##### 低土马

这是男人的名字意为“双胞胎。”参照11:15的注释翻译。（参）

#### John 21:4

##### 小子

这个表示亲密的词意为“我亲爱的朋友。”

##### 就必得着

这里指鱼。另译：“你们会捕到鱼的”（参：）

##### 拉不上来

“拉不上来网了”

#### John 21:7

##### 所爱的

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

##### 赤着身子

这是背景资料。（参）

##### 跳在海里

彼得跳进海里游到岸上。另译：“跳进海里，游回岸上”（参）

##### 跳在海里

这是句习语意为彼得快速跳进海里。（参：）

##### 其余的门徒离岸不远，约有二百肘

这是背景资料。（参）

##### 二百肘

“90米。”一肘略短于半米。（参：）

#### John 21:10

##### 西门·彼得就去

“就去”意为西门·彼得回到船上。另译：“因此西门·彼得回到船上”（参：）

##### and drew the net to land

NA

##### the net was not torn

NA

#### John 21:12

##### 早饭

早餐

##### the third time

NA

#### John 21:15

##### 概览：

耶稣和西门·彼得开始对话。

##### 你爱我比这些更深吗……你爱我吗

这里的“爱”是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

##### 你知道我爱你

彼得回答时，他用的“爱”指手足之爱或者朋友家人之间的爱。

##### 你喂养我的小羊

“小羊”是个比喻，代表那些爱耶稣并跟从他的人。另译：“喂养我关爱的人”（参：）

##### 你牧养我的羊

“羊”是个比喻，代表那些爱耶稣并跟从他的人。另译：“喂养我关爱的人”（参：）

#### John 21:17

##### 第三次对他说

这里指耶稣。另译：“耶稣第三次对他说”（参：）

##### 你爱我吗

这次耶稣用的“爱”是指手足之爱或者朋友家人之间的爱。

##### 你喂养我的羊

“羊”是个比喻，代表那些爱耶稣并跟从他的人。另译：“喂养我关爱的人”（参：）

##### 实实在在地

参照1:49的注释翻译。

#### John 21:19

##### Now

NA

##### 是指着 彼得要怎样死，荣耀 神

约翰暗示彼得要死在十字架上。另译：“为要表明彼得会死在十字架上荣耀神”（参：）

##### 跟从我吧

“跟从”意为“成为门徒。”另译：“继续作我的门徒”（参）

#### John 21:20

##### 耶稣所爱的那门徒跟着

约翰整本书中用这样的方式介绍自己，而非提及他的名字。

##### 所爱的

这是从神而来的爱，神专注于让别人能得好处，即便对自己无益。这种爱不在乎别人如何，只专注于关爱他们。

##### 在晚饭的时候

这里指最后的晚餐。（参：13:1）

##### 彼得看见他

“他”指“耶稣所爱的那门徒”。

##### 主啊，这人将来如何？

彼得想知道约翰将来会如何。另译：“主啊，这人将来会怎样？”（参）

#### John 21:22

##### 耶稣对他说

“耶稣对彼得说”

##### 我若要他等到我来的时候

“他”指21:20节的“耶稣所爱的那门徒”。

##### 我来

这里指耶稣再来，他会从天上回到地上。

##### 与你何干？

这个问句婉转地表达责备。另译：“那不关你的事”（UDB）或“那不是你该关心的”（参：）

##### 在弟兄中间

“弟兄”指所有耶稣的跟随者。

#### John 21:24

##### 概览：

这是约翰福音的结尾。作者使徒约翰写下了对于自己的评价以及在这卷书中他所记录的。（参：）

##### 为这些事作见证

“见证”意为他亲眼看到了这些。另译：“那亲眼见证了这些事的”（参：）

##### 这门徒

“门徒约翰”

##### 我们也知道

“我们”这那些信靠耶稣的人。另译：“我们信靠耶稣的人也知道”（参）

##### 若是一一地都写出来

另译：“若有人把它们都写出来”（参）

##### 所写的书就是世界也容不下了

耶稣行了很多神迹，远超过人们可以记在书中的。约翰这里用了夸张修辞为要加强语气。（参）

##### 所写的书

另译：“人们写的关于他所幸的书”

### Translation Questions

#### John 21:1

##### 当耶稣再一次将自己显给众门徒看的时候，众门徒在哪里？

当耶稣再一次将自己显给众门徒看的时候，众门徒在提比里亚海。

##### 有哪些门徒在提比里亚海？

在提比里亚海的有西门彼得、被称为低土马的多马、加利利的迦拿人拿但业、西庇太的儿子们、以及耶稣另外两个门徒。

##### 这些门徒当时正在做什么事情？

这些门徒去捕鱼了，但是整夜什么都没捕获。

#### John 21:4

##### 耶稣叫众门徒做什么事情？

耶稣叫众门徒在船的右边撒网，他们就会捕到一些鱼。

##### 众门徒撒了他们的网之后，发生了什么事？

他们都无法收网，因为网里面太多鱼了。

#### John 21:7

##### 当耶稣所爱的那门徒说：「这是主」之时，西门彼得做了什么事情？

他拉起自己的外衣围住自己，然后投海。

##### 其他的众门徒做了什么事情？

其他的众门徒在小船上把那满网的鱼拉过来。

#### John 21:10

##### 耶稣告诉众门徒，要拿一些他们捕到的鱼做什么事情？

耶稣吩咐众门徒，把一些他们捕到的鱼带过来。

#### John 21:12

##### 自从耶稣复活以来，到现在耶稣已经向众门徒显现多少次了？

自从耶稣复活以来，到现在这是他第三次向众门徒显现。

#### John 21:15

##### 早餐之后，耶稣问西门彼得的第一件事是什么？

耶稣问西门彼得，西门是不是爱耶稣比这些更深。

#### John 21:17

##### 耶稣第三次问彼得他是否爱耶稣时，西门彼得如何回答耶稣？

彼得第三次被问时，回答说：「主，你知道一切事。你知道我爱你。」

##### 彼得第三次回答耶稣的问题「你爱我吗？」的时候，耶稣吩咐彼得做什么事情？

第三次的时候耶稣吩咐他：「喂我的羊。」

##### 耶稣告诉西门彼得，西门年老的时候会有什么遭遇？

耶稣告诉西门彼得，他年老的时候，会伸出双手，有人要把他束上，并且抬他去他不想去的地方。

#### John 21:19

##### 为什么耶稣要告诉彼得，彼得年老时会遭遇到的事情？

耶稣说这事，是要暗示彼得怎么样的死会荣耀神。

#### John 21:22

##### 耶稣怎么回应彼得的问题「主，这人会做什么事？」

耶稣告诉彼得：「跟随我。」

#### John 21:24

##### 谁写了这本书？作者是为了什么事物做见证？

耶稣所爱的门徒写了这本书，做见证说书中描述的事件都是真实的。

### Introduction to the Gospel of John

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

See: Gospel; Jesus is God

#### Who wrote this book?

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

See: Luke 9:54; Galatians 2:9

See: Disciple; Gospel

#### Who did John write to?

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

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

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

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

#### What did John write about in this book?

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

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

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

#### Why did John write this book?

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

## Outline of the Gospel of John

1. Introduction about who Jesus is (1:1-18)
2. Jesus is baptized, and he chooses twelve disciples (1:19-51)
3. Jesus preaches, teaches, and heals people (2-11)
4. The seven days before Jesus' death (12-19) 2. Mary anoints the feet of Jesus (12:1-11) 3. Jesus rides into Jerusalem (12:12-19) 4. Some Greek men want to see Jesus (12:20-36) 5. The Jewish leaders reject Jesus (12:37-50) 6. Jesus teaches his disciples (13-17) 7. Jesus is arrested and undergoes trial (18:1-19:15) 8. Jesus is crucified and buried (19:16-42)
5. Jesus rises from the dead (20:1-29)
6. John says why he wrote his gospel (20:30-31)
7. Jesus meets with the disciples (21)

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

## Chapter 1

# 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](./01.md)). 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](./01.md)
* [John intro](../front/intro.md)

**| >>**

### John 1 Commentary

## 1: 1-5

#### How did John use “word”?

[1:1]

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

How is Jesus both with God and God himself?

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

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

**Advice to Translators**: In English, scholars talk about Jesus, the Father, and the Holy Spirit as being different “persons” of God. This is because there is not a good way to describe how Jesus, the Son of God, is different than God the Father or God the Holy Spirit. People cannot fully know how this is true. The Father, Jesus, and the Holy Spirit are not people. When scholars say they are different “persons,” they mean they are distinct even though they always want the same things, they are equal to one another, and they cannot be separated. There is only one God. God is one, he is not three different gods.The Father, Jesus, and the Holy Spirit are all one. They are all the same God, but not the same “person.” Jesus is completely God. But Jesus is not the Holy Spirit, and Jesus is not the Father. Also, the Father is completely God, but the Father is not Jesus or the Holy Spirit either. Jesus, the Father, and the Holy Spirit are not three smaller parts of one larger God. Also, God does not have three separate faces, that is, three separate sides. God also does not change into the Father, Son, and Holy Spirit at different times. God is always Father, Son, and Holy Spirit.

See: Trinity; Jesus is God

#### Why does John use the metaphor of light?

[1:4, 1:5]

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

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

See: Light and Darkness (Metaphor)

#### Why does John use the metaphor of darkness?

[1:5]

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

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

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

See: Light and Darkness (Metaphor); Satan (The Devil); Sin; Hell

## 1:6-8

#### Who is John?

[1:6]

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

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

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

## 1: 9-13

#### What does it mean to be born of God?

[1:13]

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

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

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

## 1: 14-19

#### How did the Word became flesh?

[1:14]

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

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

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

See: Philippians 2:5-11

See: Incarnation; Jesus is God

#### What does “grace upon grace” mean?

[1:16]

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

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

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

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

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

[1:15]

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

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

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

#### Who is the one and only God?

[1:18]

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

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

## 1:19-23

#### Who were the Jews?

[1:19]

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

#### How is John the Baptist the prophet Elijah?

[1:21]

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

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

See: Matthew 11:14

See: Prophet; Messiah (Christ)

## 1:29-42

#### What are the different ways to baptize?

[1:31]

John said people are baptized in three ways:.

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

See: Baptize (Baptism); Repent (Repentance); Sin; Messiah (Christ); Holy Spirit

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

[1:34]

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

See: Son of God; Adopt (Adoption); Children of God; Jesus is God

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

[1:36]

See: Lamb of God

## 1:43-51

#### What did the Jews think about the town of Nazareth?

[1:46]

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

See Map: Nazareth

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

[1:49]

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

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

[1:51]

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

#### Why did Jesus call himself the Son of Man?

[1:51]

See: Son of Man

#### John 1:1

##### In the beginning

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

##### the Word

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

#### John 1:2

##### General Information:

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#### John 1:3

##### All things were made through him

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

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

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

#### John 1:4

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

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

##### In him

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

##### life

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

#### John 1:5

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

Here "light" is a metaphor for what is true and good. Here "darkness" is a metaphor what is false and evil. Alternate translation: "The truth is like a light shining into a dark place, and no one in the dark place could put out the light"

#### John 1:6

##### General Information:

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#### John 1:7

##### testify about the light

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

#### John 1:8

##### General Information:

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#### John 1:9

##### The true light

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

#### John 1:10

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

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

##### the world did not know him

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

#### John 1:11

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

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

##### receive him

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

#### John 1:12

##### believed in his name

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

##### he gave the right

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

##### children of God

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

#### John 1:13

##### General Information:

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#### John 1:14

##### The Word

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

##### became flesh

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

##### the one and only who came from the Father

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

##### Father

This is an important title for God.

##### full of grace

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

#### John 1:15

##### He who comes after me

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

##### is greater than I am

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

##### for he was before me

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

#### John 1:16

##### fullness

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

##### grace after grace

"blessing after blessing"

#### John 1:17

##### General Information:

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 procedes from God. The phrases "Son" and "procedes 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:

This page has intentionally been left blank.

#### John 1:42

##### son of John

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

#### John 1:43

##### General Information:

This page has intentionally been left blank.

#### John 1:44

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

This is background information about Philip.

#### John 1:45

##### General Information:

This page has intentionally been left blank.

#### John 1:46

##### Nathaniel said to him

"Nathaniel said to Philip"

##### Can any good thing come out of Nazareth?

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

#### John 1:47

##### in whom is no deceit

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

#### John 1:48

##### General Information:

This page has intentionally been left blank.

#### John 1:49

##### Son of God

This is an important title for Jesus.

#### John 1:50

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

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

#### John 1:51

##### Truly, truly

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

## Chapter 2

# 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](../../jhn/02/16.md)) 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](../../jhn/02/17.md) and [John 2:22](../../jhn/02/22.md)).

## Links:

* [John 2:1 Notes](./01.md)

**<< | >>**

### John 2

## 2:1-12

#### Why was Mary worried about the wine running out?

[2:3]

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

See: Wine (Winepress); Wedding

#### Why did Jesus say “My time has not yet come”?

[2:4]

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

See: Messiah (Christ)

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

[2:9]

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

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

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

See: Wine (Winepress); Church; Bride of Christ; Wedding; Miracle

See Map: Cana

#### What is a “sign”(σημεῖον/g4592)?

[2:11]

See: Sign

#### Who were Jesus’ brothers?

[2:12]

See: Family of Jesus

## 2:13-25

#### What is the Jewish Passover?

[2:13]

See: Passover

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

[2:13]

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

See Map: Jerusalem; Mount Moriah

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

[2:14]

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

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

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

See: Temple; Priest (Priesthood); Sacrifice; Worship

See Map: Jerusalem

#### Why did Jesus force the merchants to leave temple?

[2:15]

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

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

See: Temple; Worship; Pray (Prayer)

#### Why did the Jewish leaders ask Jesus for a sign?

[2:18]

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

See: Sign

#### Which temple was Jesus talking about?

[2:19]

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

See: Temple; Sign; Crucify (Crucifixion)

#### Why was destroying the Jewish temple significant to the Jews?

[2:19, 2:20]

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

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

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

See: Presence of God; People of God; King Herod

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

[2:21, 2:22]

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

See: Resurrect (Resurrection) ; Temple

#### Did Jesus know everything?

[2:24, 2:25]

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

See: Jesus is God

#### John 2:1

##### General Information:

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

##### Three days later

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

#### John 2:2

##### Jesus and his disciples were invited to the wedding

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

#### John 2:3

##### General Information:

This page has intentionally been left blank.

#### John 2:4

##### Woman

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

##### why do you come to me?

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

##### My time has not yet come

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

#### John 2:5

##### General Information:

This page has intentionally been left blank.

#### John 2:6

##### two to three metretes

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

#### John 2:7

##### to the brim

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

#### John 2:8

##### the head waiter

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

#### John 2:9

##### but the servants who had drawn the water knew

This is background information.

#### John 2:10

##### drunk

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

#### John 2:11

##### Connecting Statement:

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

##### Cana

This is a place name.

##### revealed his glory

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

#### John 2:12

##### went down

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

##### his brothers

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

#### John 2:13

##### General Information:

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

##### went up to Jerusalem

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

#### John 2:14

##### were sitting there

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

##### sellers of oxen and sheep and pigeons

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

##### money changers

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

#### John 2:15

##### So

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

#### John 2:16

##### Stop making the house of my Father a marketplace

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

##### the house of my Father

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

##### my Father

This is an important title that Jesus uses for God.

#### John 2:17

##### it was written

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

##### your house

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

##### consume

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

#### John 2:18

##### sign

This refers to an event that proves something is true.

##### these things

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

#### John 2:19

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

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

##### raise it up

"cause it to stand"

#### John 2:20

##### forty-six years ... three days

"46 years ... 3 days"

##### you will raise it up in three days?

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

#### John 2:21

##### General Information:

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

#### John 2:22

##### General Information:

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

##### believed

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

##### this statement

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

#### John 2:23

##### Now when he was in Jerusalem

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

##### believed in his name

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

##### the signs that he did

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

#### John 2:24

##### General Information:

This page has intentionally been left blank.

#### John 2:25

##### about man, for he knew what was in man

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

## Chapter 3

# 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](./01.md)

**<< | >>**

### John 3

## 3: 1-15

#### Did Nicodemus think Jesus to be God’s Son?

[3:2]

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

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

See: Priest (Priesthood); Festival of Shelters

#### How can someone be “born again”?

[3:3]

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

See: Born Again (New Life, Regeneration); Metaphor

#### How is one born from water and the Spirit?

[3:5]

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

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

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

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

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

[3:10]

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

See: Born Again (New Life, Regeneration); Metaphor; Holy Spirit

## 3:16-21

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

[3:16]

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

See: World; Faith (Believe in); Satan (The Devil); Sin

#### Did Jesus die for the sins of the whole world?

[3:16]

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

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

## 3:17-21

#### Does Jesus judge the world?

[3:17]

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

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

#### Who is the light?

[2:19]

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

See: John 8:12

See: Light and Darkness (Metaphor)

#### What is darkness?

[2:19]

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

See: Light and Darkness (Metaphor)

## 3: 22-30

#### Why did John baptize people?

[3:22]

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

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

#### What did God send John the Baptist to do?

[3:27, 3:28]

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

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

See: Messiah (Christ); Metaphor

## 3: 31-36

#### How does someone disobey the son?

[3:36]

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

See: Son of God; Faith (Believe in)

#### Who speaks in John 3?

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

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

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

See: Apostle

#### John 3:1

##### General Information:

Nicodemus comes to see Jesus.

##### Now

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

#### John 3:2

##### we know

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

#### John 3:3

##### Connecting Statement:

Jesus and Nicodemus continue talking.

##### Truly, truly

See how you translated this in John 1:51.

##### born again

"born from above" or "born of God"

##### he cannot see the kingdom of God

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

#### John 3:4

##### How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"

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

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

##### a second time

"again" or "twice"

##### womb

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

#### John 3:5

##### Truly, truly

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

##### born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

##### he cannot enter into the kingdom of God

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

#### John 3:6

##### General Information:

This page has intentionally been left blank.

#### John 3:7

##### Connecting Statement:

Jesus continues speaking to Nicodemus.

##### You must be born again

"You must be born from above"

#### John 3:8

##### The wind blows wherever it wishes

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

#### John 3:9

##### How can these things be?

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

#### John 3:10

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

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

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

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

#### John 3:11

##### you do not accept

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

##### Truly, truly

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

##### we speak

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

#### John 3:12

##### Connecting Statement:

Jesus continues responding to Nicodemus.

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

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

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

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

##### heavenly things

spiritual things

#### John 3:13

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

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

#### John 3:14

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

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

##### in the wilderness

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

#### John 3:15

##### General Information:

This page has intentionally been left blank.

#### John 3:16

##### God so loved the world

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

##### loved

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

#### John 3:17

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

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

##### to condemn

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

#### John 3:18

##### Son of God

This is an important title for Jesus.

#### John 3:19

##### Connecting Statement:

Jesus finishes responding to Nicodemus.

##### The light has come into the world

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

##### men loved the darkness

Here "darkness" is a metaphor for evil.

#### John 3:20

##### so that his deeds will not be exposed

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

#### John 3:21

##### plainly seen that his deeds

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

#### John 3:22

##### After this

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

#### John 3:23

##### Aenon

This word means "springs," as of water.

##### Salim

a village or town next to the Jordan River

##### because there was much water there

"because there were many springs in that place"

##### were being baptized

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

#### John 3:24

##### General Information:

This page has intentionally been left blank.

#### John 3:25

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

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

##### a dispute

a fight using words

#### John 3:26

##### you have testified, look, he is baptizing,

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

#### John 3:27

##### A man cannot receive anything unless

"Nobody has any power unless"

##### it has been given to him from heaven

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

#### John 3:28

##### You yourselves

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

##### I have been sent before him

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

#### John 3:29

##### Connecting Statement:

John the Baptist continues speaking.

##### The bride belongs to the bridegroom

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

##### This, then, is my joy made complete

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

##### my joy

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

#### John 3:30

##### He must increase

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

#### John 3:31

##### He who comes from above is above all

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

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

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

##### He who comes from heaven is above all

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

#### John 3:32

##### He testifies about what he has seen and heard

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

##### no one accepts his testimony

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

#### John 3:33

##### He who has received his testimony

"Anyone who believes what Jesus says"

##### has confirmed

"proves" or "agrees"

#### John 3:34

##### Connecting Statement:

John the Baptist finishes speaking.

##### For the one whom God has sent speaks

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

##### For he does not give the Spirit by measure

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

#### John 3:35

##### Father ... Son

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

##### given ... into his hand

This means to be put in his power or control.

#### John 3:36

##### He who believes

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

##### the wrath of God stays on him

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

## Chapter 4

# 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](../../jhn/04/20.md)). Jesus explained to the woman that it was no longer important where people worshiped ([John 4:21-24](./21.md)).

#### 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](./01.md)

**<< | >>**

### John 4

## 4: 1-4

#### Who were the Samaritans?

[4:4]

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

See: John 4:22

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

Map: Samaria

#### Why did many Jews not travel through Samaria?

[4:4]

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

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

See: Samaria; Clean and Unclean

See Map: Samaria, Judea, Galilee

## 4:5-6

#### What was the city of Sychar in the Old Testament?

[4:5]

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

See: Old Testament (Law and Prophets)

See Map: Sychar, Shechem, Askar

## 4: 7-12

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

[4:10]

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

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

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

See: Heaven; Samaria; Sin; Forgive (Forgiveness, Pardon); Metaphor

## 4:13-21

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

[4:20]

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

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

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

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

See Map: Jerusalem, Samaria, and Mount Gerizim

#### What future time did Jesus speak about to the woman?

[4:21]

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

See: Rome (Roman Empire, Caesar); Temple; Worship

## 4:22-26

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

[4:22]

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

See: Save (Salvation, Saved from Sins); Samaria; Messiah (Christ)

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

[4:24]

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

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

See: Worship; Temple; Holy Spirit

## 4:27-42

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

[4:27]

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

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

See: Samaria; Clean and Unclean

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

[4:27]

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

See: Samaria; Clean and Unclean

#### What happened to the people of Sychar?

[4:29, 4:30]

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

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

See: Messiah (Christ); Worship; Samaria; Disciple

See Map: Sychar

#### Can Samaritans live with God forever?

[4:29]

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

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

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

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

See Map: Sychar, Samaria

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

[4:35]

See: Harvest; Metaphor

## 4:43-45

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

[4:44]

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

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

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

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

See: Proverb; Prophet; Samaria

See Map: Sychar, Galilee

## 4:46-54

#### Why did the official’s whole family believe in Jesus?

[4:53]

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

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

#### Why did John count the number of “signs” that Jesus did in Galilee?

[4:54]

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

See: Sign; Miracle; Wine (Winepress)

#### John 4:1

##### General Information:

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

##### Connecting Statement:

A long sentence begins here.

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

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

##### Now when Jesus knew

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

#### John 4:2

##### Jesus himself was not baptizing

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

#### John 4:3

##### he left Judea and went back again to Galilee

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

#### John 4:4

##### General Information:

This page has intentionally been left blank.

#### John 4:5

##### General Information:

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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:

This page has intentionally been left blank.

#### John 4:12

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

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

##### our father Jacob

"our ancestor Jacob"

##### drank from it

"drank water that came from it"

#### John 4:13

##### will be thirsty again

"will need to drink water again"

#### John 4:14

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

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

##### eternal life

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

#### John 4:15

##### Sir

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

##### draw water

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

#### John 4:16

##### General Information:

This page has intentionally been left blank.

#### John 4:17

##### You have said correctly

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

#### John 4:18

##### What you have said is true

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

#### John 4:19

##### Sir

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

##### I see that you are a prophet

"I can understand that you are a prophet"

#### John 4:20

##### Our fathers

"Our forefathers" or "Our ancestors"

#### John 4:21

##### Believe me

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

##### you will worship the Father

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

##### Father

This is an important title for God.

#### John 4:22

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

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

##### for salvation is from the Jews

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

##### salvation is from the Jews

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

#### John 4:23

##### Connecting Statement:

Jesus continues speaking to the Samaritan woman.

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

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

##### the Father

This is an important title for God.

##### in spirit and truth

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

##### in ... truth

thinking correctly of what is true about God

#### John 4:24

##### General Information:

This page has intentionally been left blank.

#### John 4:25

##### I know that the Messiah ... Christ

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

##### he will explain everything to us

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

#### John 4:26

##### General Information:

This page has intentionally been left blank.

#### John 4:27

##### At that moment his disciples returned

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

##### Now they were wondering why he was speaking with a woman

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

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

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

#### John 4:28

##### General Information:

This page has intentionally been left blank.

#### John 4:29

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

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

##### This could not be the Christ, could it?

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

#### John 4:30

##### General Information:

This page has intentionally been left blank.

#### John 4:31

##### In the meantime

"While the woman was going into town"

##### the disciples were urging him

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

#### John 4:32

##### I have food to eat that you do not know about

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

#### John 4:33

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

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

#### John 4:34

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

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

#### John 4:35

##### Do you not say

"Is this not one of your popular sayings"

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

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

#### John 4:36

##### and gathers fruit for everlasting life

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

#### John 4:37

##### Connecting Statement:

Jesus continues speaking to his disciples.

##### One sows, and another reaps

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

#### John 4:38

##### you have entered into their labor

"you are now joining in their work"

#### John 4:39

##### believed in him

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

##### He told me everything that I have done

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

#### John 4:40

##### General Information:

This page has intentionally been left blank.

#### John 4:41

##### his word

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

#### John 4:42

##### world

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

#### John 4:43

##### General Information:

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

##### from there

from Judea

#### John 4:44

##### For Jesus himself declared

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

##### a prophet has no honor in his own country

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

#### John 4:45

##### at the festival

Here the festival is the Passover.

#### John 4:46

##### Now

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

##### royal official

someone who is in the service of the king

#### John 4:47

##### General Information:

This page has intentionally been left blank.

#### John 4:48

##### Unless you see signs and wonders, you will not believe

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

#### John 4:49

##### General Information:

This page has intentionally been left blank.

#### John 4:50

##### believed the word

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

#### John 4:51

##### While

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

#### John 4:52

##### General Information:

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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

# 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](./01.md)

**<< | >>**

### John 5

## 5:1-9

#### Which feast did John talk about?

[5:1]

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

See: Passover; Festival of Shelters

#### What was the pool of Bethsaida?

[5:2]

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

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

See Map: Bethsaida

#### What did John originally write in 5:4?

[5:4]

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

See: Differences in the Ancient Copies of the Bible

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

[5:7]

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

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

## 5:10-15

#### Who were the Jews who questioned the man Jesus healed?

[5:10]

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

See: Scribe; Pharisees; Sadducees

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

[5:10]

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

See: Sabbath; Law of Moses; Persecute (Persecution)

#### Why did Jesus tell the healed man to stop sinning?

[5:14]

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

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

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

See: Sin; Sabbath; Pharisees

## 5:16-24

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

[5:17, 5:18]

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

See: God the Father; Sabbath; Jesus is God; Law of Moses

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

[5:17]

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

See: God the Father

#### How is God the Father Jesus’ father?

[5:19, 5:20]

See: God the Father; Son of God; Jesus is God; Trinity

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

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

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

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

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

[5:23]

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

See: Resurrect (Resurrection) ; God the Father; Judge (Judgment)

## 5:25-30

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

[5:26]

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

See: God the Father; Son of God; Eternal Life; Heaven

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

[5:27]

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

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

#### What is the “resurrection of life”?

[5:29]

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

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Heaven

#### What is the “resurrection of judgment”?

[5:29]

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

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Hell

#### Why does Jesus judge people perfectly?

[5:30]

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

See: Judge (Judgment); God the Father

## 5:31-38

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

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

See: Witness (Martyr); God the Father

#### How did John the Baptist witness about Jesus?

[5:33]

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

See: Witness (Martyr); Light and Darkness (Metaphor); Lamb of God; Sin

#### What is the testimony greater than John’s testimony?

[5:36]

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

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

## 5:39-47

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

[5:39, 5:40]

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

See: Old Testament (Law and Prophets); Messiah (Christ)

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

[5:41]

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

See: Glory (Glorify); God the Father

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

[5:42]

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

See: Light and Darkness (Metaphor); False Teacher

#### In what way did Moses write about Jesus?

[5:46]

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

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

See: Matthew 5:17-18

See: Law of Moses; Prophet

#### John 5:1

##### General Information:

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

##### After this

This refers to after Jesus healed the official's son. See how you translated this in John 3:22.

##### there was a Jewish festival

"the Jews were celebrating a festival"

##### went up to Jerusalem

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

#### John 5:2

##### pool

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

##### Bethesda

a place name

##### roofed porches

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

#### John 5:3

##### A large number of people

"Many people"

#### John 5:4

##### General Information:

This page has intentionally been left blank.

#### John 5:5

##### General Information:

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

##### was there

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

##### thirty-eight years

"38 years"

#### John 5:6

##### he realized

"he understood" or "he found out"

##### he said to him

"Jesus said to the paralyzed man"

#### John 5:7

##### Sir, I do not have

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

##### when the water is stirred up

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

##### into the pool

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

##### another steps down before me

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

#### John 5:8

##### Get up

"Stand up"

##### take up your bed, and walk

"pick up your sleeping mat, and walk"

#### John 5:9

##### the man was healed

"the man became healthy again"

##### Now that day

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

#### John 5:10

##### So the Jews said to him

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

##### It is the Sabbath

"It is God's Day of Rest"

#### John 5:11

##### He who made me healthy

"The man who made me well"

#### John 5:12

##### They asked him

"The Jewish leaders asked the man who was healed"

#### John 5:13

##### General Information:

This page has intentionally been left blank.

#### John 5:14

##### Jesus found him

"Jesus found the man he had healed"

##### See

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

#### John 5:15

##### General Information:

This page has intentionally been left blank.

#### John 5:16

##### Now

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

##### the Jews

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

#### John 5:17

##### is working

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

##### My Father

This is an important title for God.

#### John 5:18

##### making himself equal to God

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

#### John 5:19

##### Connecting Statement:

Jesus continues speaking to the Jewish leaders.

##### Truly, truly

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

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

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

##### Son ... Father

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

#### John 5:20

##### you will be amazed

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

##### For the Father loves the Son

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

##### loves

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

#### John 5:21

##### Father ... Son

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

##### life

This refers to "spiritual life."

#### John 5:22

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

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

#### John 5:23

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

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

#### John 5:24

##### Truly, truly

See how you translated this in John 1:51.

##### he who hears my word

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

##### will not be condemned

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

#### John 5:25

##### Truly, truly

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

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

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

##### Son of God

This is an important title for Jesus.

#### John 5:26

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

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

##### Father ... Son

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

##### life

This means spiritual life.

#### John 5:27

##### Father ... Son of Man

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

##### the Father has given the Son authority to carry out judgment

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

#### John 5:28

##### Do not be amazed at this

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

##### hear his voice

"hear my voice"

#### John 5:29

##### to the resurrection of life

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

##### to the resurrection of judgment

This tells what will happen to those who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"

#### John 5:30

##### the will of him who sent me

The word "him" refers to God the Father.

#### John 5:31

##### General Information:

This page has intentionally been left blank.

#### John 5:32

##### There is another who testifies about me

"There is someone else who tells people about me"

##### another

This refers to God.

##### the testimony that he gives about me is true

"what he tells people about me is true"

#### John 5:33

##### General Information:

This page has intentionally been left blank.

#### John 5:34

##### the testimony that I receive is not from man

"I do not need people's testimony"

##### that you might be saved

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

#### John 5:35

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

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

#### John 5:36

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

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

##### Father

This is an important title for God.

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

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

#### John 5:37

##### The Father who sent me has himself testified

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

#### John 5:38

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

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

##### You do not have his word remaining in you

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

##### his word

"the message he spoke to you"

#### John 5:39

##### in them you have eternal life

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

#### John 5:40

##### you are not willing to come to me

"you refuse to believe my message"

#### John 5:41

##### receive glory

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

##### receive

accept

#### John 5:42

##### you do not have the love of God in yourselves

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

#### John 5:43

##### in my Father's name

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

##### Father

This is an important title for God.

##### receive

welcome as a friend

##### If another should come in his own name

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

#### John 5:44

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

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

##### believe

This means to trust in Jesus.

##### accept glory ... seeking the glory

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

#### John 5:45

##### in whom you have hoped

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

#### John 5:46

##### General Information:

This page has intentionally been left blank.

#### John 5:47

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

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

##### my words

"what I say"

## Chapter 6

# 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](./01.md)

**<< | >>**

### John 6

## 6:1-15

#### What is the Passover?

[6:4]

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

See: Passover

#### Why did Jesus “test” Philip?

[6:5]

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

See: Test; Messiah (Christ)

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

[6:7]

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

See: Denarius

#### How many people were in this crowd?

[6:10]

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

#### What did Jesus do with the bread and the fish?

[6:11]

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

See: Thanksgiving; Miracle

#### How did the crowds respond to Jesus’ miracle?

[6:14]

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

See: Miracle; Sign; Prophet; Jesus is God

## 6:16-25

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

[6:17]

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

See: Disciple

See Map: Capernaum

#### When did the disciples see Jesus again?

[6:19]

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

See: Disciple; Yahweh (I am)

#### How did they get to Capernaum?

[6:21]

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

See: Disciple; Miracle

See Map: Capernaum

#### What did the crowd call Jesus?

[6:25]

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

See: Law of Moses

## 6:26-40

#### What is the food that endures to living forever?

[6:27]

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

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

See: Heaven

#### How does Jesus have the seal of God on him?

[6:27]

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

See: Seal; Image; Metaphor

#### How did Jesus describe the “work of God?”

[6:29]

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

See: Faith (Believe in); Heaven

#### What kind of sign did the people think was coming?

[6:30]

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

See: Sign; Miracle; Manna

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

[6:32]

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

See: Heaven; God the Father; Wilderness

#### What is the “will of the Father?”

[6:40]

See: Will of God

## 6:41-65

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

[6:44]

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

See: Elect (Election); Holy Spirit; Sin

#### How is Jesus the “bread of life?”

[6:51]

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

See: Heaven; Manna; Wilderness

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

[6:53]

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

See: Metaphor; Heaven; Cross; Sacrifice; Blood

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

[6:60]

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

See: Disciple

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

[6:63]

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

See: Disciple; Holy Spirit; Wise (Wisdom, Fool)

#### What did the twelve disciples say about Jesus?

[6:68]

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

See: Disciple; Eternal Life; Holy (Holiness, Set Apart); Messiah (Christ)

#### John 6:1

##### General Information:

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

##### After these things

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

##### Jesus went away

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

#### John 6:2

##### A great crowd

"A large number of people"

##### signs

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

#### John 6:3

##### General Information:

This page has intentionally been left blank.

#### John 6:4

##### Now the Passover, the Jewish festival, was near

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

#### John 6:5

##### General Information:

The action in the story begins in verse 5.

#### John 6:6

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

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

##### for he himself knew

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

#### John 6:7

##### Two hundred denarii worth of bread

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

#### John 6:8

##### General Information:

This page has intentionally been left blank.

#### John 6:9

##### loaves

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

##### what are these among so many?

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

#### John 6:10

##### sit down

"lie down"

##### Now there was much grass in the place

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

##### So the men sat down, about five thousand in number

While the crowd probably included women and children ([John 6:4-5](./04.md)), here John is counting only the men.

#### John 6:11

##### giving thanks

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

##### he gave it

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

#### John 6:12

##### General Information:

This page has intentionally been left blank.

#### John 6:13

##### General Information:

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

##### they gathered

"the disciples gathered"

##### left over

the food that no one had eaten

#### John 6:14

##### this sign

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

##### the prophet

the special prophet who Moses said would come into the world

#### John 6:15

##### General Information:

This page has intentionally been left blank.

#### John 6:16

##### Connecting Statement:

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

#### John 6:17

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

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

#### John 6:18

##### General Information:

This page has intentionally been left blank.

#### John 6:19

##### they had rowed

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

##### about twenty-five or thirty stadia

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

#### John 6:20

##### Do not be afraid

"Stop being afraid!"

#### John 6:21

##### they were willing to receive him into the boat

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

#### John 6:22

##### the sea

"the Sea of Galilee"

##### there was no other boat there except the one

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

#### John 6:23

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

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

##### boats that came from Tiberias

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

#### John 6:24

##### General Information:

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

#### John 6:25

##### General Information:

This page has intentionally been left blank.

#### John 6:26

##### Truly, truly

See how you translated this in John 1:51.

#### John 6:27

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

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

##### Son of Man ... God the Father

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

##### has set his seal on him

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

#### John 6:28

##### General Information:

This page has intentionally been left blank.

#### John 6:29

##### General Information:

This page has intentionally been left blank.

#### John 6:30

##### General Information:

This page has intentionally been left blank.

#### John 6:31

##### Our fathers

"Our forefathers" or "Our ancestors"

##### heaven

This refers to the place where God lives.

#### John 6:32

##### Truly, truly

See how you translated this in John 1:51.

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

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

##### my Father

This is an important title for God.

#### John 6:33

##### gives life to the world

"gives spiritual life to the world"

##### the world

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

#### John 6:34

##### General Information:

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#### 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:

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#### John 6:37

##### Everyone whom the Father gives me will come to me

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

##### Father

This is an important title for God.

##### he who comes to me I will certainly not throw out

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

#### John 6:38

##### Connecting Statement:

Jesus continues speaking to the crowd.

##### him who sent me

"my Father, who sent me"

#### John 6:39

##### I would lose not one of all those

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

##### will raise them up

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

#### John 6:40

##### General Information:

This page has intentionally been left blank.

#### John 6:41

##### Connecting Statement:

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

##### grumbled

talked unhappily

##### I am the bread

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

#### John 6:42

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

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

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

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

#### John 6:43

##### Connecting Statement:

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

#### John 6:44

##### raise him up

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

##### draws

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

##### Father

This is an important title for God.

#### John 6:45

##### It is written in the prophets

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

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

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

#### John 6:46

##### Connecting Statement:

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

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

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

##### Father

This is an important title for God.

#### John 6:47

##### Truly, truly

See how you translated this in John 1:51.

##### he who believes has eternal life

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

#### John 6:48

##### I am the bread of life

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

#### John 6:49

##### Your fathers

"Your forefathers" or "Your ancestors"

##### died

This refers to physical death.

#### John 6:50

##### This is the bread

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

##### not die

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

#### John 6:51

##### living bread

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

##### for the life of the world

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

#### John 6:52

##### Connecting Statement:

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

##### How can this man give us his flesh to eat?

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

#### John 6:53

##### Truly, truly

See how you translated this in John 1:51.

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

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

##### you will not have life in yourselves

"you will not receive eternal life"

#### John 6:54

##### Connecting Statement:

Jesus continues speaking to all those listening to him.

##### Whoever eats my flesh and drinks my blood has everlasting life

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

##### raise him up

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

##### at the last day

"on the day when God judges everyone"

#### John 6:55

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

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

#### John 6:56

##### remains in me, and I in him

"has a close relationship with me"

#### John 6:57

##### so he who eats me

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

##### living Father

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

##### Father

This is an important title for God.

#### John 6:58

##### This is the bread that has come down from heaven

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

##### This is the bread that has come down from heaven

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

##### He who eats this bread will live forever

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

##### He who eats this bread

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

##### the fathers

"the forefathers" or "the ancestors"

#### John 6:59

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

Here John gives background information about when this event happened.

#### John 6:60

##### Connecting Statement:

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

##### who can hear it?

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

##### hear it

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

#### John 6:61

##### Does this offend you?

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

#### John 6:62

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

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

#### John 6:63

##### profits

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

##### words

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

##### The words that I have spoken to you

"What I have told you"

##### are spirit, and they are life

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

#### John 6:64

##### Connecting Statement:

Jesus finishes speaking to the crowd.

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

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

#### John 6:65

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

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

##### Father

This is an important title for God.

##### come to me

"follow me and receive eternal life"

#### John 6:66

##### no longer walked with him

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

##### his disciples

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

#### John 6:67

##### the twelve

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

#### John 6:68

##### Lord, to whom would we go?

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

#### John 6:69

##### General Information:

This page has intentionally been left blank.

#### John 6:70

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

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

#### John 6:71

##### General Information:

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

## Chapter 7

# 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](./33.md).

#### 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](../../jhn/07/01.md)). It is also used in reference to the people of Judea in general who had a positive opinion of Jesus ([John 7:13](../../jhn/07/13.md)). 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](./01.md)

**<< | >>**

### John 7

## 7:1-5

#### Which “Jews” wanted to kill Jesus?

[7:1]

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

#### What is the Feast of Shelters?

[7:2]

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

See: Festival of Shelters

7:6-9

#### What did Jesus mean by saying, “my time has not yet come”?

[7:6]

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

See: Messiah (Christ); Reveal (Revelation)

#### Why does the “world” hate Jesus?

[7"7]

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

See: World; Satan (The Devil)

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

[7:8]

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

See: Differences in the Ancient Copies of the Bible

## 7:10-13

#### Why did the people fear the Jewish leaders?

[7:13]

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

See: Miracle

## 7:14-15

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

[7:15]

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

See: Rabbi

## 7:16-18

#### How is a person willing to do what God wants?

[7:17]

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

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

[7:17. 7:18]

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

## 7:19-24

#### How did circumcision come from the fathers?

[7:22]

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

See: Law of Moses; Circumcise (Circumcision); Sabbath

#### How did the Jewish leaders not observe the sabbath correctly?

[7:23]

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

See: Sabbath; Circumcise (Circumcision); Law of Moses

## 7:25-32

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

[7:26, 7:27]

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

See: Messiah (Christ); Miracle, Temple

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

[7:31]

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

See: Messiah (Christ); Miracle; Sign

#### Why were the Jewish leaders not able to arrest Jesus?

[7:30]

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

## 7:32-36

#### Where was Jesus going that others were unable to come?

[7:34]

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

See: Cross; Sin; Resurrect (Resurrection) ; God the Father; Heaven; Gentile

## 7:37-39

#### How do people come to Jesus to drink?

[7:37]

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

See: Wilderness; Spirit (Spiritual); Metaphor; Indwelling of the Holy Spirit

## 7: 40-52

#### Why did Jesus’ words divide the people?

[7:43]

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

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

See: Messiah (Christ); Prophet

See Map: Bethlehem, Galilee

#### 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

# 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](./01.md)

**<< | >>**

### John 8

## 8:1-6

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

[8:1]

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

See: Differences in the Ancient Copies of the Bible

#### What is the Mount of Olives?

[8:1]

See: Mount of Olives

See Map: Mount of Olives

#### Where was the Jewish Temple?

[8:2]

See: Temple

See Map: Jerusalem

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

[8:4]

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

See: Adultery; Scribe; Pharisees; Law of MosesScribe, Pharisees, Law of Moses; Rome (Roman Empire, Caesar)

#### Why did Jesus write on the ground with his finger?

[8:6]

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

See: Prophet

## 8:7-9

#### How did Jesus challenge the Scribes and Pharisees?

[8:7]

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

See: Scribe; Pharisees; Hypocrisy (Hypocirte); Sin; Law of Moses

## 8:12

#### Why did Jesus call himself the “light of the world”?

[8:12]

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

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

## 8:13-20

#### How did Jesus respond when the Pharisees’ accused the woman?

[8:14]

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

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

#### Why did the Pharisees ask Jesus about his father?

[8:19]

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

See: Pharisees; God the Father

## 8:21-24

#### What did Jesus mean when he said, “I am going away”?

[8:21]

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

See: God the Father; Cross; Resurrect (Resurrection) ; Heaven

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

[8:21]

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

See: Sin; God the Father; Law of Moses

## 8:25-30

#### Why did the Pharisees question Jesus about who he was?

[8:25]

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

See: Yahweh (I am)

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

[8:28]

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

See: Cross; Heaven; Resurrect (Resurrection)

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

[8:28]

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

See: Resurrect (Resurrection) ; Temple; Prophecy (Prophesy) ; Pharisees; Holy Spirit

## 8:31-41

#### How do Christians remain in Jesus’ words?

[8:31]

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

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

See: Free (Freedom)

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

[8:32]

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

See: Free (Freedom); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

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

[8:41]

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

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

## 8:42-47

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

[8:42]

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

See: 1 John 3:10

See: God the Father; Son of God; Children of God; Satan (The Devil)

#### Why did the Jews not believe the words of Jesus?

[8:45, 8:46]

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

See: Children of God; Satan (The Devil)

## 8:48-53

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

[8:48]

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

See: Demon; Demon Possession (Casting Out Demons); Samaria

#### In what way did the Jews dishonor Jesus?

[8:49]

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

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

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

[8:51]

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

See: Born Again (New Life, Regeneration); Eternal Life; Heaven; Die (Death)

## 8:54-56

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

[8:54]

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

See: Glory (Glorify); God the Father; Resurrect (Resurrection) ; God the Father

#### In what way did the Jews not know God?

[8:55]

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

See: God the Father; Son of God

#### In what way did Abraham see Jesus’ day?

[8:56]

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

See: Bless (Blessing); Lamb of God; Sacrifice; Symbol; Messiah (Christ)

## 8:57-59

#### Who did Jesus say he is?

[8:58]

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

See: Yahweh (I am); Law of Moses

#### John 8:1

##### General Information:

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

##### Connecting Statement:

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

#### John 8:2

##### all the people

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

#### John 8:3

##### The scribes and the Pharisees brought

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

##### a woman caught in the act of adultery

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

#### John 8:4

##### General Information:

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

#### John 8:5

##### such people

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

##### what do you say about her?

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

#### John 8:6

##### to trap him

This means to use a trick question.

##### so that they might have something to accuse him about

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

#### John 8:7

##### General Information:

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

##### When they continued

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

##### The one among you who has no sin

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

##### let him

"let that person"

#### John 8:8

##### he stooped down

"he bent down"

#### John 8:9

##### General Information:

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

##### one by one

"one after another"

#### John 8:10

##### Woman, where are your accusers

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

#### John 8:11

##### General Information:

This page has intentionally been left blank.

#### John 8:12

##### General Information:

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

##### I am the light of the world

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

##### the world

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

##### he who follows me

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

##### will not walk in the darkness

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

##### light of life

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

#### John 8:13

##### You testify about yourself

"You are just saying these things about yourself"

##### your testimony is not true

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

#### John 8:14

##### Even if I testify about myself

"Even if I say these things about myself"

#### John 8:15

##### the flesh

"human standards and the laws of men"

##### I judge no one

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

#### John 8:16

##### if I judge

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

##### my judgment is true

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

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

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

##### I am not alone

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

##### I am with the Father who sent me

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

##### the Father

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

#### John 8:17

##### Connecting Statement:

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

##### Yes, and in your law

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

##### it is written

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

##### the testimony of two men is true

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

#### John 8:18

##### I am he who testifies about myself

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

##### the Father who sent me testifies about me

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

##### the Father

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

#### John 8:19

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

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

##### my Father

This is an important title for God.

#### John 8:20

##### General Information:

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

##### his hour had not yet come

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

#### John 8:21

##### Connecting Statement:

Jesus continues speaking to the crowd.

##### die in your sin

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

##### you cannot come

"you are not able to come"

#### John 8:22

##### The Jews said

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

#### John 8:23

##### You are from below

"You were born in this world"

##### I am from above

"I came from heaven"

##### You are of this world

"You belong to this world"

##### I am not of this world

"I do not belong to this world"

#### John 8:24

##### you will die in your sins

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

##### that I AM

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

#### John 8:25

##### They said

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

#### John 8:26

##### these things I say to the world

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

#### John 8:27

##### the Father

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

#### John 8:28

##### When you have lifted up

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

##### lifted up the Son of Man

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

##### I AM

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

##### As the Father taught me, I speak these things

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

#### John 8:29

##### He who sent me

The word "He" refers to God.

#### John 8:30

##### As Jesus was saying these things

"As Jesus spoke these words"

##### many believed in him

"many people trusted him"

#### John 8:31

##### remain in my word

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

##### my disciples

"my followers"

#### John 8:32

##### the truth will set you free

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

##### the truth

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

#### John 8:33

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

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

#### John 8:34

##### Truly, truly

See how you translated this in John 1:51.

##### is the slave of sin

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

#### John 8:35

##### in the house forever

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

##### the son remains forever

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

#### John 8:36

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

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

##### if the Son sets you free

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

#### John 8:37

##### Connecting Statement:

Jesus continues speaking to the Jews.

##### my word has no place in you

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

#### John 8:38

##### I say what I have seen with my Father

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

##### you also do what you heard from your father

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

#### John 8:39

##### father

forefather

#### John 8:40

##### Abraham did not do this

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

#### John 8:41

##### You do the works of your father

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

##### We were not born in sexual immorality

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

##### we have one Father: God

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

#### John 8:42

##### love

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

#### John 8:43

##### Why do you not understand my words?

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

##### It is because you cannot hear my words

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

#### John 8:44

##### You are of your father, the devil

"You belong to your father, Satan"

##### the father of lies

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

#### John 8:45

##### Connecting Statement:

Jesus continues speaking to the Jews.

##### because I speak the truth

"because I tell you true things about God"

#### John 8:46

##### Which one of you convicts me of sin?

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

##### If I speak the truth

"If I say things that are true"

##### why do you not believe me?

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

#### John 8:47

##### the words of God

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

#### John 8:48

##### The Jews

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

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

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

#### John 8:49

##### General Information:

This page has intentionally been left blank.

#### John 8:50

##### Connecting Statement:

Jesus continues answering the Jews.

##### there is one seeking and judging

This refers to God.

#### John 8:51

##### Truly, truly

See how you translated this in John 1:51.

##### keeps my word

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

##### see death

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

#### John 8:52

##### Jews

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

##### If anyone keeps my word

"If anyone obeys my teaching"

##### taste death

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

#### John 8:53

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

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

##### father

forefather

##### Who do you make yourself out to be?

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

#### John 8:54

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

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

#### John 8:55

##### keep his word

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

#### John 8:56

##### my day

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

##### he saw it and was glad

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

#### John 8:57

##### Connecting Statement:

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

##### The Jews said to him

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

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

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

#### John 8:58

##### Truly, truly

See how you translated this in John 1:51.

##### I AM

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

#### John 8:59

##### Then they picked up stones to throw at him

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

## Chapter 9

# 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](./01.md)

**<< | >>**

### John 9

## 9:1-5

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

[9:2]

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

See: Sin; Serve

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

[9:4]

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

See: Disciple; Gospel; Preach (Preacher)

#### Why did Jesus say, “Night is coming”?

[9:4]

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

See: Disciple; Day of Judgment; Light and Darkness (Metaphor)

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

[9:5]

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

See: Holy Spirit

#### How is Jesus the light of the world?

[9:5]

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

People can also see things because of light. Another reason Jesus is the light of the world is because he made the world in a way that everyone can see that there is a God who created the world (see: 1:9; Romans 1:19-20). Because God gave light for all people to know, it means all people are able to know and believe in God. But, many people did not believe (see: 1:10-11; Romans 1:18-23).

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

See: Light and Darkness (Metaphor); Heaven

## 9:6-7

#### Why did Jesus rub mud over the man’s eyes?

[9:6]

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

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

[9:7]

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

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

Map: Siloam

## 9:8-16

#### What did the man’s neighbors say about him?

[9:8]

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

See: Miracle

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

[9:13]

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

See: Pharisees; Miracle

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

[9:16]

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

See: Sabbath; Pharisees; Law of Moses; Miracle

## 9:17-18

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

[9:17]

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

See: Pharisees; Prophet; Sin; Sabbath; Law of Moses

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

[9:18]

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

## 9:19-23

#### Why did the parents say their son was “of age”?

[9:21]

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

**Advice to Translators**: Here, “jewish law” does not refer to the Law of Moses. Instead, it refers to the laws the jewish leaders made.

See: Testify (Testimony)

#### Why did John write that the parents “feared the Jews”?

[9:22]

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

See: Messiah (Christ); Synagogue

## 9:24-34

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

[9:24]

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

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

See: Pharisees; Glory (Glorify); Sin

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

[9:26]

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

See: Pharisees

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

[9:28]

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

See: Pharisees; Prophet

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

[9:30]

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

See: Pharisees; Synagogue; Messiah (Christ)

## 9:35-38

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

[9:35, 9:37]

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

See: Daniel 7:13

See: Son of Man

## 9:39-41

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

[9:39]

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

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

#### John 9:1

##### General Information:

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

##### Now

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

##### as Jesus passed by

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

#### John 9:2

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

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

#### John 9:3

##### General Information:

This page has intentionally been left blank.

#### John 9:4

##### We

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

##### day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

#### John 9:5

##### in the world

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

##### the light of the world

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

#### John 9:6

##### made mud with the saliva

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

##### smeared the mud on his eyes

"smeared the mud on the man's eyes"

#### John 9:7

##### wash ... washed

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

##### which is translated "Sent"

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

#### John 9:8

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

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

#### John 9:9

##### General Information:

This page has intentionally been left blank.

#### John 9:10

##### Connecting Statement:

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

##### Then how were your eyes opened?

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

#### John 9:11

##### smeared it on my eyes

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

#### John 9:12

##### General Information:

This page has intentionally been left blank.

#### John 9:13

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

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

#### John 9:14

##### General Information:

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

##### Sabbath day

"Jewish Day of Rest"

#### John 9:15

##### Then again the Pharisees asked him

"So the Pharisees also asked him"

#### John 9:16

##### he does not keep the Sabbath

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

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

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

##### signs

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

#### John 9:17

##### He is a prophet

"I think he is a prophet"

#### John 9:18

##### General Information:

Here John stops the main story. Here here 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](./01.md)) 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:

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#### 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

# 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](./01.md)

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### John 10

## 10:1-6

#### Why did Jesus teach about sheep and the sheep pen?

[10:1]

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

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

See: Shepherd; Synagogue; Metaphor; Pharisees

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

## 10:7-13

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

[10:7]

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

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

See: Shepherd; Door (Metaphor); Heaven

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

[10:8]

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

See: False Prophet; False Teacher; Law of Moses; Serve

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

[10:9]

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

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

See: Door (Metaphor); Heaven

#### What did it mean to have life abundantly?

[10:10]

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

#### How was Jesus the “good shepherd”?

[10:11]

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

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

See: Shepherd; Atone (Atonement); Metaphor

## 10:14-18

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

[10:14]

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

See: Shepherd

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

[10:16]

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

See: Gentile; Shepherd

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

[10:17]

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

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

See: Resurrect (Resurrection) ; Holy Spirit; Cross; Will of God

## 10:19-21

#### Why were the Jewish leaders divided?

[10:19]

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

See: Miracle; Demon

## 10:22-30

#### What was the Festival of Dedication?

[10:22]

See: Festival of Dedication

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

[10:24]

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

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

[10:26]

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

See: Pharisees; Shepherd

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

[10:28]

Jesus promised something to those who were his sheep, that those who believe in Jesus. He promised that they would live together with God in heaven forever (see: 3:16; 17:3). He also told those who believed in him that no one could ever “snatch”(ἁρπάζω/g0726) them out of the Father’s hand. This was a metaphor.

1. Some scholars think that he wanted to say that Christians did not need to fear being mocked or accused by the Jewish leaders because they believe in Jesus.
2. Other scholars think that he wanted to say that once someone believes in Jesus, nothing can stop them from living together with God in heaven forever. This promise was certain and could not be changed (see: 6:37-40).
3. Other scholars think John wanted to say that God protects people. They think the only thing that can stop a Christian from living together with God in heaven forever is a Christian choosing to reject God and not wanting to live with God forever.

When Jesus said this, everyone knew that Jesus taught people that he is God.

See: Shepherd; Heaven; Metaphor; Eternal Security

#### What did it mean that the Father and the Son are one?

[10:30]

God the Father and God the Son are the same. Some scholars think the they are the are perfectly “one” in the sense that they do the same types of things. The things God the Father did, Jesus did too (see: 5:19). This did not mean that God the Father and God the Son were one person. Other scholars think John wanted to say that God the Father and Jesus wanted the same things to happen or that they were both perfectly good (see: 1:1-2).

See: God the Father; Son of God; Trinity; Jesus is God

## 10:31-39

#### Why did the Pharisees accuse Jesus of saying that he is God?

[10:33]

The Pharisees knew that Jesus was claiming to be God. Because they rejected Jesus, they accused him of blasphemy. According to the Law of Moses, when someone blasphemed, that person was to be punished and killed.

See: Pharisees; Blaspheme (Blasphemy); Law of Moses

#### Why did Jesus use the words from scripture which say, “you are gods”?

[10:34]

Jesus used the words from scripture which say, “you are gods” to show that human leaders, such as kings and judges, could be called gods (see: Psalm 82:1-8). They were not God, but perhaps John wanted to say that they did something that only God could do, judge people. Or perhaps they did things for God.

See: Judge (Judgment)

#### What did it mean that “scripture cannot be broken”?

[10:35]

John said that “scripture cannot be broken.” This was a type of metaphor. Some scholars think Jesus was saying the scriptures are always right because God wrote. Because of this, the scripture cannot be wrong or change. Jesus did not reject the Law of Moses (see: Matthew 5:17-18).

See: Metaphor; Law of Moses

#### Why did Jesus tell the Jewish leaders to “believe the works”?

[10:38]

Jesus did not expect the Jewish leaders to believe when he told them who he is. For this reason, Jesus told the leaders of the Jews to “believe the works.” That is, they should believe him because of the things he did. He did things that only God could do and he did things that honored God.

#### Why did Jesus leave the area and go back across the Jordan?

[10:40]

Jesus left and went back across the Jordan River. Perhaps he did this because people were trying to attack Jesus. Therefore, he went back across the Jordan River where John baptized people (see: 5:18; 8:37; 10:31).

See Map: Jordan River

See: Baptize (Baptism)

#### 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:

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#### John 10:6

##### they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

##### this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

#### John 10:7

##### Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

##### Truly, truly

See how you translated this in John 1:51.

##### I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

#### John 10:8

##### Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

##### a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

#### John 10:9

##### I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

##### pasture

The word "pasture" means a grassy area where sheep eat.

#### John 10:10

##### does not come except to steal and kill and destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

##### steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

##### so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

#### John 10:11

##### Connecting Statement:

Jesus continues his parable about the good shepherd.

##### I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

##### lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

#### John 10:12

##### The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

##### abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

#### John 10:13

##### does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

#### John 10:14

##### I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

#### John 10:15

##### The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

##### I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

#### John 10:16

##### I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

##### one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

#### John 10:17

##### Connecting Statement:

Jesus finishes speaking to the crowd.

##### This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

##### Father

This is an important title for God.

##### loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

##### I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

#### John 10:18

##### I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

##### I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

#### John 10:19

##### Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

#### John 10:20

##### Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

#### John 10:21

##### Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

#### John 10:22

##### General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

##### It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

##### Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

#### John 10:23

##### Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

##### porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

#### John 10:24

##### Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

##### hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

#### John 10:25

##### Connecting Statement:

Jesus begins to respond to the Jews.

##### in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

##### these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate translation: "these offer proof concerning me"

#### John 10:26

##### not my sheep

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

#### John 10:27

##### My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

#### John 10:28

##### no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

#### John 10:29

##### My Father, who has given them to me

The word "Father" is an important title for God.

##### snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

#### John 10:30

##### I and the Father are one

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

##### Father

The word "Father" is an important title for God.

#### John 10:31

##### Then the Jews took up stones again

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

#### John 10:32

##### Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

##### For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

#### John 10:33

##### The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

##### making yourself God

"claiming to be God"

#### John 10:34

##### Is it not written in your law, 'I said, "You are gods"'?

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

##### You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

#### John 10:35

##### the word of God came

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

##### the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

#### John 10:36

##### do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

##### You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

##### Father ... Son of God

These are important titles that describe the relationship between God and Jesus.

#### John 10:37

##### Connecting Statement:

Jesus finishes responding to the Jews.

##### Father

This is an important title for God.

##### believe me

Here the word "believe" means to accept or trust what Jesus said is true.

#### John 10:38

##### believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

##### the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

#### John 10:39

##### went away out of their hand

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

#### John 10:40

##### beyond the Jordan

Jesus had been on the west side of the Jordan River. Alternate translation: "to the east side of the Jordan River"

##### he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

#### John 10:41

##### John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

##### signs

These are miracles that prove that something is true or that give someone credibility.

#### John 10:42

##### believed in

Here "believed in" means accepted or trusted what Jesus said was true.

## Chapter 11

# 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](../../jhn/11/50.md)). He said this because he loved his "place" and "nation" ([John 11:48](../../jhn/11/48.md)) 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](./01.md)

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### John 11

## 11:1-16

#### Who were Lazarus, Mary, and Martha?

[11:1]

Lazarus, Mary, and Martha were Jesus’ close friends. Both John and Luke wrote about their friendship (See: 11:1-12:11; Luke 10:38-42).

See Map: Bethany

#### Why did Jesus say, “This illness does not lead to death”?

[11:4]

Jesus said, “This illness does not lead to death.” Jesus was not saying that Lazarus will not die from his sickness. In fact, he did die. He was dead for four days. He meant that Lazerus would not remain dead. How did the death of Lazarus glorify God?

Scholars think Lazarus died so that God could show his glory to people. God made his power known to people by bringing Lazarus back to life after he died. God made his love and compassion known to people by doing this. God glorified Jesus through this miracle.

See: Glory (Glorify); Resurrect (Resurrection) ; Love; Miracle

#### Why did Jesus wait two days before travelling to visit Mary and Martha?

[11:6]

Jesus waited for two days before traveling to visit Mary and Martha for two reasons. Jesus wanted to give time for people to know Lazarus was dead. Perhaps Jesus wanted to make it known that he had the power to bring Lazarus back to life. He controlled what happens after people die. He wanted everyone to know that the miracle did not have any other possible reasons for occurring. Jesus wanted Mary and Martha to know he loved them very much. He wanted to help them to trust him.

See: Miracle

#### Why did Jesus use the metaphors of day and night?

[11:9, 11:10]

Many scholars think Jesus used the metaphor of the day to speak of his ministry on the earth. These scholars think Jesus told his disciples he was safe because he did the things his Father wanted him to do. John spoke about Jesus being the “light of the world” (see: 9:5). These scholars think Jesus used the metaphor of the night to speak of when Jesus returned to heaven.

See: Metaphor; Disciple; God the Father; Light and Darkness (Metaphor); Heaven

#### Why did Jesus say, “lazarus has fallen asleep”?

[11:11]

The New Testament uses the metaphor of sleep to mean someone died (see: Matthew 9:24; Acts 7:60; 1 Thessalonians 4:13). This was a common metaphor during the time of the New Testament but not during the time of the Old Testament and for the Jewish people. This is why the disciples did not know Jesus said that Lazarus was dead when the disciple said he was sleeping.

See: New Testament; Metaphor; Old Testament (Law and Prophets); Disciple

#### Why did Thomas say, “that we may die with him”?

[11:16]

When Thomas said“let us also go that we may die with him,” people knew that he was being courageous and devoted to Jesus. He knew the Jewish leaders wanted to kill Jesus. Perhaps Thomas thought the disciples would be killed with Jesus.

See: Disciple

## 11:17-37

#### Why does John say Lazarus was in the tomb for four days?

[11:17]

John said that Lazarus was in the tomb for four days so that people would know that Lazarus was dead and not just sick. At this time, the Jews thought the soul of a dead person remained near a grave for three days. It did this hoping to return to the body. The body began to decay after four days, and the soul no longer remained with the body. Some scholars think Jesus did not go immediately to Bethany because he wanted to bring more honor to God. They think Jesus wanted people to know that he could make the dead live and that he could stop decay and remove uncleanness.

See: Soul; Resurrect (Resurrection) ; Clean and Unclean

#### Why did Martha say, “if you had been here, my brother would not have died”?

[11:21]

Martha said, “if you had been here, my brother would not have died.” She knew that Jesus could have saved her brother and she was very sad because he died. Martha’s also knew God would do whatever Jesus asked him to do. Perhaps she thought good things would happen because Lazarus died. Martha knew Lazarus would live again at the last day.

See: Day of Judgment; Resurrect (Resurrection)

#### Why did Jesus say, “I am the resurrection and the life”?

[11:25]

Jesus said “I am.” Jesus wanted people to know that they could not come back to life after they died without him. Only by believing in Jesus can someone be at peace with God and live together with God in heaven forever. Some scholars think Jesus spoke these words to Martha because he wanted her to trust him completely. They think Jesus spoke these things so that Martha would know that he had the ability to do these things.

See: Yahweh (I am); Resurrect (Resurrection)

#### Why did Martha say, “Yes, Lord”?

[11:27]

Martha said, “Yes, Lord” so that people would know that she knew Jesus was the messiah.

See: John 20:30-31; Matthew 16;16

See: Lord; Messiah (Christ)

#### Why was Jesus “deeply moved”?

[11:33]

When Jesus was “deeply moved”(ἐμβριμάομαι/g1690), he was angered. Some scholars think Jesus was angered because of the problems sin caused in the world. That is, it caused sickness, disease, and death which causes great sorrow. Other scholars think the people grieving caused Jesus to be angry because they did not have hope. They did not believe in Jesus because if they did, they would know that they would live together with God in heaven forever. They would have hope.

See: Sin; Hope; Heaven

#### In what way had “Jesus wept”?

[11:35]

John said that Jesus wept. Scholars think Jesus wept silently, but he was very sad. His tears made known his genuine sympathy. This was unlike certain people in ancient Israel who were paid to cry after people died. They think Jesus felt sympathy for both Mary and Martha for their great loss. The Jews at the tomb thought Jesus wept because of his great love for Lazarus.

**Advice to Translators**: Sympathy means that someone feels sorrow for someone else because something bad has happened to them.

## 11:38-44

#### How did Martha see the “glory of God”?

[11:40]

Martha saw the power of God when Jesus made Lazarus alive again. Scholars think whenever Jesus made known the power of God, it was to glorify God. Scholars also think that all those seeing Lazarus made alive again saw a miracle. Also, those who believed in Jesus saw the miracle in the same way as the glory of God was made known to them.

See: Glory (Glorify); Resurrect (Resurrection) ; Miracle

#### What did Jesus’ public prayer make known to the crowd?

[11:41, 11:42]

Scholars think that Jesus’ prayer made the crowd know that he was sent by God the Father and that he all the things that God the Father told him to do. They think Jesus’ wanted some of the crowd to see him pray and believe that God truly sent Jesus into the world.

See: Pray (Prayer); God the Father

#### How did Jesus make Lazarus alive again?

[11:43]

Jesus made Lazarus alive again by calling his name. He commanded Lazarus to come out of the tomb. Some scholars think the command of Jesus to Lazarus will be the same command given for all those who die believing in Jesus. Jesus will call their name and command them to come out of their graves on the last day (see: 1 Thessalonians 4:16).

See: Resurrect (Resurrection) ; Tomb; Day of Judgment; Jesus' Return to Earth

#### Why did Lazarus have clothes on his hands and feet?

[11:44]

In ancient Israel, a dead body was wrapped it in a large sheet of cloth before being buried. They tied the feet together at the ankles with another cloth. And they tied the arms to the body with linen strips. These wrappings made it difficult for Lazarus to move and walk.

## 11:45-57

#### Why did John say that Caiaphas was high priest for “that year”?

[11:49]

When John said that Caiaphas was the high priest for “that year,” he meant that Caiaphas was high priest during this specific year. That is, the year of Jesus’ death and resurrection. It did not mean Caiaphas was high priest for only one year (see: 18:12-14).

See: High Priest; Resurrect (Resurrection)

#### How did Caiaphas prophecy that Jesus would die?

[11:50]

John wrote that Caiaphas said that one man should die for the nation was a prophecy. John meant that God gave Caiaphas those words to speak. Caiaphas did not know he prophesied about Jesus dying. They think Caiaphas was only worried that Jesus or his followers might threaten the Sadducees in some way. Caiaphas did not want this because he thought this would cause the nation to “perish”(ἀπόλλυμι/g0622). The Romans allowed the Jews to have the temple and worship God. However, the Jews could not cause any problems for the Romans. Caiaphas thought that Jesus or his followers might cause fighting among the Jews. This would cause problems for the Romans, and they would destroy the Jewish temple and nation for this.

See: Prophecy (Prophesy) ; Sadducees; Rome (Roman Empire, Caesar); Temple; Worship

#### What did the words, “the children of God who are scattered would be gathered together into one” mean?

[11:52]

At that time John wrote, there were many Jews who believed that Jesus was the messiah. The persecution of Christians caused them to go to other countries. God promised that he will bring them back together (see: Isaiah 43:5-7; Ezekiel 34:11-12). Some scholars think John also spoke about the Gentiles as well as the Jews (see: 12:32; Ephesians 2:11-18).

See: Children of God; Messiah (Christ); Persecute (Persecution) ; Gentile

#### Where was the town of Ephraim?

[11:54]

See map: Ephraim

#### What was the “Passover of the Jews”?

[11:55]

See: Passover

#### Why did John write that they needed “to purify themselves”?

[[11:55]

The Law of Moses has instructions for Jews who were unclean. It took seven days for someone to become clean. At the end of the seven days, the one who was unclean was pronounced clean. So, many Jews went up to Jerusalem early so they might be made clean before the Passover began (see: Numbers 9:6-12; 19:11-12).

See: Law of Moses; Clean and Unclean; Passover

#### 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 someoen who is sleeping to wake up." Jesus meant that he was going to bring Lazurus back to life. But his disciples did not understand this. So it is important to keep the idea of waking him up in the translation. Alternate translation: "but I am going there to wake him up"

#### John 11:12

##### if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

#### John 11:13

##### General Information:

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what Jesus meant when he said Lazarus was asleep.

#### John 11:14

##### Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

#### John 11:15

##### Connecting Statement:

Jesus continues speaking to his disciples.

##### for your sakes

"for your benefit"

##### that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

#### John 11:16

##### who was called Didymus

You can translate this in an active form. Alternate translation: "whom they called Didymus"

##### Didymus

This is a male name that means "twin."

#### John 11:17

##### General Information:

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

##### he found that Lazarus had already been in the tomb for four days

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before"

#### John 11:18

##### fifteen stadia away

"about three kilometers away." A "stadium" is 185 meters.

#### John 11:19

##### about their brother

Lazarus was their younger brother. Alternate translation: "about their younger brother"

#### John 11:20

##### General Information:

This page has intentionally been left blank.

#### John 11:21

##### my brother would not have died

Lazarus was the younger brother. Alternate translation: "my younger brother would still be alive"

#### John 11:22

##### General Information:

This page has intentionally been left blank.

#### John 11:23

##### Your brother will rise again

Lazarus was the younger brother. Alternate translation: "Your younger brother will become alive again"

#### John 11:24

##### he will rise again

"he will become alive again"

#### John 11:25

##### I am the resurrection and the life

The abstract nouns "resurrection" and "life" can be stated as verbal phrases. Alternate translation: "I am the one who raises those who die and causes them to live again"

##### he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

#### John 11:26

##### whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

##### will never die

Here "die" refers to spiritual death.

#### John 11:27

##### She said to him

"Martha said to Jesus"

##### Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

##### Son of God

This is an important title for Jesus.

#### John 11:28

##### she went away and called her sister Mary

Mary is the younger sister of Martha. Alternate translation: "she went away and called her younger sister Mary"

##### Teacher

This is a title referring to Jesus.

##### is calling for you

"is asking that you come"

#### John 11:29

##### General Information:

This page has intentionally been left blank.

#### John 11:30

##### Now Jesus had not yet come into the village

Here John provides a brief break in the story to give background information regarding the location of Jesus.

#### John 11:31

##### General Information:

This page has intentionally been left blank.

#### John 11:32

##### fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

##### my brother would not have died

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

#### John 11:33

##### he was deeply moved in his spirit and was troubled

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

#### John 11:34

##### Where have you laid him

This is a milder way of asking, "Where have you buried him?"

#### John 11:35

##### Jesus wept

"Jesus began to cry" or "Jesus started crying"

#### John 11:36

##### loved

This refers to brotherly love or human love for a friend or family member.

#### John 11:37

##### Could not this man, who opened the eyes of a blind man, also have made this man not die?

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

##### opened the eyes

This is an idiom. Alternate translation: "healed the eyes"

#### John 11:38

##### Now it was a cave, and a stone lay against it

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

#### John 11:39

##### Martha, the sister of Lazarus

Martha and Mary were older sisters of Lazarus. Alternate translation: "Martha, the older sister of Lazarus"

##### by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

#### John 11:40

##### Did I not say to you that, if you believed, you would see the glory of God?

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

#### John 11:41

##### Jesus lifted up his eyes

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

##### Father, I thank you that you listened to me

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

##### Father

This is an important title for God.

#### John 11:42

##### that you have sent me

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

#### John 11:43

##### After he had said this

"After Jesus had prayed"

##### he cried out with a loud voice

"he shouted"

#### John 11:44

##### his feet and hands were bound with cloths, and his face was bound about with a cloth

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face"

##### Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

#### John 11:45

##### General Information:

These verses tell us what happened after Jesus raised Lazarus from the dead.

#### John 11:46

##### General Information:

This page has intentionally been left blank.

#### John 11:47

##### General Information:

Because so many people have told them that Lazarus is alive again, the chief priests and Pharisees gather the Jewish council for a meeting.

##### Then the chief priests

"Then the leaders among the priests"

##### Then

The author uses this word to tell the reader that the events that begin in this verse are a result of the events of [John 11:45-46](./45.md).

##### 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.

## Chapter 12

# 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 a 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 had 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](../../mat/21/01.md) and [Mark 11:1-7](../../mrk/11/01.md) and [Luke 19:29-36](../../luk/19/29.md) and [John 12:14-15](../../jhn/12/14.md))

#### 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](../../jhn/12/16.md)).

### 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](./25.md)).

## Links:

* [John 12:1 Notes](./01.md)

**<< | >>**

### John 12

## 12:1-11

#### Why did Lazarus, Martha, and Mary give this dinner for Jesus?

[12:2]

Lazarus, Martha, and Mary gave Jesus dinner at their home. Jesus made Lazarus alive again, so they wanted to honor him. Perhaps they also did this because Passover began in six days. This was Jesus’ final Passover while on earth.

Scholars think this was the dinner Matthew, Mark and Luke about (See: Matthew 26:6-13, Mark 14:3-9, and Luke 7:36-38).

See: Passover

See Map: Bethany (showing how close it is to Jerusalem)

#### What perfume did Mary pour on Jesus?

[12:3]

Mary poured nard on Jesus. This was very expensive. It was a sweet smelling oil. It was made from the roots of a plant. Mary used a "litra"of the perfume. That is, she used about half a litre. What did Jesus want his disciples to think about his being anointed (12:7-8)? Jesus wanted his disciples to think of how he was going to die soon. He knew he was going to die. But he also knew that his disciples did not know this.

Jesus told them not to sell the perfume. Jesus did not say this because he did not want his disciples to help the poor people. Instead, he wanted them to listen to him while he was still on earth. They could worship God in person while he was on the earth. This was not something everyone could do. They could help the poor after he was gone.

See: Disciple; Worship

#### Why did many Jewish leaders want to kill Lazarus?

[12:10, 12:11]

Many Jewish leaders wanted to kill Lazarus because of Jesus. Jesus made Lazarus alive again. This caused many people to follow Jesus. They believed he was the Messiah. But the Jewish leaders did not believe Jesus was the Messiah, and they did not want other people to believe in him. So they thought that if they killed Lazarus, people will stop believing in Jesus.

See: Messiah (Christ)

## 12:12-19

#### Did Matthew, Mark and Luke write about Jesus' “triumphal entry” into Jerusalem?

[12:12, 12:13]

Matthew, Mark, Luke and John all speak of Jesus’ entry into Jerusalem before his crucifixion. He entered into the city in the same way a king would enter into a city after a great victory. Because all four of these men wrote about this happening, scholars think they really wanted people to know about it.

See: Matthew 21:1-11, Mark 11:1-11, and Luke 19:29-38

See: Crucify (Crucifixion)

#### Why did many people come to see Jesus ?

[12:18]

Many people came to see Jesus because they wanted to see his miracles. The people who saw Jesus make Lazarus alive again (See: 12:17) told other people that Jesus was coming to Jerusalem from Bethany. So, many people went to see him. They wanted to see the man who made Lazarus alive again. They wanted to hear what he said. They wanted to see if the Pharisees would arrest him.

Jesus was honored in Jerusalem in the same way a powerful man was honor. In ancient times, after a general or king defeated their enemies, they rode into their capital city. Their soldiers and the men they captured followed them to give them honor. Many people came to welcome them.

See: Miracle; Pharisees

#### Why did the people wave palm branches?

[12:13]

The people waved palm branches to honor Jesus. They did this while he entered the city. They cut these branches from date palm trees. These were on the side of the road leading to Jerusalem.

#### What did the people shout?

[12:13]

The people who came to greet Jesus shouted words that honored him. “Hosanna” is an Aramaic word. People used this to honor someone. They wanted to say "We praise you!" They also shouted words from Scripture to honor Jesus (See: Psalm 118:25-26). They called him a man coming to speak for God. They called him a king.

#### Why did Jesus ride into Jerusalem on a donkey?

[12:14]

Jesus rode into Jerusalem on a donkey to fulfill a prophecy (See: Zechariah 9:9). In ancient Israel, leaders rode on horses when they fought against each other. However, they rode on donkeys when there was peace. Jesus rode on a donkey. He wanted the people to think of a gentle king.

See: Fulfill (Fulfillment); Prophecy (Prophesy)

#### Why did the Pharisees say, "the world has gone after him"?

[12:19]

The Pharisees said, "the world has gone after him" because all the people welcomed Jesus. This worried them. They worried that people might stop listening to them. Instead, they would listen to Jesus. This caused them to begin planning to kill Jesus.

See: Pharisees

## 12:20-50

#### Why did John write about the "Greeks"?

[12:20]

John wrote about "Greeks." These people were not Jewish. John was a Jew. When John was alive, Jewish people said "Greek" to speak of a non-Jewish person. That is, John wrote of Gentiles coming to the Passover festival.

See: Gentile; Passover

#### Why did John write that Philip was from Bethsaida in Galilee?

[12:21]

John wrote that Philip was from Bethsaida in Galilee. Many “Greeks” or Gentiles lived in this town. Therefore, Philip knew how to talk to them. Perhaps he knew some of the people who came to talk to him. He also knew Jesus. So, he was the person to tell these people about Jesus.

See: Gentile

See Map: Bethsaida and Galilee

#### Why did Philip talk to Andrew?

[12:22]

Philip talked to Andrew because Andrew was good at telling people about Jesus. Andrew was Peter's brother. He brought Peter to meet Jesus (See: 1:41). He also took Jesus to heal their mother (See: Mark 1:29-30). So, Philip wanted Andrew to help get Jesus to speak with these Gentiles.

See: Gentile

## 12:23-26

#### Why did Jesus say, "the hour has come"?

[12:23]

Jesus said "the hour has come." He wanted to make known that something was happening that they needed to pay attention to. He did not mean a specific time. Instead, he meant that people were ready for this thing to happen.

#### Why did Jesus say, "Son of Man"?

[12:23]

Jesus called himself "Son of Man." He wanted people to think about him in a special way. The Old Testament used the words “Son of Man” to speak of the messiah. Therefore, Jesus wanted people to know he was the messiah spoken of in the Old Testament.

See: Son of Man; Old Testament (Law and Prophets); Messiah (Christ)

#### Why did Jesus talk about wheat?

[12:24]

Jesus told a parable about wheat. This was a metaphor. He used it to talk about when he would die. He wanted people to know that he would be made alive again after he died. He wanted people to think about how one grain of wheat becomes a living plant after it is placed in the ground.

Also, he spoke of how one grain of wheat grows a plant that has many more grains of wheat on it. So, Jesus wanted to say that many people would believe in him after he died.

See: Parable; Metaphor; Resurrect (Resurrection)

## 12:27-29

#### Why did Jesus talk about the "hour"?

[12:27]

Jesus talked about the "hour." Thas is, he would soon suffer and die on the cross. He was not speaking about a certain time of the day. Instead, he wanted to say that something would soon happen. This was his crucifixion.

See: Crucify (Crucifixion); Cross

#### Why did Jesus say, "Father, glorify your name"?

[12:28]

Jesus said "Father, glorify your name." Jesus wanted to honor God when he died. Jesus died so that people could be at peace with God. This honored God.

See: God the Father; Glory (Glorify); Name

#### What was the voice that "came from heaven"?

12:28]

God the Father was the voice that "came from heaven." The Father answered Jesus’ prayer.

God said "I have glorified it and will glorify it again." He said that Jesus’ death fulfilled the Father’s plan for the world. He made it so that people could be at peace with God. By doing this, he honored God. God also said that Jesus’ dying and being made alive again honored the Father in the present time and in a future time.

See: God the Father; Heaven; Pray (Prayer); Glory (Glorify); Resurrect (Resurrection)

#### Why did Jesus say, "judgment of this world" and "ruler of this world"?

[12:31]

Jesus wanted people to think of God and the wrong things they did when he said "judgment of this world." God will judge everyone because everyone does wrong things. He wanted people to think about Satan when he said "ruler of this world." God gave some permission to Satan to "rule" the world for a while. However, God will judge Satan. God will "throw him out" of the world forever (See: 1 Peter 5:8, Romans 16:20, Revelation 2:13, 12:9, 20:7-10).

See: Judge (Judgment); World; Satan (The Devil)

#### Why did Jesus say he would be "lifted up"?

[12:32]

Jesus said he would be "lifted up from the earth." That is, he would be crucified. People were tied and nailed to crosses during crucifixion. Then the cross was lifted up with the person on it. This was above the ground so people could see them. So Jesus was physically "lifted up" when he was crucified.

Normally, a crucified person was shamed. However, Jesus was not shamed, he was honored because he died for people.

Jesus also wanted people to believe in him. He said people will believe in him after he died.

See: Crucify (Crucifixion); Shame (Ashamed); Atone (Atonement)

#### Why did the people ask Jesus about the "Son of Man"?

[12:34]

People did not understand Jesus when he spoke about the “Son of Man.” So they asked him what this meant. The Jewish people thought the messiah was going to make Israel a great nation again. They thought he was going to live forever and rule them forever (See: Psalms 72:17, 89:35-37, Isaiah 9:7, and Ezekiel 37:25). "Son of Man" was a title for this messiah (See: Daniel 7:13-14).

Some of the people believed Jesus was the messiah. However, they did not understand him when he said he was going to die. They did not understand how the "Son of Man" could die. So they asked Jesus to make known what he was saying.

**Advice to Translators**: A title is a specific name someone is given because of a particular position they hold. For example, mother is a title given to a child's female parent. These titles always have special meaning. The title itself gives specific information about the person with the title. We know the title “mother” means that woman has at least one child. In the same way, “Son of Man” gives us specific information about the messiah and how he fulfilled prophecy.

See: Son of Man; Messiah (Christ)

#### Why did Jesus talk about the "light"?

[12:35, 12:36]

Jesus used the metaphor of light to speak of himself. He wanted to say that he was not merely a man. He is God. "Light" meant good and pure. God is the best and purest of all things. So Jesus used this metaphor to say he is God.

However, he also wanted people to know that he was not going to live on earth much longer. So he said they will only have the "light" for "a short amount of time." He also used the metaphor of walking. He wanted people to think about how they should believe in him and do the things that he did. He wanted them to believe and do the things he did while he was still on earth.

See: Light and Darkness (Metaphor); Jesus is God; Walk

#### Why did some people not believe in Jesus?

[12:37, 12:39]

Many of the Jewish people did not believe in Jesus. The Jewish leaders taught them wrong things about the messiah. Also, many people did not understand the things taught in Scripture. Because of these things, they did not want to believe in Jesus. So, God "hardened their hearts." That is, he allowed them to not believe. He gave them what they wanted. The prophet Isaiah said this will happen (See: Isaiah 53:1, 6:10).

See: Messiah (Christ); Heart (Metaphor); Prophet

#### How did Isaiah see "the glory of Jesus"?

[12:41]

Isaiah saw "the glory of Jesus" in a vision from God (See: Isaiah 6: 1-4) Isaiah lived before Jesus was on earth. But Jesus is God. So Jesus was with God the Father in heaven before he was born. Jesus shares God’s glory. Therefore, Isaiah saw Jesus when he saw the glory of God.

See: Glory (Glorify); Vision); Jesus is God; God the Father; Heaven

#### What did John want to say about some of the rulers?

[12:42]

John wrote "some of the rulers." because not all the Jewish leaders were against Jesus. Some of them believed in him. However, they did not tell others that they believed in him because they were afraid of the Pharisees. If they said they believed in Jesus, the Pharisees would not allow them to worship in the Jewish synagogues.

See: Pharisees; Worship; Synagogue

#### Why did Jesus “cry out”?

[12:44]

Jesus cried out to say several things:

1. He wanted to speak of "the one who sent me." That is, God the Father.
2. He wanted to say that people needed to believe in him. He said that when people believe in him, they also believe in God. This is because Jesus and the Father are both God.
3. He wanted to speak about himself in a metaphor of light (See: 12:34-36). He used the metaphor of darkness. He wanted people to think about their sins. He saves people in the same way that light shines and removes darkness.
4. He wanted to say that God will judge people. He will punish people who do not believe in Jesus.
5. He wanted to say that he only spoke the things God told him to speak.
6. He wanted to say everyone who believe in Jesus will live together with God in heaven forever.

**Advice to Translators**: Crying out means to speak in a very loud voice.

See: God the Father; Jesus is God; Light and Darkness (Metaphor); Save (Salvation, Saved from Sins); Judge (Judgment); Punish (Punishment); Heaven

#### John 12:1

##### General Information:

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

##### Six days before the Passover

The author uses these words to mark the beginning of a new event.

##### had raised from the dead

This is an idiom. Alternate translation: "had made alive again"

#### John 12:2

##### General Information:

This page has intentionally been left blank.

#### John 12:3

##### a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

##### perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

##### nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

##### The house was filled with the fragrance of the perfume

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

#### John 12:4

##### the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

#### John 12:5

##### Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

##### three hundred denarii

You can translate this as a numeral. Alternate translation: "300 denarii"

##### denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

#### John 12:6

##### Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

##### he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

#### John 12:7

##### Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

#### John 12:8

##### You will always have the poor with you

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

##### But you will not always have me

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

#### John 12:9

##### Now

This word is used here to mark a stop in the main story. Here John tells about a new group of people that has come to Bethany from Jerusalem.

##### the dead

All those who have died. This expression describes all dead people together in the underworld.

#### John 12:10

##### General Information:

This page has intentionally been left blank.

#### John 12:11

##### because of him

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

##### believed in Jesus

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

#### John 12:12

##### General Information:

Jesus enters Jerusalem and the people honor him as a king.

##### On the next day

The author uses these words to mark the beginning of a new event.

##### a great crowd

"a great crowd of people"

#### John 12:13

##### Hosanna

This means "May God save us now!"

##### Blessed

This expresses a desire for God to cause good things to happen to a person.

##### comes in the name of the Lord

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

#### John 12:14

##### Jesus found a young donkey and sat on it

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

##### as it was written

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

#### John 12:15

##### daughter of Zion

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

#### John 12:16

##### General Information:

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

##### His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

##### when Jesus was glorified

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

##### they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

#### John 12:17

##### Now

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

#### John 12:18

##### they heard that he had done this sign

"they heard others say that he had done this sign"

##### this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

#### John 12:19

##### Look, you can do nothing good

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

##### see, the world has gone after him

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. Alternate translation: "It looks like everyone is becoming his disciple"

##### the world

Here "the world" is a metonym that represents

#### John 12:20

##### Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

##### Greeks ... to worship at the festival

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation: "Greeks ... to worship God at the Passover festival"

#### John 12:21

##### Bethsaida

This was a town in the province of Galilee.

#### John 12:22

##### they told Jesus

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

#### John 12:23

##### General Information:

Jesus begins to respond to Philip and Andrew.

##### The hour has come for the Son of Man to be glorified

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

#### John 12:24

##### Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated "Truly, truly" in John 1:51.

##### unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

#### John 12:25

##### He who loves his life will lose it

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

##### he who hates his life in this world will keep it for eternal life

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

#### John 12:26

##### where I am, there will my servant also be

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

##### the Father will honor him

Here "Father" is an important title for God.

#### John 12:27

##### what should I say? 'Father, save me from this hour'?

This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. Alternate translation: "I will not pray, 'Father, save me from this hour!'"

##### Father

This is an important title for God.

##### this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

#### John 12:28

##### glorify your name

Here the word "name" is a metonym that refers to God. Alternate translation: "make your glory known" or "reveal your glory"

##### a voice came from heaven

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

#### John 12:29

##### General Information:

This page has intentionally been left blank.

#### John 12:30

##### General Information:

Jesus explains why the voice spoke from heaven.

#### John 12:31

##### Now is the judgment of this world

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

##### Now will the ruler of this world be thrown out

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

#### John 12:32

##### When I am lifted up from the earth

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: "When people raise me high on a cross"

##### will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

#### John 12:33

##### General Information:

Here John tells us background information about what Jesus said about being "lifted up."

##### He said this to indicate what kind of death he would die

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

#### John 12:34

##### The Son of Man must be lifted up

The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

##### Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

#### John 12:35

##### The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

#### John 12:36

##### While you have the light, believe in the light so that you may be sons of light

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

#### John 12:37

##### General Information:

This is a stop in the main story. Here John begins to explain about the fulfillment of prophesies that had been spoken by the prophet Isaiah.

#### John 12:38

##### so that the word of Isaiah the prophet would be fulfilled

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

##### Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message.They may be stated as a single rhetorical question, Alternate translation: "Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!"

##### the arm of the Lord

This is a metonym that refers to the Lord's ability to rescue with power.

#### John 12:39

##### General Information:

This page has intentionally been left blank.

#### John 12:40

##### he has hardened their heart ... understand with their heart

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand"

##### and turn

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

#### John 12:41

##### General Information:

This page has intentionally been left blank.

#### John 12:42

##### so that they would not be banned from the synagogue

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

#### John 12:43

##### They loved the glory that comes from people more than the glory that comes from God

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

#### John 12:44

##### General Information:

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

##### Jesus cried out and said

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"

#### John 12:45

##### the one who sees me sees him who sent me

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

#### John 12:46

##### Connecting Statement:

Jesus continues speaking to the crowd.

##### I have come as a light into the world

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in [John 8:12]

##### may not remain in the darkness

Here "darkness" is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind"

##### the world

Here "the world" is a metonym that represents all of the people in the world.

#### John 12:47

##### If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

#### John 12:48

##### on the last day

"at the time when God judges people's sins"

#### John 12:49

##### Father

This is an important title for God.

#### John 12:50

##### I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

## Chapter 13

# 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](./01.md)

**<< | >>**

### John 13

## 13:1-17

#### Why did John write that Jesus "knew his hour had come"?

[13:1]

John wrote that Jesus "knew his hour had come." That is, Jesus knew he was going to die soon. The metaphor of an "hour" was about a certain time, which was the end of Jesus's life.

See: Metaphor

#### Why did John write that the devil "put it into the heart" of Judas Iscariot?

[13:2]

John wrote that the devil "put it into the heart" of Judas Iscariot. That is, Judas wanted to help the people who wanted to kill Jesus. John wrote that the devil gave Judas these thoughts. He wanted his readers to know this was an evil idea.

See: Satan (The Devil); Heart (Metaphor)

#### Why did John write, "the Father had given everything over into Jesus hands"?

[13:3]

John wrote, "the Father had given everything over into Jesus' hands." He wanted to say that God the Father gave Jesus power over everything that happened. Some scholars think God gave Jesus permission to choose when and how he would die. They think this because John also wrote that Jesus "had come from God and was going back to God" (13:3). Other scholars think God gave Jesus power over the whole world. They think this because many other verses talk about this (see: Mark 5:30, Acts 10:38, Romans 1:4, Colossians 1:15-18, 2 Peter 1:16). Other scholars think that John wanted to say both of these things.

See: God the Father

#### Why did Jesus wash his disciples' feet?

[13:5]

Jesus washed his disciples' feet for two reasons:

1. He did this to clean their feet. The roads in Palestine were made of dirt. People walked everywhere. So their feet had dirt on them.
2. He did this so that they would know that they needed to serve other people (See: 13:14-16). Only servants or slaves washed people’s feet. When Jesus lived, it was shameful to wash someone else’s feet. But Jesus washed his disciples' feet. He is the Son of God and not a servant or slave. He rules over everything, yet he served others. He wanted people to serve other people.

See: Disciple; Serve; Shame (Ashamed); Son of God

#### What did Peter want to say to Jesus?

[13:6]

Peter told Jesus he did not want Jesus to wash his feet. He thought that washing feet was a shameful thing to do. First, he asked this as a question. Then, he said, "Lord, you will never wash my feet." But Jesus said he must wash him. Then, Peter wanted Jesus to wash his hands and head. He wanted to have Jesus wash all of him. Some scholars think Peter thought this was less shameful than washing only Peter's feet. Other scholars think Peter was saying that he really wanted to follow Jesus.

See: Shame (Ashamed)

#### What did Jesus want to say to Peter?

[13:7, 13:10]

Jesus wanted to say that it honors God when Christians help other people. This is true even when someone serves others by doing something others think is shameful. Jesus wanted his disciples to honor God. So he wanted them to help other people (See: 13:14-15). He wanted them to do things that help other people, even if they feel shame while they are doing it.

See: Serve; Shame (Ashamed); Disciple

## 13:18-30

#### Who was Jesus speaking of in 13:18?

[13:18]

Jesus spoke of Judas Iscariot in 13:18. Jesus knew Judas was going to help the Jewish leaders to find Jesus. Jesus wanted his other disciples to know that this was something that must happen.

Jesus also spoke of his other disciples. He wanted them to know that all of them except Judas were loyal disciples. They trusted Jesus and he trusted them. He also wanted them to know that God forgave their sins. So he called them "clean" (see: 13:10) and "chosen" (see: 13:18).

See: Disciple; Forgive (Forgiveness, Pardon); Clean and Unclean; Elect (Election)

#### Who did Jesus talk about in 13:19-20?

[13:19, 13:20]

Jesus talked about himself in 13:19-20. He wanted to say that he is God. God gave himself the name “I am” (see: Exodus 3:14). He did this when he spoke to Moses. Jesus used the same words "I am" (see: John 8:58). He wanted people to know that he is God.

Jesus also talked about "him who sent me." He wanted to say that he spoke for God because God sent him to earth.

See: Yahweh (I am); Jesus is God

## 13:23-30

#### Why did John write, "one of his disciples, whom Jesus loved"?

[13:23]

John wrote "one of his disciples, whom Jesus loved" in 13:23. Scholars think this was because John wrote about himself. John did not write his name in his gospel. Instead, he wrote "one whom Jesus loved" (see: John 19:26, John 20:2, John 21:7; John 21:20).

See: Disciple; Love; Gospel

#### Why did John write "lying down at the table against Jesus' side"?

[13:23]

John wrote "lying down at the table against Jesus' side." This was how people ate meals. At that time, people ate meals lying down around a table. They laid on their left arm with their feet pointing away from the table. They used their right hand to eat. Each person was near the persons lying next to them. So John was “at Jesus' side.” Because he was near Jesus, he could easily lean against Jesus’s side and ask him a question (see: 13:25).

#### Why did Jesus dip bread and give it to Judas Iscariot?

[13:26]

Jesus dipped bread and gave it to Judas Iscariot. He knew that Judas would betray him. Normally, dipping bread and giving it to someone gave that person great honor. However, Jesus knew Judas was going to give him to the Jewish leaders to be killed. Instead of honoring Judas, Judas was shamed.

See: Shame (Ashamed)

#### Why did John write about Judas and Satan in 13:27?

[13:27]

John wrote that Satan went into Judas to make known that Judas was doing what Satan wanted him to do. Some scholars think Satan controlled what Judas did. Judas was one of Jesus' disciples. However, Judas did not agree with what Jesus said and did. Therefore, he planned with Jesus' enemies. Because of this, he allowed Satan to "enter" him and take control of him. He wanted to do the things that Satan wanted him to do.

Other scholars think Satan only tempted Judas. The longer Judas did what Satan wanted him to do, the more he was doing what Satan wanted him to do. So in this way, Satan was doing what he wanted through Judas.

See: Satan (The Devil); Disciple; Tempt (Temptation)

## 13:31-38

#### Why did Jesus talk about being "glorified"?

[13:31]

Jesus talked about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. He wanted them to know that he did what God said to do. This would honor God. Also, God would greatly honor Jesus for this.

Jesus spoke about himself when he said "Son of Man."

When Jesus said he would be glorified immediately, he spoke of how would be killed and made alive again very soon (see: 13:32).

See: Glory (Glorify); Disciple; Son of Man

#### Why did Jesus say "you cannot follow me now, but you will follow later"?

[13:36]

Jesus told Peter "you cannot follow me now, but you will follow later" (13:36). Jesus was speaking about how Peter would die. He used "follow" as a metaphor to talk about being killed in the same way Jesus was killed. The Romans crucified Jesus the next day. Jesus knew Peter would be crucified for believing in Jesus. But this did not happen for many years. So Jesus said it would happen "later."

See: Metaphor; Crucify (Crucifixion)

#### 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](./02.md) 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:

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#### 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:

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#### 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:

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#### 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

# 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](../../jhn/14/16.md)) 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](../../jhn/14/17.md)) 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](./01.md)

**<< | >>**

### John 14

## 14:1-7

#### Where were Jesus and his disciples?

Jesus and his disciples were still in the upstairs room. They stayed in this room while Jesus taught them.

See: Disciple

#### Why did Jesus talk about his "Father's house"?

[14:2]

Jesus used a metaphor when he talked about his Father’s house. His father’s house is heaven. It is the place where God lives.

See: Metaphor; Heaven; God the Father

#### What are the "many rooms" Jesus talked about?

[14:2]

Jesus talked about "many rooms" in his "Father's house." This was a metaphor. There are many places in heaven. These are places where people can live with God. God wants to have many people with him. Scholars think Jesus wanted the disciples to think about some buildings the Romans built. These buildings were large and meant for many people to live inside together.

See: Metaphor; Heaven; Disciple; God the Father

#### Why did Jesus say that he would "come again"?

[14:3]

Jesus said he would "come again." Some scholars think Jesus was speaking about when he would return to the earth again. This will happen at the time of the end of the world. Other scholars think he also wanted his disciples to know he would come back after he died.

See: Jesus' Return to Earth; Disciple

#### Why did Jesus say that he will "receive you to myself"?

[14:3]

Jesus said that he will "receive you to myself." He was saying that he will take the people who believe in him to be with God forever.

#### What was the "way" Jesus talked about?

[14:4]

Jesus used the metaphor of a "way" to talk about how people believe in him and do the things he wants them to do. Some scholars think he was talking about how God saves a person can be at peace with God because they believe in Jesus. Other scholars think Jesus was also talking about how Christians obey God.

See: Metaphor; Save (Salvation, Saved from Sins)

#### Why did Jesus say “I am”?

[14:6]

See: John 6:35

See: Yahweh (I am)

#### Why did Jesus say he is "the way, the truth, and the life"?

[14:6]

Jesus said he is "the way, the truth, and the life." This is used a metaphor. He talked about how he made it possible for people to do the things that honor God. He did this when he died. He wanted to say that God will save people from their sinning only if they believe in Jesus.

See: Metaphor; Atone (Atonement)

#### Why did Jesus say "if you had known me, you would have known the Father"?

[14:7]

Jesus said "if you had known me, you would have known the Father.” He was saying that he is God. So, if someone knows Jesus, that person also knows God. Jesus often said "the Father" when he wanted to talk about God.

See: Trinity; God the Father; Jesus is God

## 14:9-11

#### What did Jesus say in 14:9-11?

[14:9]

In 14:9-11, Jesus said more about what he said in 14:7. That is, he told Philip and the other disciples again that he is God. When he said "I am in the Father and the Father is in me" (14:10a, 14:11), he wanted his disciples to know that he is God. He was not saying that he was inside of God.

When he said "the Father living in me is doing his work" (14:10b), he wanted his disciples to know that God did the things that Jesus did. So when people saw Jesus do something, that was the same as seeing God do it.

See: Disciple; Jesus is God; Trinity; God the Father

#### Why did Jesus say that people need to believe in him?

[14:11]

Jesus said people need to believe in him because he is God. However, Jesus knew it is hard for people to know how he and the Father are in each other. So he told his disciples that there is another reason to believe in him.

He told his disciples they need to believe in him because of the miracles he did. He knew he had done many things so that people would know his great power. He did things that only God could do. So Jesus told his disciples that these miracles allowed them to know that he is God.

See: Jesus is God; God the Father; Disciple; Miracle

## 14:12-17

#### Who is the "comforter" or "advocate" about which Jesus spoke?

[14:16]

The "comforter" that Jesus spoke about is the Holy Spirit. The Holy Spirit comforts and encourages Christians. Also, the Holy Spirit speaks for Christians when they are unable to speak (See: Romans 8:26). Therefore, the Holy Spirit is called a "comforter.”

**Advice to Translator**s: Use the same word in your language that is used in the Bible in your language for 4:16 to mean comforter or advocate.

See: 14:26

See: Holy Spirit

#### Why did Jesus say the Holy Spirit "lives with you and will be in you"?

[14:17]

Jesus said the Holy Spirit "lives with" and "will be in" Christians. The Holy Spirit comes into a person in some way when the person believes in Jesus. While Jesus was on earth, the Holy Spirit was in him. When he returned to heaven, the Holy Spirit went inside of every person who believes in Jesus.

Jesus wanted Christians to know that he does not leave them alone after they believe in him. Instead, in some way the Holy Spirit will live in them. He does not force them to do things. Demons do this when they possess a person. Instead, the Holy Spirit helps people. He guides them. He comforts them. He encourages them. He teaches them. The Holy Spirit is God. So Jesus said this to say that in some way God lives with a person after they believe in Jesus.

See: Indwelling of the Holy Spirit, Heaven; Sin; Demon; Holy Spirit

## 14:18-21

#### How did Jesus not leave his disciples alone?

[14:18]

Jesus did not leave his disciples alone because he went back to them after God made him alive again. The disciples continued to see and speak with Jesus during the 40 days after he died and was resurrected. Jesus came back to them to prove he was no longer dead. So, this fulfilled the promise he made to them here.

Jesus also did not leave his disciples alone because he sent his Spirit to live in them (See: John 14:15-17; Acts 2). Jesus' spirit and the Holy Spirit are the same person.

See: Resurrect (Resurrection) ; Disciple

#### What is "that day" about which Jesus spoke?

[14:20]

"That day" (14:20) was the day Jesus was made alive again. He knew that when his disciples saw that he was alive again, they would be able to understand what he told them at the Passover supper. They would understand that he is God.

Scholars think Jesus also spoke about the time when he would return to earth, that is the last days. He will return at the ending of the world. He used words that Jewish people sometimes used when they wanted to speak about the ending of the world.

See: Passover; Jesus is God; Last Days; Jesus' Return to Earth

#### Who is the "Father" about which Jesus spoke?

[14:20]

When Jesus spoke about the "Father," he wanted his disciples to think about God.

See: Trinity; God the Father; Disciple

#### Why did Jesus say he is “in” his Father, and we are “in” him, and he is “in” us?

[14:20]

When Jesus said he is “in” his Father, he said that he is God. He did not say that he was inside of God.

He also said that Christians are in some way joined to him when they believe in him. However, Christians are not God. That is, Jesus is “in” the Father in a different way than Christians are “in” Jesus.

See: Trinity; God the Father; Jesus is God; In Christ

## 14:28-31

#### Why did Jesus say the Father is "greater" than Jesus?

[14:28]

Jesus said the Father is "greater" than Jesus (see: 14:28) because he obeyed the Father. The Father made a plan before he created the world. He planned how people's sins could be forgiven. Jesus obeyed that plan when he died on the cross.

In the same way a son obeys his father because the son is ruled by the father, so Jesus obeys God the Father. However, Jesus is God (See: John 5:18).

See: Trinity; God the Father; Will of God; Sin; Forgive (Forgiveness, Pardon); Cross; Jesus is God

#### Who is the "ruler of this world"?

[14:30]

The "ruler of this world" is Satan (See: John 12:31, Ephesians 2:2, and 2 Corinthians 4:4). God is the ruler of Satan and the world. However, God gave Satan permission to rule in some way.

Satan wanted to kill Jesus. Jesus said Satan could not force Jesus to do anything. So Satan was not given permission to kill Jesus. However, Jesus gave people permission to crucify him when Satan tempted them. Jesus did this to obey God the father’s plan. Therefore, Satan did not kill Jesus. Instead, Jesus gave his life for people’s sins.

See: Satan (The Devil); Crucify (Crucifixion); Tempt (Temptation); God the Father; Atone (Atonement)

#### John 14:1

##### Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

##### Do not let your heart be troubled

Here "heart" is a metonym for a person's inner being. Alternate translation: "Stop being so anxious and worried"

#### John 14:2

##### In my Father's house are many rooms

"There are many places to live in my Father's house"

##### In my Father's house

This refers to heaven, where God lives.

##### Father

This is an important title for God.

##### many rooms

The word "room" can refer to a single room, or to a larger dwelling.

##### I am going to prepare a place for you

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

#### John 14:3

##### General Information:

This page has intentionally been left blank.

#### John 14:4

##### the way

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

#### John 14:5

##### how can we know the way?

"how can we know how to get there?"

#### John 14:6

##### the truth

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

##### the life

This is a metaphor that means Jesus can give life to people. Alternate translation: "the one who can make people alive"

##### no one comes to the Father except through me

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father. Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

##### comes to the Father

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

##### Father

This is an important title for God.

#### John 14:7

##### General Information:

This page has intentionally been left blank.

#### John 14:8

##### Lord, show us the Father

The "Father" is an important title for God.

#### John 14:9

##### I have been with you for such a long time and you still do not know me, Philip?

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!"

##### Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father. The "Father" is an important title for God.

##### How can you say, 'Show us the Father'?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

#### John 14:10

##### Connecting Statement:

Jesus asks Philip a question and then he continues to speak to all of his disciples.

##### Do you not believe ... in me?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

##### Father

This is an important title for God.

##### The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

##### The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

#### John 14:11

##### I am in the Father, and the Father is in me

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

#### John 14:12

##### Truly, truly

See how you translated this in John 1:51.

##### believes in me

This means to believe that Jesus is the Son of God.

##### Father

This is an important title that describes the relationship between God and Jesus.

#### John 14:13

##### Whatever you ask in my name

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

##### so that the Father will be glorified in the Son

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

##### Father ... Son

These are important titles that describe the relationship between God and Jesus.

#### John 14:14

##### If you ask me anything in my name, I will do it

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

#### John 14:15

##### General Information:

This page has intentionally been left blank.

#### John 14:16

##### another Comforter

This refers to the Holy Spirit.

#### John 14:17

##### Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

##### The world cannot receive him because it does not

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

#### John 14:18

##### leave you as orphans

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

#### John 14:19

##### the world

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

#### John 14:20

##### you will know that I am in my Father

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

##### my Father

This is an important title for God.

##### you are in me, and that I am in you

"you and I are just like one person"

#### John 14:21

##### loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

##### he who loves me will be loved by my Father

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

##### my Father

This is an important title for God.

#### John 14:22

##### Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

##### why is it that you will show yourself to us

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

##### not to the world

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

#### John 14:23

##### Connecting Statement:

Jesus responds to Judas (not Iscariot).

##### If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

##### loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

##### My Father

This is an important title for God.

##### we will come to him and we will make our home with him

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

#### John 14:24

##### The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

##### The word

"The message"

##### that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

#### John 14:25

##### General Information:

This page has intentionally been left blank.

#### John 14:26

##### Father

This is an important title for God.

#### John 14:27

##### world

The "world" is a metonym that represents those people who do not love God.

##### Do not let your heart be troubled, and do not be afraid

Here "heart" is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid"

#### John 14:28

##### loved

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

##### I am going to the Father

Here Jesus implies that he will return to his Father. Alternate translation: "I am going back to the Father"

##### the Father is greater than I

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

##### Father

This is an important title for God.

#### John 14:29

##### General Information:

This page has intentionally been left blank.

#### John 14:30

##### the ruler of this world is

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "Satan, who rules this world, is"

##### the ruler ... is coming

Here Jesus implies that Satan is coming to attack him. Alternate translation: "Satan is coming to attack me"

#### John 14:31

##### in order that the world will know

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know"

##### the Father

This is an important title for God.

## Chapter 15

# 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](./01.md)

**<< | >>**

### John 15

## 15:1-8

#### Where are Jesus and his eleven disciples in John 15?

Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. At the end of John 14 (see: John 14:31) Jesus told the disciples they must leave the upstairs room. These scholars think Jesus continued to teach the disciples while they walked to the Garden of Gethsemane. Fewer scholars think Jesus and his disciples went to the temple on the way to Gethsemane. These scholars think that Jesus and the disciples did not arrive in the garden of Gethsemane until John 18:1.

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

#### What is a "vine"?

[15:1]

A vine is a kind of plant that grows grapes. In these verses, when Jesus talked about "fruit," he wanted his listeners to think about grapes. Someone needs to carefully care for a vine so it will make as many grapes as possible. Fruit is a metaphor used many times in the Bible.

See:.Vine (Vineyard); Metaphor; Fruit (Metaphor)

#### Why did Jesus say "I am"?

[15:1]

Jesus said "I am" in 15:1 to say that he is God. This is because Jesus and God have the same name. In 8:58, Jesus said "before Abraham was, I am." Jesus said this so the people would think about Exodus 3:14. In Exodus 3:14, Moses saw God in a burning bush. In that verse, God told Moses that God's name is "I am." So, in John 15:1, Jesus said "I am" to tell the disciples that he is God.

There are several other places in the gospel of John where Jesus said "I am" to say that he is God (See: 4:26, 6:36, 41, 48, 7:28-29, 8:23-24, 9:5, 10:7-14, 10:36, 11:25, 14:6, 14:10-12).

See: Disciple; Yahweh (I am); Trinity

#### Why did Jesus call himself the "true vine"?

[15:1]

Jesus called himself the "true vine." This was a metaphor. He said this to speak about how people need to follow God. People need to believe in Jesus if they want God to save them from the punishment for their sinning. Grapevines grow in a vineyard. So Jesus spoke about people growing in God's kingdom. This happens when people believe in Jesus. So Jesus is the "true vine."

Jesus said that Israel was not the "true vine." That is, the people of Israel believed they followed God. So they thought they were God's true vine (see: Psalm 80:7-9). But they stopped doing the things that honor God (see: Isaiah 5:1-2). So they were no longer the "true vine." Jesus is now God's "true vine." People who want to honor God must believe in Jesus.

See: Metaphor; Sin; Kingdom of God; Vine (Vineyard); Messiah (Christ)

#### What is a "gardener"?

[15:1, 15:2]

A "gardener" is a person who grows plants in a garden. In these verses, Jesus talked about a person who grows vines in a vineyard. A vineyard is a kind of garden where people grow vines that produce grapes.

See: Vine (Vineyard)

#### Why did Jesus say "my Father is the gardener"?

[15:1, 15:2]

Jesus said "my Father is the gardener." This was a metaphor. Jesus used this metaphor to talk about God. Jesus often "Father" when he wanted to talk about God. In 15:1, he said that God is the "gardener" to say that God cares for people who believe in Jesus.

In a vineyard, the gardener removes vine branches that do not grow. But the gardener carefully trims vine branches that do grow. He trims away things that will harm the branches. This helps the vine to grow more grapes. So Jesus wanted his disciples to think about how God helps people who believe in Jesus. God helps them the way the gardener helps branches that are growing.

See:Metaphor; God the Father; Vine (Vineyard)

#### Why did Jesus say "bear fruit"?

[15:2, 15:4, 15:5, 15:8]

When Jesus said "bear fruit,” he continued to use the metaphor of a vine. He wanted his disciples to think about all they could do to honor God. Branches in a vineyard grow grapes. In the same way, Christians that grow will do things that honor God. Jesus called this "fruit."

See: Metaphor; Fruit (Metaphor); Vine (Vineyard)

#### Who bears "no fruit"?

[15:2]

When Jesus said some people bear "no fruit" (15:2), he wanted his disciples to think about people who do not honor God. Some scholars think he spoke about Christians who do not do the things that Jesus taught. That is, they say they believe in Jesus, but they do not do the things that he taught them to do. Other scholars think Jesus spoke about people who do not believe in him. Because they do not believe in him, they cannot honor God.

See: Fruit (Metaphor)

#### Why did Jesus say his disciples were "already clean"?

[15:3]

Jesus said his disciples were "already clean." He said this to say they were already at peace with God. They did not need to do anything new to be at peace with God. In John 13:10, Jesus said his disciples were clean, except for Judas Iscariot. He said that his disciples (except Judas Iscariot) believed in Jesus. So God forgave them from the punishment of sinning because they believed in Jesus. Because God forgave their sins, they were "clean." They did not need to have their sins forgiven again.

See: Metaphor; Forgive (Forgiveness, Pardon); Clean and Unclean; Disciple; Sin

#### Why did Jesus say "remain in me"?

[15:4]

See: Abide

#### Why did Jesus speak about branches being burned?

[15:6]

When Jesus spoke about branches being burned (15:6), he wanted his disciples to think about Christians who do not remain in him (see 15:4). He continued to use the metaphor of a vine. In a vineyard, branches that did not make grapes were cut off and burned. This is because they were useless to the owner of the vineyard.

These burned branches were a metaphor for Christians who do not remain in Jesus. They are useless branches. They are not connected to the vine.That is, they are not connected to Jesus. Anyone not connected to Jesus will be thrown away and burned in the same way a dead branch is thrown away and burned.

Sometimes, the word burning is used in the Bible to talk about hell. However, scholars think when Jesus spoke about burning branches in 15:6 he did not want to speak about hell.

See: Disciple; Abide; Metaphor; Vine (Vineyard); Hell

#### Why did Jesus say "ask whatever you wish, and it will be done for you"?

[15:7]

When Jesus said "ask whatever you wish, and it will be done for you", he wanted his disciples to know they needed to do the things that God wanted them to do. When a person believes in Jesus, people need to obey Jesus. They should do the things Jesus wants them to do. So when a Christian prays, they should pray for God's will. That is, he will ask God what it is God wants him to do. This kind of prayer honors God. So God will honor the person who prays this way by answering his prayers.

Jesus did not want to say that God will do anything a person wants him to do. Sometimes Christians think about and pray about things that do not honor God. God will not give people the things that do not honor him.

See: Will of God

#### Who is the "Father" that Jesus about which Jesus spoke?

[15:8]

When Jesus spoke about the "Father," he wanted his disciples to think about God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: Disciple; God the Father

## 15:9-17

#### Why did Jesus say "my joy will be in you" and "your joy will be complete"?

[15:11]

When Jesus said "my joy will be in you" and "your joy will be complete," he wanted his disciples to know that people can have true joy only if they believe in Jesus and obey him.

See: Rejoice (Joy, Joyful)

#### Why did Jesus say a person who believes in Jesus needs to "lay down his life"?

[15:13]

Jesus said a person that believes in him needs to be ready to "lay down his life" for another person. That is, they need to serve other people and perhaps even be willing to die for other people. He said this because he wanted the people who believe in him to "love one another." This is how they are to love one another.

Jesus did not want to say that all Christians need to be killed. He said this to talk about how some Christians will die so other people will know how much they love Jesus. He wanted to say that they would choose to do this. That is, they will choose to obey Jesus instead of not being killed

#### What did Jesus want to say in 15:14-15?

[15:14, 15:15]

In 15:14-15, Jesus spoke about how much he loves Christians. He told his disciples they were his "friends." In 15:10-13, he spoke about how his disciples must obey him. They do this in the same way a friend does what their friend tells them to do because they love him. So, Jesus spoke about his disciples as "friends" to say that he wanted them to obey him because they loved him.

See: Disciple

## 15:18-27

#### Why did Jesus speak about "hate"?

[15:18]

When Jesus spoke about "hate" in 15:18-21, he wanted his disciples to know that if they believed in him, then other people will persecute them. This is because they do not believe in Jesus.

Jesus said that people would persecute him. The Romans persecuted him by killing him. So, he wanted his disciples to know that people will persecute them for believing in him.

See: Persecute (Persecution)

#### Why did Jesus say "of the world"?

[15:19]

When Jesus spoke about people who are "of the world," he wanted his disciples to think about people who do not believe in him. They do things that do not honor God.

See: World

#### Why did Jesus say "because of my name"?

[15:21]

Jesus said "because of my name" to speak about people who believed in him. That is, people who are "Christians" (see: Acts 11:26).

See: Name

#### Why did Jesus say "him who sent me"?

[15:21]

When Jesus spoke about "him who sent me," he wanted his disciples to think about God. God the Father sent God the Son into the world to be the messiah.

See: Disciple; Trinity; God the Father; Son of God; Messiah (Christ)

#### Why did Jesus say "now they have no excuse for their sin"?

[15:22]

When Jesus said "now they have no excuse for their sin," he wanted to speak about how people needed to believe in him. God sent Jesus to tell people about God. He did this so they would believe in him and he would forgive them from the punishment of sinning. But when people do not believe in Jesus, they reject God. This is because Jesus is God.

Some scholars think Jesus spoke only about the Jewish people who did not believe in him. These people had the Romans kill Jesus. That was the sin for which they had no excuse. Other scholars think Jesus spoke about anyone who did not believe in Jesus after they have heard the gospel. Still other scholars think Jesus spoke about both these groups of people.

**Advice to translators**: When someone does something bad, they often make an excuse. They do this so they will not be punished for doing something bad. They defend themselves by saying an excuse. Someone makes an excuse by saying that they had a good reason for doing the bad thing they did. An excuse is them saying to people why they did doing something. Here, the words “they have no excuse” are being used to say that there is nothing they can say to explain why they rejected Jesus.

See: Sin; Jesus is God; Gospel

#### Who is the "Comforter" (or "Advocate”) about which Jesus spoke?

[15:26]

The "comforter" or "advocate" about which Jesus spoke is the Holy Spirit. One of the things the Holy Spirit does for Christians is to comfort and encourage them. Another thing the Holy Spirit does is to ask God the Father to do good things for them.

**Advice to Translators**: Use the same word in your language that is used in your Bible for comforter or advocate in 4:16.

See: 14:16,26

See: Holy Spirit; God the Father

#### 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:

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#### 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

"they would not be guilty of sin." See how you translated "they would not have sin" in John 15:22.

##### they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

#### John 15:25

##### to fulfill the word that is written in their law

You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate translation: "to fulfill the prophecy in their law"

##### law

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

#### John 15:26

##### will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

##### Father

This is an important title for God.

##### the Spirit of truth

This is a title for the Holy Spirit. Alternate translation: "the Spirit who tells the truth about God and me"

#### John 15:27

##### You also must testify

Here "testify" means to tell others about Jesus. Alternate translation: "You also must tell everyone what you know about me"

##### You also must

Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"

##### the beginning

Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"

## Chapter 16

# 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](../../jhn/16/07.md)) 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](../../jhn/16/13.md)) 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](../../jhn/16/02.md)) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone ([John 16:32](../../jhn/16/32.md)) 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](./01.md)

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### John 16

## 16:1-4

#### Where were Jesus and his eleven disciples in John 16?

In John 16, Jesus and his eleven disciples continued to walk to Gethsemane. At the end of John 14 (see: John 14:31), Jesus told the disciples they needed to leave the upstairs room. Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. Jesus continued to teach them while they walked to the Garden of Gethsemane. They did not arrive in the Garden of Gethsemane until John 18:1.

Fewer scholars think that in John 16, Jesus and his disciples were at the temple on the way to Gethsemane.

See: Disciple; Temple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

#### What did Jesus want to say in 16:1-4?

[16:1, 16:2, 16:3, 16:4]

Jesus said things in 16:1-4 to tell his disciples they would be persecuted soon. He wanted them to be ready for this. If they were ready, they would not stop trusting Jesus when other people persecuted them (16:1). Jesus protected his disciples from persecution while he was with them (16:4). However, other people would persecute his followers after he died.

Disciple; Persecute (Persecution)

#### Who was "you"?

[16:1]

Jesus was talking to the eleven disciples when he said "you." However, Jesus also wanted all Christians to know what he said. There were only eleven disciples because Judas left them (see: John 13:27-30). Judas went to betray Jesus.

See: Disciple

#### What are "these things"?

[16:1]

Jesus wanted the disciples to remember what he told them in chapter 15 when he said "these things.” He wanted them to "remain" in him (15:4). He wanted them to be ready when other people hated and persecuted them (15:20-21).

See: Disciple; Abide; Persecute (Persecution)

#### How does a person "fall away"?

[16:1]

Jesus spoke about falling away. This was a metaphor. He wanted to talk about how someone can stop believing or trusting in Jesus in some way. He wanted to warn the disciples so they would not stop trusting him.

Some scholars think Jesus wanted to speak about a Christian rejecting him completely and permanently. If they did this, they would not live together with him in heaven. Other scholars think Jesus spoke about a Christian not following him for only a short period of time. They will still live together with Jesus in heaven forever.

See: Fall (Fall Away, Stand); Metaphor; Disciple; Eternal Security; Heaven

#### Why did Jesus say "the hour" and "their hour"?

[16:2, 16:4]

Jesus used the metaphor “the hour” because he wanted to talk about some time soon. Soon, Jesus’ enemies would start to persecute his followers. He was not speaking about a certain time of day. Instead, he wanted to speak again about when his enemies would persecute his followers when he said “their hour.”

See: Persecute (Persecution) ; Metaphor

#### Why did Jesus say "throw you out of the synagogues"?

[16:2]

Jesus warned his disciples that Jewish leaders would keep them from worshipping with other Jews when he said "throw you out of the synagogues." Synagogues were buildings where Jewish people worshipped God. “Throw out” is a metaphor for not allowing a person to enter a place anymore. It was very bad for Jews when the Jews threw someone out of the synagogue. That person’s Jewish friends did not talk to him anymore. He could not worship with other Jews.

See: Disciple; Synagogue; Metaphor; Persecute (Persecution) : Worship

#### Who is the "Father"?

[16:3]

The "Father" is God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: God the Father; Trinity

## 16:5-15

#### Why did Jesus say "him who sent me"?

[16:5]

Jesus wanted his followers to think about God the Father when he said "him who sent me."

See: God the Father; Trinity

#### Why did Jesus say none of his disciples asked him where he was going?

[16:5]

Jesus wanted to say that none of his disciples asked him where he was going at the time he spoke these words in 16:5. Earlier Peter (see: John 13:36) and Thomas (see: John 14:5) asked Jesus where he was going. However, they did not ask him where he was going later in 16:5.

See: Disciple

#### Why did Jesus say he would "go away"?

[16:7]

Jesus said he would "go away" because he wanted his disciples to know he had to die. He used "go away" as a metaphor for his crucifixion. He was crucified to save people from sin. So, he could not remain with the disciples.

See: Disciple; Metaphor; Crucify (Crucifixion); Save (Salvation, Saved from Sins).

#### Why was it "better" for Jesus' followers that he go away?

[16:7]

Jesus wanted his disciples to know that there was something better than having him with them when he said it was “better.” He wanted to tell them about the Holy Spirit. Jesus had to be crucified for the Holy Spirit to be able to enter into those who believe in Jesus. He lives in them forever. This was "better" than simply having Jesus on earth to teach a few followers.

See: Disciple; Holy Spirit; Crucify (Crucifixion); Forgive (Forgiveness, Pardon); Indwelling of the Holy Spirit

#### Why did Jesus speak about the "Comforter"?

[16:7, 16:8]

Jesus spoke about the Holy Spirit when he spoke about the "Comforter" (παράκλητος #g3875). The Holy Spirit comforts, protects, and helps people who believe in Jesus.

**Advice to translators**: Use the word in your language that is in the Bible text. The Greek word παράκλητος can also be translated into English as "Helper" or "Advocate." It is the word for a person who comes alongside someone else to help him.

See: Holy Spirit

#### Why did Jesus say "the world"?

[16:8]

Jesus wanted to speak about all people and all the things people do that do not honor God when he said “the world.”

See: World

#### Why did Jesus say the Holy Spirit will "prove the world to be wrong"?

[16:8]

Jesus wanted people to think about how sinning is wrong when he said the Holy Spirit will "prove the world to be wrong." That is, people who sin do wrong. The Holy Spirit will make them know how they dishonor God when they sin. He will make them know how they need God to forgive their sins.

He will also make them know that they do not know how to be at peace with God. They can only be at peace with God by believing in Jesus.

He will also make them know that God will judge them for sinning, unless they repent. God will judge them for sinning the same way he judges Satan. Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world" in 16:11.

See: Holy Spirit; World; Sin; Satan (The Devil); Judge (Judgment); Repent (Repentance); Disciple

#### Who is the "ruler of this world"?

[16:11]

Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world.” God gives Satan permission to rule the world in some way, but this will only happen for a short time (see: John 12:31, 14:30, 16:11, Ephesians 2:2, 6:12).

See: Disciple; Satan (The Devil)

#### Who is the "Spirit of Truth"?

[16:13]

Jesus was speaking about the Holy Spirit when he spoke about the "Spirit of Truth." The Holy Spirit speaks to people. He tells them only what is true. Therefore, he is called the "Spirit of Truth."

See: Holy Spirit

#### Why did Jesus say "he will not speak from himself" and "he will say whatever he hears"?

[16:13]

Jesus said "he will not speak from himself" and "he will say whatever he hears." He wanted to say that the Holy Spirit will tell people what God the Father wants people to know. The Holy Spirit is God, but he is not God the Father. So Jesus said that when the Holy Spirit speaks to someone, he speaks what the Father wants the person to know.

See: Holy Spirit; God the Father; Trinity

#### Why did Jesus say "he will take from what is mine"?

[16:14]

Jesus wanted to speak about the things only God knows when he said "he will take from what is mine."Jesus knows these things because he is God. The Holy Spirit also knows these things because he is also God. The Holy Spirit helps Christians to know God when he tells them these things. He helps them to know what they need to know to do the things that honor God.

See: Trinity; Holy Spirit

## 16:16-24

#### Why did Jesus tell the disciples "in a short amount of time, you will no longer see me"?

[16:16]

Jesus wanted to tell the disciples that he would die when he said "you will no longer see me," He wanted them to know this would happen soon when he said "in a short amount of time." Jesus was crucified the next day.

See: Disciple; Crucify (Crucifixion)Crucify (Crucifixion)

#### Why did Jesus say "after another short amount of time, you will see me"?

[16:16]

Jesus wanted to speak about when he would come back to life when he said "you will see me." He wanted them to know this would happen soon after he died when he said "after another short amount of time." Jesus was resurrected three days later.

Jesus knew the disciples would not know what he meant. Therefore, he repeated it three times (16:16, 17, 19).

See: Resurrect (Resurrection) ; Disciple

#### Why did Jesus say "the world will be glad"?

[16:20]

When Jesus said "the world will be glad." He wanted his disciples to know that people who did not believe in him would be happy when he was killed. His disciples would be sad. But people who did not like what he taught would be glad because he was dead. They thought other people would stop believing in him.

See: Disciple

#### Why did Jesus speak about a woman giving birth in 16:21-22?

[16:21]

Jesus spoke about a woman giving birth in 16:21-22. This was a metaphor. He used this to tell the disciples about the different way they would think about Jesus dying after he was crucified. They would have pain when he was crucified in the same way a woman giving birth will have pain. Jesus knew that he would be made alive again. So in the same way a woman is happy and forgets her pain after the baby is born, they would be happy and forget their pain when Jesus was made alive again.

See: Metaphor; Crucify (Crucifixion); Resurrect (Resurrection)

#### Why did Jesus say "I will see you again"?

[16:22]

Jesus wanted to say he would return to the disciples when he said "I will see you again." This happened after he was resurrected. The disciples and many other people saw Jesus many times for 40 days. Then he returned to heaven.

See: Disciple; Resurrect (Resurrection) ; Heaven

#### What is "joy"?

[16:22]

See: Rejoice (Joy, Joyful)

Rejoice (Joy, Joyful)

#### Why did Jesus say "no one will be able to take away your joy from you"?

[16:22]

Jesus wanted the disciples to know that things would change after he was resurrected when he said "no one will be able to take away your joy from you." The disciples were happy because they were with him while he was alive. They would have joy even though he would stop being on earth (see: Acts 13:52). Nobody could do anything to make this joy be gone (see: 1 Peter 1:8).

See: Disciple; Rejoice (Joy, Joyful); Resurrect (Resurrection)

#### Why did Jesus say "you will not ask me anything" and "if you ask anything of the Father in my name"?

[16:23]

Jesus wanted to say that the disciples would not need to ask him for any more information when he said, "you will not ask me anything.” This is because they would understand what he told them. Also he wanted them to know that they could pray directly to God the Father when he said "if you ask anything of the Father in my name.” They could pray in Jesus' name, and God would answer.

Some scholars think Jesus spoke about prayer when he said both things. They think he wanted to say that while he was on earth, the disciples prayed to Jesus. But he wanted them to know that after he was resurrected they could pray directly to God the Father.

See: 16:26-27

See: Disciple; Resurrect (Resurrection) ; God the Father

## 16:25-33

#### Who is the "Father"?

[16:25]

See: God the Father

#### What is a "figure of speech"?

[16:25, 16:29]

Here the words “figure of speech” refer to the proverbs and parables Jesus used to teach his disciples. That is, Jesus sometimes said things in a way that made it difficult to understand exactly what he meant. Jesus said he had spoken to the disciples in a way that was hard for them to understand. However, soon he would talk to them in a way that they could understand.

See: Proverb; Parable

#### Why did Jesus say "the hour is coming"?

[16:25]

Jesus wanted to speak about the time after he was resurrected when he said "the hour is coming" in 16:25. He used the metaphor of "hour" to talk about a time in the future.

See: Metaphor; Resurrect (Resurrection)

#### Why did Jesus say "the hour is coming"?

[16:32]

Jesus wanted to speak about the time when he was crucified when he said "the hour is coming" in 16:32. He used the metaphor of "hour" to talk about a time in the future. He did not mean a literal time on the clock. This was not the same "hour" as in 16:25.

See: Metaphor; Crucify (Crucifixion)

#### Why did Jesus say "you will have peace in me"?

[16:33]

Jesus wanted his disciples to remember what he told them when he said "you will have peace in me." They would not have to fear what might happen after he was crucified. The things Jesus said to them would give them peace and courage.

See: Disciple; Crucify (Crucifixion)

#### Why did Jesus say "I have conquered the world"?

[16:33]

Jesus said "I have conquered the world." He used two metaphors. He wanted to speak about everyone and everything that does not honor God when he said "the world." (see: 16:8). When he said he "conquered,” this was not a military victory. Instead, he died and was resurrected so that God could forgive people’s sins. He wanted to say he saved people from the power of sin. In this way, he "conquered" the "world."

See: World; Metaphor; Resurrect (Resurrection) ; Sin; Save (Salvation, Saved from Sins)

#### John 16:1

##### Connecting Statement:

The story that began in the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

##### you will not fall away

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

#### John 16:2

##### the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

#### John 16:3

##### They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

##### Father

This is an important title for God.

#### John 16:4

##### when their hour comes

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

##### in the beginning

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

#### John 16:5

##### General Information:

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#### John 16:6

##### sorrow has filled your heart

Here "heart" is a metonym for a person's inner being. Alternate translation: "you are now very sad"

#### John 16:7

##### if I do not go away, the Comforter will not come to you

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

##### Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

#### John 16:8

##### the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

##### Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

##### world

This is a metonym that refers to the people in the world.

#### John 16:9

##### about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

#### John 16:10

##### about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

##### Father

This is an important title for God.

#### John 16:11

##### about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

##### because the ruler of this world has

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "because Satan, who rules this world, has"

#### John 16:12

##### things to say to you

"messages for you" or "words for you"

##### you cannot bear them

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

#### John 16:13

##### the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

##### he will guide you into all the truth

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

##### he will say whatever he hears

Jesus implies that God the Father will speak to the Spirit. Alternate translation: "he will say whatever God tells him to say"

#### John 16:14

##### he will take from what is mine and he will tell it to you

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

#### John 16:15

##### Father

This is an important title for God.

##### the Spirit will take from what is mine and he will tell it to you

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

#### John 16:16

##### In a short amount of time

"Soon" or "Before much time passes"

##### after another short amount of time

"again, before much time passes"

#### John 16:17

##### General Information:

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

##### A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

##### after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

##### the Father

This is an important title for God.

#### John 16:18

##### General Information:

This page has intentionally been left blank.

#### John 16:19

##### Connecting Statement:

Jesus continues speaking to his disciples.

##### Is this what you are asking each other, what I meant by saying, ... see me'?

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me.'"

#### John 16:20

##### Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

##### but the world will be glad

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

##### but your sorrow will be turned into joy

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

#### John 16:21

##### General Information:

This page has intentionally been left blank.

#### John 16:22

##### your heart will be glad

Here "heart" is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful"

#### John 16:23

##### Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

##### if you ask anything of the Father in my name, he will give it to you

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

##### Father

This is an important title for God.

##### in my name

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

#### John 16:24

##### your joy will be fulfilled

You can translate this in an active form. Alternate translation: "you will become very joyful"

#### John 16:25

##### in figures of speech

"in language that is not clear"

##### the hour is coming

"it will soon happen"

##### tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

##### Father

This is an important title for God.

#### John 16:26

##### you will ask in my name

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

##### Father

This is an important title for God.

#### John 16:27

##### the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

#### John 16:28

##### I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

##### I came from the Father ... going to the Father

Here "Father" is an important title for God.

##### world

The "world" is a metonym that refers to the people who live in the world.

#### John 16:29

##### Connecting Statement:

The disciples respond to Jesus.

#### John 16:30

##### General Information:

This page has intentionally been left blank.

#### John 16:31

##### Do you believe now?

This remarks appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!

#### John 16:32

##### Connecting Statement:

Jesus continues speaking to his disciples.

##### you will be scattered

You can translate this in an active form. Alternate translation: "others will scatter you"

##### the Father is with me

This is an important title for God.

#### John 16:33

##### so that you will have peace in me

Here "peace" refers to inner peace. Alternate translation: "so that you may have inner peace because of your relationship with me"

##### I have conquered the world

Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: "I have conquered the troubles of this world"

## Chapter 17

# 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](../../jhn/17/01.md)).

#### Jesus is eternal

Jesus existed before God created the world ([John 17:5](../../jhn/17/05.md)). John wrote about this in [John 1:1](../../jhn/01/01.md).

### Other possible translation difficulties in this chapter

#### Prayer

Jesus is God's one and only Son ([John 3:16](../../jhn/03/16.md)), 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](./01.md)

**<< | >>**

### John 17

#### Where are Jesus and his disciples in John 17?

Some scholars think Jesus and the disciples were at the Jerusalem temple in John 17. These scholars think they were also at this temple in John 15 and 16. Other scholars think the disciples continued to walk from the temple toward the Garden of Gethsemane. Still other scholars think they were still in the upstairs room where they were in John 14.

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

See: Disciple; Temple

#### What did Jesus do during John 17?

Jesus prays to God the Father in John 17.

See: Trinity; God the Father

## 1:1-5

#### Why did Jesus "lift up his eyes to the heavens"?

[17:1]

John wrote that Jesus "lifted up his eyes to the heavens" because he wanted readers to know that Jesus began to pray. He wanted to say that Jesus prayed to God the Father.

When the Jews prayed, they looked up. They looked up to look toward God. They thought God was in heaven. They thought heaven was above the sky. So they looked up at the sky to pray to God.

See: Heaven; God the Father; Trinity

#### Why did Jesus say "the hour has come"?

[17:1]

Jesus said "the hour has come." That is, it was about the time for Jesus to die and be resurrected. He knew that he would die soon. Jesus knew that God would make Jesus alive again after Jesus died. He used the metaphor of "hour" to say that it was ready to happen. He did not mean an actual time on the clock. He wanted his disciples to know that he would die soon when he said "the hour."

See: Metaphor; Resurrect (Resurrection) ; Disciple

#### What did Jesus want his disciples to think about when he spoke about "glorifying"?

[17:1, 17:4, 17:5]

Jesus wanted his disciples to think about how to honor God when he spoke about “glorifying.” He also wanted to say that God honors people when they honor Jesus. So Jesus asked God to honor him (17:1) because Jesus honored God.

Jesus also spoke about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. Jesus obeyed all God the Father told him to do. He also died to obey the Father.

Jesus wanted to return to God the Father in heaven. However, he knew he needed to die and be resurrected in order to do this. Then Jesus again had God the Father’s honor and power completely.

Jesus made it possible for people to have peace with God the Father by his death and resurrection. God also greatly honored Jesus for this. Jesus spoke about this again in chapter 17.

Jesus said the words glorify and glory nine times in John 17. He really wanted his disciples to honor God.

See: John 13:31-32, 17:10,22,24

See: Disciple; Glory (Glorify); Heaven; God the Father; Resurrect (Resurrection) ; Trinity

#### Why did Jesus say "your Son" and "the Son"?

[17:1]

Jesus said "your Son" and "the Son" to speak about himself. Jesus is the Son of God. That is, he is the person of God called "the Son."

See: Trinity; Son of God

#### Why did Jesus say "all flesh"?

[17:2]

Jesus used a metaphor to speak about all people when he said “all flesh.” He wanted to say that God the Father gave him permission to rule over all people.

See: Metaphor; Flesh; God the Father

#### Why did Jesus say "eternal life"?

[17:3]

Jesus said "eternal life" because he wanted his disciples to think about two things.

Jesus said "eternal life" because he wanted his disciples to think about living forever. He wanted them to think about living with God forever. Jesus said eternal life comes from "knowing" God and Jesus.

See: Eternal Life; Disciple

#### How did Jesus have "glory" with God the Father before the world was created?

[17:5]

Jesus had "glory" with God the Father before the world was created because he is God. Because he is God, Jesus had the same power and honor as God the Father before the world was created. Jesus created the world with God the Father (see: John 1:1-3). Later, Jesus became a man. When he did this, he removed some of his power and honor (see: Philippians 2:5-11). Here, Jesus asked God the Father to return him to all of Jesus’ power and honor. This happened when Jesus was resurrected.

See: 17:24

See: Trinity; Glory (Glorify); Incarnation; Resurrect (Resurrection); God the Father; Son of God

## 1:6-19

#### Why did Jesus say he "revealed" God's "name" to other people?

[17:6]

Jesus said he "revealed" God's "name" to other people because he wanted them to know that he is God. When Jesus lived, people thought that the name of a person was the person himself. That is, when you spoke about someone’s name, you were speaking about that person. So, God's name in some way made people think about all that God is and the things he does. When Jesus said he "revealed" God's name, he wanted to say that in some way people who saw and heard him saw and heard God. He also wanted his disciples to know that when they believe in Jesus, they are believing in God too.

See: 17:26

See: Reveal (Revelation); Name; Disciple

#### Who were "the people whom you gave me"?

[17:6]

"The people whom you gave me" were Jesus' disciples. When he said that God the Father "gave" the disciples to him, he used a metaphor. He wanted to say that in some way God guided him when he chose his disciples. So, in some way God chose the disciples before Jesus did.

See: Disciple; God the Father; Metaphor

#### Why did Jesus say "I have given them all the words that you gave me"?

[17:8]

Jesus said "I have given them all the words that you gave me." That is, he told his disciples everything God wanted him to say. He wanted them to think about everything he taught them while he was alive. So, he said "all the words."

See: Disciple

#### Why did Jesus ask God the Father to "keep" his disciples?

[17:11, 17:15]

Jesus asked God the Father to protect his disciples when he asked God to “keep” them. Some scholars think he wanted them to keep believing in Jesus. He knew other people would try to get them to stop believing in Jesus. Those people would try to hurt them or kill them. So he asked God to protect them from this. Other scholars think Jesus wanted them to remain united with one another and not fight with one another.

This happened after Jesus was resurrected and returned to heaven (see: Acts 1). Jesus protected his disciples while he was alive (see: 17:12). That is, he stopped other people from hurting them. However, he knew he was going to die. So he could not do this for them anymore. So, he asked the Father to do this.

See: God the Father; Disciple; Heaven

#### Who was the "son of destruction"?

[17:12]

Jesus spoke about the "son of destruction." He was speaking about Judas Iscariot. Jesus called him this because Judas betrayed Jesus. That is, he told the people who wanted to kill him where he Jesus was located.

Jesus said this was "to fulfill Scripture" because he wanted his disciples to think about prophecies in the Old Testament. Scholars think he spoke about Psalm 41:4-9.

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Old Testament (Law and Prophets)

#### Why did Jesus speak about "the world"?

[17:13, 17:15, 17:16]

Jesus spoke about "the world" in 17:13 and 17:15 because he wanted his disciples to think about everyone on the earth.

Jesus spoke about "the world" in 17:14 and 17:16 because he wanted his disciples to think about people who do not believe in God. They do not worship or obey God. Instead, they do things that "the evil one" (17:15) wants. The "evil one" is Satan.

See: World; Disciple; Worship; Satan (The Devil)

#### Why did Jesus say he and his followers are not "of" the world?

[17:14, 17:16]

Jesus said he and his followers are not "of" the world because he wanted to say that they are "of" God. That is, they belong to God. This is because they believe in God. They follow God. They do things to honor God. So they do not belong to "the world." That is, they do not do the evil things "the world" does.

Advice to translators: The word "of" in these verses means “to belong to” or “to be like or similar in some way.” Jesus did not want to say his followers are God. But they belong to God.

See: World

#### Why did Jesus say "set apart"?

[17:17, 17:19]

Jesus said "set apart" to ask God to help Jesus’ disciples. Some scholars think he wanted them to continue to believe in Jesus. When people believe in Jesus, this makes them different from other people. They are different because they worship and obey God. Jesus wanted to say that being different in this way is good. He also wanted to ask God to help his followers to keep believing in him. Other scholars think Jesus asked this because he wants them to continue to be different from people who do not believe in Jesus.

See: Holy (Holiness, Set Apart); Disciple

## 17:20-26

#### Who did Jesus pray for in 17:20-26?

[17:20]

Jesus prayed for everyone who will believe in him in the future. In 17:13-20, Jesus prayed for the disciples who followed him while he was alive.

See: Pray (Prayer); Disciple

#### Why did Jesus say "in me", "in you", "in us", and "in them"?

[17:21, 17:23, 17:26]

Jesus said "in me" and "in you" because he wanted his followers to know that he is God.

Jesus said "in us"and "in them" because he also wanted his followers to know that he loved them. This is because they believe in him. He used "in" as a metaphor to speak about being loving friends. He did not want to say that his followers are literally "in" his body. He also did not want to say that his followers are God.

**Advice to translators**: Jesus used the word "in" for two different reasons in this verse.

1. When he said "in me" and "in you", he wanted to say "the same." That is, Jesus and God are the same. So Jesus is God.
2. When he said "in us" and "in them," he wanted to speak of people believing in and following someone. This makes them almost like that person in some way. But they are not the same as the person in which they believe. If your language has different words for these ideas, use those words. If your language has one word that can mean both these things, use that word.

See: Metaphor

#### 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 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:

This page has intentionally been left blank.

#### John 17:11

##### in the world

This is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: "among the people who do not belong to you"

##### Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

##### Father

This is an important title for God.

##### keep them in your name that you have given me

Here the word "name" is a metonym for God's power and authority. Alternate translation: "keep them safe by your power and authority, which you have given me"

#### John 17:12

##### I kept them safe in your name

Here "name" is a metonym that refers to the power and protection of God. Alternate translation: "I kept them safe with your protection"

##### not one of them was destroyed, except for the son of destruction

This double negative emphasizes that the son of destruction was the only one who was destroyed. Alternate translation: "the only one among them who was destroyed was the son of destruction"

##### the son of destruction

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy"

##### so that the scriptures would be fulfilled

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures"

#### John 17:13

##### the world

These words are a metonym for the people who live in the world.

##### so that they will have my joy fulfilled in themselves

You can translate this in an active form. Alternate translation: "so that you might give them great joy"

#### John 17:14

##### I have given them your word

"I have spoken your message to them"

##### the world ... because they are not of the world ... I am not of the world

Here "the "world" is a metonym that refers to the people who oppose God. Alternate translation: "the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

#### John 17:15

##### the world

In this passage, "the world" is a metonym for the people who oppose God.

##### keep them safe from the evil one

This refers to Satan. Alternate translation: "protect them from Satan, the evil one"

#### John 17:16

##### General Information:

This page has intentionally been left blank.

#### John 17:17

##### Set them apart by the truth

The purpose for setting them apart can be stated clearly. The phrase "by the truth" here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth"

##### Your word is truth

"Your message is true" or "What you say is true"

#### John 17:18

##### into the world

Here into "the world" is a metonym that means to the people who live in the world. Alternate translation: "to the people of the world"

#### John 17:19

##### so that they themselves may also be set apart in truth

You can translate this in an active form. Alternate translation: "so that they may also truly set themselves apart to you"

#### John 17:20

##### those who will believe in me through their word

"those who will believe in me because these teach about me"

#### John 17:21

##### they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

##### Father

This is an important title for God.

##### the world

Here the "the world" is a metonym that refers to the people who do not yet know God. Alternate translation: "the people who do not know God"

#### John 17:22

##### The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

##### so that they will be one, just as we are one

You can translate this in an active form. Alternate translation: "so that you can unite them just as you have united us"

#### John 17:23

##### that they may be brought to complete unity

"that they may be completely united"

##### that the world will know

Here "the world" is a metonym that refers to the people who do not know God. Alternate translation: "that all the people will know"

##### loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

#### John 17:24

##### Father

This is an important title for God.

##### where I am

Here "where I am" refers to heaven. Alternate translation: "with me in heaven"

##### to see my glory

"to see my greatness"

##### before the foundation of the world

Here Jesus refers to the time before creation. Alternate translation: "before the world was created" or "before you created the world"

#### John 17:25

##### Connecting Statement:

Jesus finishes his prayer.

##### Righteous Father

Here "Father" is an important title for God.

##### the world did not know you

The "world" is a metonym for the people who do not belong to God. Alternate translation: "those who do not belong to you do not know what you are like"

#### John 17:26

##### I made your name known to them, and I will make it known

The word "name" refers to God. Alternate translation: "I revealed to them what you are like, and I will continue to do that"

##### love ... loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

## Chapter 18

# 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](../../jhn/18/31.md)).

#### 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](../../jhn/18/36.md)). 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](./01.md)

**<< | >>**

### John 18

## 18:1-11

#### Where did Jesus and his disciples go at the beginning of John 18?

[18:1]

In John 18, Jesus and his disciples walked to the Garden of Gethsemane (see: Mark 14:32).

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

#### Who is Jesus?

[18:5, 18:7]

Jesus said he is God. The soldiers said they looked for Jesus of Nazareth. Jesus did not disagree that he was Jesus of Nazareth. However, Jesus said "I am." He did not mean "I am Jesus." Instead, “I am” was the name God spoke to Moses (see: Exodus 3:14).

See: John 8:58

See: Jesus is God; Yahweh (I am)

See Map: Nazareth

#### Why did the soldiers go backward?

[18:6]

The soldiers went backward because of what Jesus said. The soldiers were forced backwards and fell down when Jesus told the soldiers who is he. John does not write why these soldiers fell backwards. Some scholars think the words Jesus said were so powerful that the soldiers were amazed and fell backwards. Other scholars think Jesus said "I am" very loudly, with great power. That is what knocked them down.

#### Why did Peter cut off the servant's ear?

[18:10]

Peter cut off the servant's ear because he wanted to protect Jesus. Peter fought to stop the soldiers arresting Jesus. Peter did not understand that God’s plan was for Jesus to die on the cross for the sins of the world. Peter had a short sword with him. He drew his sword and cut off the right ear of Malchus. He was a servant of the high priest.

See: Cross; Crucify (Crucifixion); Sin; High Priest; Atone (Atonement)

#### What is “the cup” Jesus said he must drink?

[18:11]

The “cup” Jesus said he must drink was his crucifixion. Jesus used a metaphor to say that he must die on the cross for the sins of everyone (see: Matthew 26:36-46, Mark 14:32-42, and Luke 22:39-46). “Cup” is a metaphor here for something that must be done.

See: Metaphor; Crucify (Crucifixion); Cross; Sin; Atone (Atonement)

## 18:12-14

#### Why did the soldiers take Jesus to Annas after they arrested him?

[18:13]

The soldiers took Jesus to Annas because they needed someone to tell them what to do with Jesus. Jesus was a wise Jewish man. Many people followed him. They might be very angry if they thought Jesus was not being treated in the right way.

So the soldiers needed a powerful Jewish person to tell them what to do with Jesus. Annas was old and experienced. However, Annas was not the actual high priest when Jesus was arrested. He was the father-in-law of the high priest, Caiaphas. Annas was high priest from when Jesus was young. After Annas was the high priest asked, the high priest after him asked him for advice. Therefore, the soldiers took Jesus to Annas so he could help Caiaphas know what to do with Jesus.

See: High Priest

## 18:15-24

#### Who was the other disciple?

[18:15]

John wrote about "another disciple," but he did not write this man’s name. Scholars think John wrote about himself. In his gospel, John wrote about himself as “the disciple whom Jesus loved,” instead of writing his own name (see: John 13:23, 19:26-27, 20:2, 21:7, and 21:20). So here, John used another name instead of his name. He called himself, “another disciple.”

See: Disciple; Gospel

#### Why did the officer hit Jesus?

[18:22]

The officer hit Jesus because he thought Jesus had insulted Annas. The officer called Annas "the high priest" because Annas had been high priest. So the officer expected everyone to honor Annas. He thought Jesus did not do that. So he thought Jesus needed to be punished for that.

See: High Priest

## 18:25-32

#### Why did John write "immediately the rooster crowed"?

[18:27]

John wrote "immediately the rooster crowed" so people would think about what Jesus told Peter in 13:38. Jesus told Peter that Peter would say he did not know Jesus three times before the rooster crowed. That is to say, Peter would say that he did not know Jesus three times that night. Peter said he did not know Jesus in 18:17, 25, 27. When the rooster crowed, it confirmed that Jesus was right about this. Jesus knew what was going to happen.

#### Where did they take Jesus after they left Caiaphas’ home?

[18:28]

The soldiers took Jesus from Caiaphas’ home to the place where the Roman governor Pilate lived. John called this the "government headquarters." This is because this was where most government decisions were made.

See: Palace

#### Why did the soldiers not enter?

[18:28]

The soldiers would not enter Pilate’s home because Pilate was not a Jew. These soldiers were Jews. If a Jew entered the home of a Gentile that Jew became unclean. He could not eat any of the special Passover meals until a month later (see: Numbers 9:6-13).

Pilate knew the Jews believed this. So Pilate came outside to speak to the Jews about Jesus.

See: Clean and Unclean; Gentile; Passover

#### Why did Pilate not want to judge Jesus?

[18:31]

Pilate did not want to judge Jesus because he did not think Jesus had done anything wrong. The Jews said Jesus did evil things.

Scholars think Pilate really did not want the Jews to be angry with him. He knew large crowds followed Jesus. He was afraid the crowds might become very angry and cause trouble for him if he judged Jesus. So, he told the Jewish people there to judge him according to the Jewish laws. That way Jesus' followers could not say Pilate had done anything wrong.

#### Why did the Jewish people at Pilate's palace say they could not kill anyone?

[18:31]

The Jewish people at Pilate's palace said they could not kill anyone because only the Romans could legally kill a criminal. The Jews who were there wanted to kill Jesus. However, they could not kill anyone without permission from the Roman governor. The Romans often crucified criminals. However, they did give permission to do this to people they ruled.

See: Palace; Crucify (Crucifixion)

## 18:33-40

#### Why did Pilate speak to Jesus in private?

[18:33]

Pilate took Jesus into his palace to talk to him about why the Jews wanted to kill him. He wanted to do this without the Jews listening.

Some Jews accused Jesus of saying he was their king (see: Luke 23:2). In the Roman Empire, it was illegal for anyone except the leader of the Roman Empire to say they were a king. So if Jesus said this, he did something wrong and Pilate could judge him.

However, many other Jews wanted Jesus as their king (see: John 1:49, 6:15, 12:13, and 12:19). They might have started a rebellion against Rome. Because of this, Pilate needed to know if Jesus said he was a king.

See: Palace; Rebel (Rebellion)

#### Why did Jesus say what he said in 18:36?

[18:36]

Jesus said what he said in 18:36 to tell Pilate two things:

1. Jesus is a king.
2. Jesus is not a king in the way the Roman emperor was a king. Jesus said "my kingdom is not of this world" because he wanted Pilate to think about God's kingdom. He wanted to say that his kingdom was not going to stop the Roman kingdom.

See: Kingdom of God

#### What was "the truth" Jesus spoke about?

[18:37]

Jesus called his teaching of forgiveness and eternal life "the truth." Jesus said that all those who belong to "the truth" listen to him. Pilate asked Jesus, “What is truth?” (18:38). Pilate said this to say that he did not believe in any certain “truth.”

See: Eternal Life

#### What was the "custom" about which Pilate spoke?

[18:39]

The "custom" about which Pilate spoke was a special thing the Romans did for the Jews at Passover. The Roman governor would release one man from prison. It would be someone the Jews asked to be released.

Here, Pilate told them Jesus was not guilty of anything. Then Pilate offered to release Jesus. This was because he did not think Jesus needed to be killed.

See: Passover

#### Who was Barabbas?

[18:40]

Barabbas was a criminal who was in prison. John wrote that he was a "robber." Scholars think he was also a violent person who fought against the Roman empire. They think the Jewish people asked for Barabbas to be freed because Barabbas was a hero to some of them. He was a hero because he tried to free Israel from Roman rule.

#### John 18:1

##### General Information:

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.

##### After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

##### the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

##### where there was a garden

This was a grove of olive trees. Alternate translation: "where there was a grove of olive trees"

#### John 18:2

##### General Information:

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#### John 18:3

##### General Information:

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#### John 18:4

##### General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

##### Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

#### John 18:5

##### Jesus of Nazareth

"Jesus, the man from Nazareth"

##### I am

The word "he" is implied in the text. Alternate translation: "I am he"

##### who betrayed him

"who handed him over"

#### John 18:6

##### I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

##### fell to the ground

The men fell to the ground because of Jesus's power. Alternate translation: "fell down because of Jesus's power"

#### John 18:7

##### Jesus of Nazareth

"Jesus, the man from Nazareth"

#### John 18:8

##### I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

#### John 18:9

##### General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

##### This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father"

#### John 18:10

##### Malchus

a male servant of the high priest

#### John 18:11

##### sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

##### Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

##### the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

##### Father

This is an important title for God.

#### John 18:12

##### the Jews

Here "the Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

##### seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

#### John 18:13

##### General Information:

This page has intentionally been left blank.

#### John 18:14

##### General Information:

Verse 14 tells us background information about Caiaphas.

#### John 18:15

##### Now that disciple was known to the high priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

#### John 18:16

##### So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

##### the doorkeeper

The doorkeeper was a woman.

##### and he brought Peter in

The word "he" refers to the other disciple.

#### John 18:17

##### Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

#### John 18:18

##### Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

##### Now

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

#### John 18:19

##### General Information:

Here the story is about Jesus again.

##### The high priest

This was Caiphas (John 18:13).

##### about his disciples and his teaching

Here "his teaching" refers to what Jesus had been teaching the people. Alternate translation: "about his disciples and what he had been teaching the people"

#### John 18:20

##### I have spoken openly to the world

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

##### where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

#### John 18:21

##### Why did you ask me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

#### John 18:22

##### Is that how you answer the high priest?

This remark appears in the form of a question to add emphasis. Alternate translation: "That is not how you should answer the high priest!"

#### John 18:23

##### wrongly ... wrong

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

##### testify about the wrong

"tell me what I said that was wrong"

##### if rightly, why do you hit me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

#### John 18:24

##### General Information:

This page has intentionally been left blank.

#### John 18:25

##### General Information:

Here the story is about Peter again.

##### Now

This word is used to mark a stop in the story. Here John tells more information about Peter.

##### Are you not also one of his disciples?

The speaker uses a questions to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

#### John 18:26

##### Did I not see you in the garden with him?

This appears in the form of a question to enable the servant to express his remark somewhat cautiously. Alternate translation: "I saw you in the garden with him, did I not?"

#### John 18:27

##### Then Peter denied it again

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

##### immediately the rooster crowed

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

#### John 18:28

##### General Information:

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

##### Then they led Jesus from Caiaphas

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

##### they did not enter the government headquarters so that they would not be defiled

Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

#### John 18:29

##### General Information:

This page has intentionally been left blank.

#### John 18:30

##### If this man was not an evildoer, we would not have given him over to you

You can translate this double negative in a positive form. Alternate translation: "This man is an evildoer, and we had to 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.”

##### testify to the truth

Here "the truth" refers to the truth about God. Alternate translation: "tell people the truth about God"

##### who belongs to the truth

This is an idiom that refers to anyone who loves the truth about God.

##### my voice

Here "voice" is a synecdoche that refers to words Jesus says. Alternate translation: "the things I say" or "me"

#### John 18:38

##### What is truth?

This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!"

##### the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

#### John 18:39

##### General Information:

This page has intentionally been left blank.

#### John 18:40

##### Not this man, but Barabbas

This is an ellipsis. You can add the implied words. Alternate translation: "No! Do not release this man! Release Barabbas instead"

##### Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

##### revolutionary

person who wants to take over the government

## Chapter 19

# 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](../../jhn/19/12.md)).

#### The tomb

The tomb in which Jesus was buried ([John 19:41](../../jhn/19/41.md)) 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](./01.md)

**<< | >>**

### John 19

## 19:1-16

#### Why did John write Pilate whipped Jesus?

[19:1]

John wrote Pilate whipped Jesus because he wanted people to know that Pilate ordered it. Pilate did not do it himself. However, he ordered the Roman soldiers to do it. They had to obey Pilate.

#### Why did Pilate have Jesus whipped?

[19:1]

Pilate had Jesus whipped so the people would know that Pilate punished criminals. Pilate was the Roman governor in Judea. He wanted Judea to have peace. Therefore, he did not want people to think that criminals were not punished. Although Jesus was not a criminal, people thought he was a criminal.

When Jesus was whipped, it was not as severe as when the soldiers flogged Jesus just before he was crucified (see: 19:16).

See Map: Roman provinces including Judea

#### Why did the Roman soldiers put a "crown of thorns" and a purple robe on Jesus?

[19:2, 19:5]

The soldiers put a "crown of thorns" and a purple robe on Jesus to hurt him and mock him. This was part of the way the Romans crucified him.

The crown he wore have very long thorns. It had sharp ends stuck out of it. So, these thorns went into Jesus’ head and caused bleeding.

Purple was the color of clothes that kings wore. The soldiers dressed Jesus like this to say that they thought he was not a true king.

The soldiers did this because Pilate called Jesus "King of the Jews." However, they did not believe Jesus was the king of the Jews. They wanted to mock and humiliate Jesus. They wanted people to think that even if Jesus was a king, he was not very powerful.

See: Crucify (Crucifixion); Crown; Rome (Roman Empire, Caesar)

#### Why did Pilate tell the Jewish leaders again that Jesus was not guilty?

[19:4, 19:6]

Pilate did not agree with what the Jews said Jesus had done. Because of this, he again told the Jewish leaders that Jesus was not guilty. That is, he did not do anything wrong or break the law.

#### Why did Pilate go back inside the government headquarters?

[19:9]

Pilate went back inside the government headquarters to think about what to do. He was afraid (19:8) of what might happen. He was afraid that the Jews might begin to cause trouble for him if he did the wrong thing. The Roman emperor could have Pilot killed if the Jews began to make trouble for Rome.

The Jews said Jesus did something that was not to be done according to the Law of Moses (see: Leviticus 24:16). They said he needed to die because of this. However, Pilate was not a Jew. He did not have to follow the Law of Moses. However, he did have to keep anyone from causing trouble for the Roman empire. So he needed time to think about how to control the Jewish people.

See: Law of Moses; Rome (Roman Empire, Caesar)

#### Why did Jesus say, "You do not have any power over me except for what has been given to you from above"?

[19:11]

Jesus said, "You do not have any power over me except for what has been given to you from above" to make Pilate and other people think about God. Pilate thought he had power over Jesus. Pilate could release Jesus or have him crucified because he was the governor.

Jesus said that Pilate could only do these things because God allowed Pilate to do these things. He said Pilate was given his power "from above." That is, God gave Pilate permission to do these things.

Jesus said the person who sent Jesus to Pilate was more responsible for his death than Pilate. Some scholars think Jesus spoke about the high priest Caiaphas. Caiaphas was responsible for the Jewish religious leaders' efforts to kill Jesus (see: John 11:45-53). Other scholars think Jesus spoke about Judas Iscariot. Judas gave Jesus to Caiaphas by telling the soldiers where they could find Jesus.

See: Crucify (Crucifixion); High Priest

#### Who was "Caesar"?

[19:15]

"Caesar" was the Roman emperor. It was the title people used when they wanted to speak about the emperor.

## 19:17-27

#### Why did Jesus carry his own cross?

[19:17]

Jesus carried his own cross because the Romans made him do this. They made him do this so the crowds would see it. They wanted the people to be afraid of them. So they forced criminals to carry their crosses through the streets.

Scholars think Jesus only carried part of the cross. The entire cross was too heavy for one person to carry, especially if that person had just been whipped. Because of this, Jesus only carried it a short distance. Then the soldiers forced someone else to carry the cross for Jesus. This person was Simon of Cyrene (see: Luke 23:26).

See: Cross

#### How was a person crucified?

[19:18]

See: Crucify (Crucifixion)

#### Where was Jesus crucified?

[19:17, 19:18]

Jesus was crucified at a place called "the Place of a Skull." This was a small hill just outside of Jerusalem. The Romans often crucified criminals there. The Aramaic word for this place was "Golgotha." The English word for this place is "Calvary".

See: Languages in the New Testament

See Map: Golgotha

#### Why did Pilate put a sign on Jesus’ cross in three languages?

[19:20]

Pilate put a sign on Jesus' cross in three languages. He wanted everyone who saw it to be able to read it. The Romans put signs on crosses to tell people the criminal's name and the crime they had done. The sign on Jesus’ cross was written in the three languages spoken in Jerusalem. That is, the message was written in Aramaic, Latin, and Greek. Pilate thought that most people could read one of these languages. Some translations use the word “Hebrew” instead of Aramaic. Aramaic was the language spoken by the Hebrew people, that is, the Jews. However, there was another language called Hebrew that only the priests could speak. It was the language the Jewish people spoke before the spoke Aramaic.

Scholars think Pilate wrote "the King of the Jews" on Jesus' sign to mock the Jews. The Jewish religious leaders hated Jesus and wanted him crucified. However, Pilate hated the Jews. He wanted to release Jesus, but the Jews made Pilate crucify Jesus. So, Pilate mocked them because they hated Jesus. He did this by writing Jesus was the King of the Jews.

See: Cross; Crucify (Crucifixion); Languages in the New Testament

#### Why did the chief priests ask Pilate to change the sign?

[19:21]

The chief priests asked Pilate to change the sign because they did not want the people to read what Pilate wrote. They were afraid the people would think that Jesus really was their king. So they asked Pilate to change it to Jesus said that he was the king of the Jews.

See: Chief Priest

#### Why did Pilate say "what I have written, I have written"?

[19:22]

Pilate said, "what I have written, I have written" to tell the Jewish leaders he would not change the sign.

#### Why did the soldiers "cast lots" for Jesus' tunic?

[19:24]

The soldiers "cast lots" for Jesus' tunic to decide which of them would take it.

The Romans stripped criminals before they crucified them. That is, the criminals did not have any clothes on them when they were crucified. The soldiers got the clothes of the criminal. Jesus’ tunic was worth more than the rest of his clothes. They decided to cast lots to determine which soldier would get Jesus' tunic.

**Advice to Translators**: A tunic was an outer robe that people wore over other clothes.

See: Cast Lots; Crucify (Crucifixion)

#### Who were the women John named?

[19:25]

John named four women who watched Jesus’ crucifixion.

* Jesus’ mother, Mary.
* Jesus’ mother’s sister.
* Mary, the wife of Clopas.
* Mary Magadalene.

Some scholars think John wanted to say that Jesus' mother's sister was Mary wife of Clopas. That is, he only named three women.

See: Crucify (Crucifixion))

#### Why did Jesus say "Woman, see your son!" and "See your mother"?

[19:26, 19:27]

Jesus said "Woman, see your son!" and "See your mother" because he wanted John to care for his mother Mary after he died. That is, he told them to treat each other in the same way they treated their mother and their son.

Some scholars think John was Jesus' cousin. They think he chose John to care for Mary because of this. That is, he said it because John and Mary were already family.

## 19:28-37

#### Why did John write "everything was now completed"?

[19:28]

John wrote that Jesus knew "everything was now completed" because he wanted his readers to think about how God the Father gave Jesus a great task to finish. He gave Jesus this task before he sent him to earth. Now, Jesus knew he completed everything this task needed to be done.

See: God the Father

#### Why did Jesus say "I am thirsty"?

[19:28]

Jesus said "I am thirsty" because he needed something to drink. He had not had anything to drink for many hours. Scholars think Jesus also wanted his followers to think about Psalm 22:15.

#### Why did Jesus say "It is finished"?

[19:30]

Scholars disagree about why Jesus said, "It is finished."

1. Some scholars think Jeus said this because he finished his life as a human.
2. Other scholars think Jesus was finished the work God the Father sent him to do on earth.
3. Other scholars think Jesus finished dying for the sins of every person (see: 1 John 2:2).
4. Other scholars think Jesus finished what was needed for God to save people from their sins (see: Ephesians 2:8-10).

Scholars often think Jesus wanted to say more than one of these things.

See: God the Father; Sin; Atone (Atonement); Save (Salvation, Saved from Sins)

#### Why did John write that Jesus "gave up his spirit"?

[19:30]

John wrote that Jesus "gave up his spirit" because he wanted his readers to know two things.

1. Jesus died at that time. John used a metaphor about people's bodies and spirits to write about when a person died.
2. Jesus controlled when he died. That is, Jesus died at that moment because he wanted to die at that moment.

See: Metaphor; Spirit (Spiritual)

#### What is the "day of preparation"?

[19:31]

The "day of preparation" is the day before the Sabbath. According to the Law of Moses, Jews cannot work on the Sabbath. Therefore, they must do certain things the day before the Sabbath.

Also, this day of preparation was the day before Passover. So, the Jews had to do extra things to prepare for the Passover.

See: Law of Moses; Sabbath; Passover

#### Why did the Jews not want Jesus' body to remain on the cross during the Sabbath?

[19:31]

The Jews did not want Jesus' body to remain on the cross during the Sabbath because the Law of Moses required dead bodies to be buried before Sabbath began (see: Deuteronomy 21:23). For the Jews, each day begins at sunset. This meant that the Sabbath began that evening. Therefore, Jesus' body needed to be buried before sunset.

See: Cross; Sabbath; Law of Moses

**Advice to translators**: Sunset is the time at the end of the day when one can no longer see the sun. This is not because it is behind a cloud.

#### Why did John write "that Sabbath was especially important"?

[19:31]

John wrote "that Sabbath was especially important" because it was the Sabbath of Passover. Passover was a festival for Jewish people, but it was not always celebrated on the Sabbath. So having Passover on the Sabbath was special.

See: Sabbath; Passover

#### Why did the soldiers break the legs of the two criminals but not Jesus’ legs?

[19:31, 19:32, 19:33]

The soldiers broke the legs of the two criminals to make them die more quickly. They did not break Jesus' legs because he was already dead.

Crucifixion was a form of execution. So, victims had to die. Victims normally died because the weight of their bodies on the cross stopped them from breathing. However, sometimes crucified men survived several days on crosses before they died. They could do this by using their legs to push their bodies up. Then they could keep breathing. So, if the Romans wanted someone to die faster, they would break the person’s legs. This kept the person from pushing up to breathe.

In this case, the Jews did not want dead bodies hanging on crosses on the Sabbath. Each new day for Jews began at sundown. The Jews had to remove the dead bodies off their crosses and bury them before sundown.

However, when the soldiers came to break Jesus’ legs, Jesus was already dead. So the soldiers did not break Jesus’ legs.

See: Exodus 12:46; Numbers 9:12; Psalm 34:20

See: Crucify (Crucifixion); Cross; Sabbath

#### Why did a soldier stab Jesus' side with a spear?

[19:34]

The soldier stabbed Jesus' side with a spear so he would know Jesus was dead. Blood and water came out, but Jesus did not react to the spear. So the soldiers knew he was dead. Scholars think the water was from the fluid that is near the heart. Therefore, they stabbed Jesus in the heart.

#### Who was "the one who saw this"?

[19:35]

John himself was "the one who saw this." So he was able to write that "his testimony is true."

See: Testify (Testimony)

## 19:38-42

#### Who was Joseph of Arimathea?

[19:38]

Joseph of Arimathea was a member of the Sanhedrin (see: Mark 15:43; Luke 23:50). Scholars think he was also a Pharisee. He was wealthy.

He was also a follower of Jesus. However, most people did not know this (see: Matthew 12:23-24). Joseph asked Pilate to let him remove Jesus' body from the cross. This was so he could bury it.

Most rich men had large tombs carved into rocky hillsides. These tombs had places carved out of the rock walls inside the tomb. They could place the bodies of their family members in those places. Jesus’ body was the first body buried in Joseph’s tomb because it was a new tomb.

See: Jewish Council (Sanhedrin); Pharisees; Cross; Tomb

#### Who was Nicodemus?

[19:39]

Nicodemus was a Pharisee. He might have been a member of the Sanhedrin (see: John 3:1). Nicodemus respected Jesus. He defended Jesus against other Pharisees (see: John 7:46-52). Now Nicodemus helped Joseph of Arimathea to care for Jesus’ body.

See: Jewish Council (Sanhedrin); Pharisees

#### Why did Nicodemus bring myrrh and aloes?

[19:39]

Nicodemus brought myrrh and aloes to anoint Jesus’ body. Myrrh and aloes were expensive spices. Ancient people used spices like these to prepare bodies for burial. So Joseph of Arimathea and Nicodemus wrapped these spices in linen burial cloths. Then they wrapped those around Jesus’ body.

Scholars think Nicodemus paid for these large amounts of expensive burial spices himself. "One hundred litras" was about 35 kilograms.

See: Anoint (Anointing)

#### Why did John write what he wrote in 19:42?

[19:42]

John wrote what he wrote in 19:42 to tell his readers that Joseph and Nicodemus had to bury Jesus quickly.

#### 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:

This page has intentionally been left blank.

#### John 19:7

##### The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

##### he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

##### Son of God

This is an important title for Jesus.

#### John 19:8

##### General Information:

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#### 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 Scriture.

##### 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:

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#### 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"

## Chapter 20

# John 20 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([John 20:1](../../jhn/20/01.md)) 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](../../mat/28/01.md) and [Mark 16:5](../../mrk/16/05.md) and [Luke 24:4](../../luk/24/04.md) and [John 20:12](../../jhn/20/12.md))

## Links:

* [John 20:1 Notes](./01.md)

**<< | >>**

### John 20

## 20:1-10

#### What was the "first day of the week"?

[20:1]

The "first day of the week" was Sunday. The Jews said that the Sabbath was the last day of the week. The Sabbath was on Saturday.

See: Sabbath

#### Who was Mary Magdalene?

[20:1]

Mary Magdalene was a woman named Mary who came from Magdala. Magdala was a town on the Sea of Galilee six kilometers north of Tiberias (see: Matthew 15:39). She followed and served Jesus and his disciples in Galilee. Several other women also did this. She was there when Jesus was crucified and saw him die (see: Mark 15:37-41; Matthew 27:55-61). Mary was one of the first people to see Jesus after he was resurrected (see: 20:1-18, Matthew 28:1, Mark 16:1-8, and Luke 24:1-12).

See: Disciple; Crucify (Crucifixion); Resurrect (Resurrection)

See Map: Galilee; Magdala; Tiberias

#### Who did Mary speak about when she said "they"?

[20:2]

When Mary spoke about "they," she spoke about someone she thought moved Jesus’ body. She thought Pilate or the Sanhedrin may have sent soldiers to roll away the stone and move Jesus’ body. Mary continued to think this until Jesus spoke to her (see: John 20:16).

See: Jewish Council (Sanhedrin)

#### Who was the “other disciple” John wrote about?

[20:3]

When John wrote about the "other disciple," he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 21:7, 20, 23). Scholars think John wrote this because he wanted to be humble.

See: Disciple

#### Why did John have to bend down to look into the tomb?

[20:5]

John had to bend down to look into the tomb because the tomb's entrance was lower than where he stood. Scholars think Jesus’ tomb had a stairway that went down into the ground. These tombs were often carved out of the rock in the side of a hill. The entrance could go down a few steps into a room. So to see inside the tomb without entering it, John had to bend down to see under the top of the entrance.

See: Tomb

#### Why did John not go inside the tomb?

[20:5]

Scholars disagree about why John did not go inside the tomb. Some scholars think he wanted to allow Peter to enter first. Other scholars think John may have been afraid to go in.

See: Tomb

#### What did the disciples see in the tomb?

[20:5, 20:6, 20:7]

The two disciples saw Jesus’ linen burial cloths lying inside the tomb. Linen was expensive. In ancient times, people used linen to wrap dead bodies before they buried them. The linen cloths protected the air from the decaying body. The spices Nicodemus brought (see: 19:39-40) were wrapped inside the layers of linen to reduce the odor of the decaying body.

Because the linen cloths lay on the ground, the disciples knew someone had unwrapped the cloths from Jesus’ body. They understood that Jesus had come back to life, unwrapped himself, and left the linen cloths in the tomb.

**Advice to translators**: When someone died, their body decayed. That is, it broke down and was destroyed.

See: Disciple; Tomb; Resurrect (Resurrection)

#### What did John believe after he entered the tomb?

[20:8]

After John entered the tomb and did not see Jesus' body, John believed that Jesus was resurrected. He believed that Jesus had come back to life in the cloth he was buried in. However, Jesus unwrapped himself. He left the burial wrappings in the tomb, and he left the tomb. According to the other gospels, an angel rolled the stone away (see: Matthew 28:2).

See: Tomb; Resurrect (Resurrection) ; Gospel; Angel

## 20:11-18

#### Why did John write that the angels were "in white"?

[20:12]

When John wrote that the angels were "in white", he wanted his readers to think that the angels wore white clothes. These clothes were very bright.

See: Angel; White (symbol)

#### Why did Mary "not know that it was Jesus"?

[20:14]

Mary did "not know that it was Jesus" because it was dark (see: 20:1). It was too dark for her to see him clearly. Also, she was surprised. She did not expect to see Jesus again after he died and was buried. So she thought the man she saw was the gardener. Mary did not recognize Jesus until he spoke to her. Then she recognized his voice.

#### Why did Mary say "Rabboni"?

[20:16]

Mary said "Rabboni" because she recognized the man in the garden with her was Jesus. Jesus' followers called him "Rabboni" (the Hebrew word for "teacher"). So now Mary said "Rabboni" to say that she knew it was Jesus.

#### Why did Jesus say "my brothers"?

[20:17]

Jesus said "my brothers" to speak about his disciples. He wanted to say that he felt that they were close friends.

See: Disciple; Family of God

#### Why did Jesus say "my Father and your Father, and my God and your God"?

[20:17]

When Jesus said "my Father and your Father, and my God and your God," he wanted to speak about God. That is, "my Father", "your Father", "my God", and "your God" all are ways to speak about the same God. Jesus spoke this way to get Mary to think that in some way God the Father was her "Father" and her "God.”

See: God the Father; Children of God

## 20:19-23

#### Why were Jesus' disciples hiding "for fear of the Jews"?

[20:19]

Jesus’ disciples were hiding because they were afraid the Jews or Romans might arrest and kill them, like they had done to Jesus. Many times the Romans did this with people who followed leaders the Romans executed. Many people knew who followed Jesus. It would be easy for Jewish leaders to tell the Romans about them. So, the disciples hid to keep this from happening.

See: Disciple; Rome (Roman Empire, Caesar)

#### How did Jesus "come" and "stand in the middle of them" when the doors were locked?

[20:19]

Scholars do not know exactly how Jesus "came" and "stood in the middle of them" when the doors were locked. In some way, after he was resurrected, he could move differently than when he was alive. He was able to come into the room without opening the door.

See: 20:26

See: Resurrect (Resurrection)

#### Why did Jesus show the disciples his hands and side?

[20:20]

Jesus showed the disciples his hands and side to prove he was alive. They knew he was crucified. They knew that this left holes in his hands where he was nailed to the cross. They knew a soldier stabbed him with a spear in his side. So Jesus showed them the scars to show it was really him and he was really alive again.

See: Disciple; Crucify (Crucifixion); Cross; Resurrect (Resurrection)

#### What did Jesus give to the disciples?

[20:21, 20;22]

Jesus gave the disciples three things:

1. Jesus gave them peace. He gave them his peace and helped them when people opposed them and persecuted them. The first time Jesus said "peace to you" (20:19), this was a way the Jews greeted one another. But the second time (20:21), he said it to speak about this power.
2. Jesus wanted them to do something. God the Father sent Jesus into the world to serve him a certain way. He wanted Jesus to die so people could have their sins forgiven. It was also to teach people how to worship and serve God. Now, Jesus told his disciples to people how to worship and serve God.
3. Jesus gave them the Holy Spirit. After this, the Spirit of God lived in Christians in some way.

See: Disciple; Persecute (Persecution) ; God the Father; Atone (Atonement); Sin; Holy Spirit; Indwelling of the Holy Spirit

#### How could Jesus’ disciples forgive sins and not forgive sins?

[20:23]

Jesus’ disciples could forgive sins because they served Jesus and Jesus gave them permission to do this. However, they did not have the power to do this. Only Jesus could forgive sins. However, Jesus gave them permission to tell people whether their sins were forgiven.

See: Disciple; Sin; Atone (Atonement)

## 20:24-29

#### Who were "the twelve"?

[20:24]

John wrote about "the twelve" to make his readers think about Jesus' closest disciples. Jesus chose twelve men to follow him closely (see: Luke 6:13). Now, because Judas Iscariot betrayed Jesus and killed himself (see: 13:21-30; Acts 1:18), only eleven of them were left. However, John still used the words "the twelve" to write about the ones who were left.

See: Disciple

#### Why did Thomas say what he said when the other disciples told him Jesus appeared to them?

[20:25]

When the other disciples told Thomas that Jesus appeared to them, Thomas said what he did to tell them that he did not believe what they told him. Thomas was not with the disciples when Jesus appeared and showed them the scars on his body. So it was difficult for him to believe them. So, he said he would have to see the scars himself before he would believe Jesus was resurrected.

See: Disciple; Resurrect (Resurrection)

#### How did Jesus "come" and "stand among them" when the doors were closed?

[20:26]

See: John 20:19

#### Why did Jesus tell Thomas to touch his hands and side?

[20:27]

Jesus told Thomas to touch the scars on his hands and side, to help Thomas believe that he was really alive again.

#### Why did Thomas say "my Lord and my God"?

[20:28] Thomas said "my Lord and my God" because now he believed Jesus was resurrected. He also believed that Jesus is God. When Thomas said "my Lord", he used the same word that the Old Testament uses to speak about God.

See: Resurrect (Resurrection) ; Old Testament (Law and Prophets); Jesus is God

#### Who are "those who have not seen, and believed"?

[20:29]

When Jesus said "those who have not seen, and believed," he spoke about all Christians. That is to say, he knew the disciples who saw him after he was resurrected believed in him because they saw him again. However, he also knew that many people would believe in him without seeing him. Jesus told Thomas that God blesses people who believe in him, even when they do not see him with their eyes.

See: Disciple; Resurrect (Resurrection) ; Bless (Blessing)

## 20:30-31

#### What are "signs"?

[20:30]

"Signs" are special things that Jesus did. He did these signs to show he is God. He did them to get people to believe in him. John wrote that in his gospel, he wrote down some of the signs Jesus did, but not all of them. This is because Jesus did so many signs.

See: Sign; Jesus is God; Gospel

#### Why did John write "so that you would believe"?

[20:31]

John wrote that he wrote down some of the signs Jesus did so that his readers would believe in Jesus.

Some scholars think John wanted to help people who do not yet believe in Jesus, to believe in him. Fewer scholars think John wanted to help Christians to trust in Jesus more.

See: Sign

#### John 20:1

##### General Information:

This is the third day after Jesus was buried.

##### first day of the week

"Sunday"

##### she saw the stone rolled away

You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"

#### John 20:2

##### disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

##### They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

##### the Lord ... laid him

These words are metonyms for Jesus's dead body. Alternate translation: "the Lord's dead body ... laid it"

#### John 20:3

##### the other disciple

John apparently shows his humility by referring to himself here as "the other disciple," rather than including his name.

#### John 20:4

##### General Information:

This page has intentionally been left blank.

#### John 20:5

##### linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

#### John 20:6

##### linen cloths

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in John 20:5.

#### John 20:7

##### cloth that had been on his head

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

##### but was folded up in a place by itself

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

#### John 20:8

##### the other disciple

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

##### he saw and believed

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

#### John 20:9

##### they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

##### rise

become alive again

##### the dead

All those who have died. This expression describes all dead people together in the underworld.

#### John 20:10

##### went back home again

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

#### John 20:11

##### General Information:

This page has intentionally been left blank.

#### John 20:12

##### She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

#### John 20:13

##### They said to her

"They asked her"

##### Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

#### John 20:14

##### General Information:

This page has intentionally been left blank.

#### John 20:15

##### Jesus said to her

"Jesus asked her"

##### if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

#### John 20:16

##### Rabboni

The word "Rabboni" means "teacher" in Aramaic.

##### Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

#### John 20:17

##### brothers

Jesus used the word "brothers" to refer to his disciples.

##### I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

##### my Father and your Father

These are important titles that describe the relationship between Jesus and God, and between believers and God.

#### John 20:18

##### Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

#### John 20:19

##### General Information:

It is now evening and Jesus appears to the disciples.

##### that day, the first day of the week

This refers to Sunday.

##### the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

##### for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

##### Peace to you

This is a common greeting that means "May God give you peace" .

#### John 20:20

##### he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

#### John 20:21

##### Peace to you

This is a common greeting that means "May God give you peace."

##### Father

This is an important title for God.

#### John 20:22

##### General Information:

This page has intentionally been left blank.

#### John 20:23

##### they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

##### whoever's sins you keep back

"If you do not forgive another's sins"

##### they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

#### John 20:24

##### Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

#### John 20:25

##### disciples later said to him

The word "him" refers to Thomas.

##### Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

##### in his hands ... into his side

The word "his" refers to Jesus.

#### John 20:26

##### his disciples

The word "his" refers to Jesus.

##### while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

##### Peace to you

This is a common greeting that means "May God give you peace" .

#### John 20:27

##### Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated. Alternate translation: "This is what is most important for you to do: you must believe"

##### believe

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

#### John 20:28

##### General Information:

This page has intentionally been left blank.

#### John 20:29

##### you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

##### Blessed are those

This means "God gives great happiness to those."

##### who have not seen

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

#### John 20:30

##### General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

##### signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

##### signs that have not been written in this book

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

#### John 20:31

##### but these have been written

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

##### Son of God

This is an important title for Jesus.

##### life in his name

Here "life" is a metonym that means Jesus gives life. Alternate translation: "you may have life because of Jesus"

##### life

This refers to spiritual life.

## Chapter 21

# 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](./01.md)

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### John 21

## 21:1-14

#### Where is the "Sea of Tiberias"?

[21:1]

The Sea of Tiberias is another name for the Sea of Galilee. Some people called it this to honor the Roman Emperor Tiberius.

See Map: Sea of Galilee

See: Rome (Roman Empire, Caesar)

#### Who were the disciples to whom Jesus appeared?

[21:2]

Jesus appeared to seven disciples by the Sea of Galilee:

* Simon, who Jesus named Peter (see: Matthew 4:18-22, Mark 1:16-18, Luke 5:1-11, and John 1:35-51).
* Thomas, who was also called Didymus (see: John 11:16, John 14:5, and John 20:24-21:1).
* Nathaniel from Cana in Galilee, who was also named Bartholomew (see: John 1:43-51).
* The sons of Zebedee, James and John (see: Matthew 20:20-28, Mark 1:19-20, and Mark 3:17).
* Two disciples whose names John did not write.

See: Disciple

#### Why did Peter and some other disciples go fishing?

[21:3]

Scholars disagree about why Peter and the other disciples went fishing.

Some scholars believe Peter and these disciples returned to their old job of fishing. Jesus had appeared a few times, but most of the time people could not see him. So these scholars think the disciples did not believe Jesus was going to do anything more.

Other scholars think these disciples were fishing because they needed food. They also needed to earn some money by selling fish. They were waiting for Jesus to tell them what he wanted them to do.

See: Disciple

#### Why did the disciples "not know it was Jesus"?

[21:4]

The disciples "did not know it was Jesus" because they were too far away. Also, it was early morning. So they could not see who it was.

#### Who is "the disciple whom Jesus loved"?

[21:7]

When John wrote about the "disciple whom Jesus loved", he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 20:3-8). Scholars think John wrote this way because he wanted to be humble.

#### Why did the disciple whom Jesus loved call Jesus "the Lord"?

[21:7]

The disciple whom Jesus loved called Jesus "the Lord" to honor him. This disciple was John. He first recognized the man was Jesus. He said to Peter the man was “the Lord.” John that understood Jesus is God. So he used a word that many people used to honor God.

The Greek word that is translated as "the Lord" is the same word that the Jews used when speaking about God. Therefore, whenever Jesus is called this, the Jews would have thought about God. They would have thought that people were saying that Jesus is God.

See: Lord; Jesus is God; Disciple

#### Was Peter naked while he fished?

[21:7]

Peter was not naked while he fished. But he wore only a robe as an outer garment. So, Peter tied his robe around him before he jumped into the water.

#### Why did Peter "throw himself into the sea"?

[21:7]

Peter "threw himself into the sea" to swim to shore to see Jesus. He was excited that Jesus had come. So he wanted to get to shore as fast as he could. He also needed to go to the shore to pull the net full of fish onto the shore (see: 21:11). To throw oneself into the sea is to jump out of the boat and into the water.

#### How far is "two hundred cubits"?

[21:8]

Two hundred cubits is about 90 metres.

#### How did John know there were 153 fish?

[21:11]

John does not say how he knew there were 153 fish. Some scholars think God wanted to say something special about the number of fish. But most scholars think John knew they caught exactly 153 fish. Fishermen like to count their fish.

#### Why did John write that this was "the third time Jesus showed himself to the disciples after he had risen from the dead"?

[21:14]

John wrote that this was "the third time Jesus showed himself to the disciples after he had risen from the dead" so his readers would think about the first two times that John wrote about when Jesus appeared to the disciples. The first appearance was when Jesus appeared to all of the disciples except Thomas. This happened on Sunday after the crucifixion (see: John 20:19-23). He appeared again to all the disciples a week later (see: John 20:24-29). This is the third time he appeared to seven disciples that Jesus was writing about.

See: Resurrect (Resurrection) ; Disciple; Crucify (Crucifixion)

## 21:15-25

#### Why did Jesus call Peter "Simon Peter" and "Simon son of John"?

[21:15]

When Jesus called Peter "Simon Peter" and "Simon son of John", he used different names for Peter. Simon was the name his parents gave him when he was born. Jesus had named him Peter, so he was often called Simon Peter after that (see: Matthew 16:16, Luke 22:31-34, and John 18:10). Peter was also called the son of John because his father’s name was John (see: Matthew 16:17).

#### Who did Jesus speak about when he said “more than these”?

[21:15]

When Jesus said "more than these", he wanted Peter to think about the other disciples. Jesus asked Peter if Peter loved him more than the other disciples loved him.

See: Disciple

#### Who are the "lambs" and "sheep" that Jesus spoke about?

[21:15, 21:16, 21:17]

When Jesus spoke about "lambs" and "sheep", he used a metaphor for new Christians. He wanted to say that they had a lot to learn about God and Jesus. Peter had to teach them these things. So Jesus used a metaphor about feeding sheep to speak about this teaching.

See: Metaphor; Shepherd

#### Why did Peter say that Jesus "knew all things"?

[21:17]

Peter said that Jesus "knew all things" because he had followed Jesus long enough to know that Jesus was very wise. In fact, he knew that Jesus is God. So, because God knows all things, Jesus must know all things. Jesus knows all things (see: Matthew 12:25, Matthew 22:18, Mark 2:8, Luke 6:8, Luke 11:17, Luke 16:15, and John 2:25).

See: Jesus is God

#### What did Jesus want Peter to think when he spoke what he spoke in 21:18?

[21:18]

When Jesus spoke what he spoke in 21:18, he wanted Peter to think about how Peter would die. He wanted to say that Peter would be crucified. In the Roman world, speaking about "stretching out" the hands was a way to speak about crucifixion.

Nobody wanted to die by being crucified. So Jesus said Peter would have to go where he would not want to go.

Scholars think Peter was crucified in Rome during the rule of the Roman Emperor Nero. This was about 30 years after Jesus said these words.

See: Crucify (Crucifixion)

#### Why did Jesus tell Peter to “follow me”?

[21:19]

Jesus told Peter to "follow" him because he knew Peter was not certain if Jesus still wanted Peter as a disciple. Peter had denied Jesus three times before Jesus was crucified (see: John 18:17-27). So Peter did not know if Jesus still wanted him. Peter did not know what he should do now. Jesus answered this question Peter thought about but did not ask. Jesus made it very clear to Peter what he should do. Peter should continue to follow Jesus.

See: Disciple

#### Who was the other disciple Peter asked about?

[21:20]

The other disciple Peter asked about was John. Peter wanted to know about John’s life and death. Jesus told Peter to focus on his own life and death, not John’s. Peter needed to obey what God wanted him to do, and John needed to obey what God wanted him to do. Each Christian must follow Jesus by obeying him and doing the things he wants them to do.

See: Disciple

#### Why did John write 21:23?

[21:23]

John wrote 21:23 to make clear what Jesus said. Some people thought Jesus told Peter that John would not die until Jesus returns to earth.However, Jesus did not want Peter to think about this. Peter must follow Jesus, and John must follow Jesus. They should not compare themselves to each other. Each disciple must obey Jesus and do the things he wants them to do.

See: Jesus' Return to Earth

#### Who is the disciple who wrote this book?

[21:24]

John is the disciple who wrote this book. John never called himself by his name in this gospel. He did not want to take any attention away from Jesus. John wanted the readers of this gospel to remember Jesus, not John.

See: Disciple; Gospel; Savior; Messiah (Christ)

#### Why did John write?

[21:25]

John explained in 21:25 that Jesus did many other things. John did not write all these things in his gospel. These other things were amazing things. They were amazing because Jesus did them. But there were so many of them that John could not write all of them down.

See: Gospel

#### John 21:1

##### General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

##### After these things

"Some time later"

#### John 21:2

##### with Thomas called Didymus

You can translate this in an active form. Alternate translation: "with Thomas whom we called Didymus"

##### Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

#### John 21:3

##### General Information:

This page has intentionally been left blank.

#### John 21:4

##### General Information:

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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"

##### threw himself into the sea

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

##### threw himself

This is a idiom that means Peter jumped into the water very quickly.

#### John 21:8

##### for they were not far from the land, about two hundred cubits off

This is background information.

##### two hundred cubits

"90 meters." A cubit was a little less than half a meter.

#### John 21:9

##### General Information:

This page has intentionally been left blank.

#### John 21:10

##### General Information:

This page has intentionally been left blank.

#### John 21:11

##### Simon Peter then went up

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

##### drew the net to land

"pulled the net to the shore"

##### the net was not torn

You can translate this as an active form. Alternate translation: "the net did not break"

##### full of large fish, 153

"full of large fish, one hundred and fifty-three." There were 153 large fish.

#### John 21:12

##### breakfast

the morning meal

#### John 21:13

##### General Information:

This page has intentionally been left blank.

#### John 21:14

##### the third time

You can translate this ordinal term as "time number 3."

#### John 21:15

##### General Information:

Jesus begins to have a conversation with Simon Peter.

##### do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

##### you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

##### Feed my lambs

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

#### John 21:16

##### do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

##### Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation: "Care for the people I care for"

#### John 21:17

##### He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

##### do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

##### Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

#### John 21:18

##### Truly, truly

See how you translated this in John 1:51.

##### you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

#### John 21:19

##### Now

John uses this word to show he is giving background information before he continues the story.

##### to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

##### Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

#### John 21:20

##### the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

##### loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

##### at the dinner

This is a reference to the Last Supper (John 13).

#### John 21:21

##### Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

##### Lord, what will this man do?

Peter wants to know what will happen to John. Alternate translation: "Lord, what will happen to this man?"

#### John 21:22

##### Jesus said to him

"Jesus said to Peter"

##### If I want him to stay

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

##### I come

This refers to Jesus's second coming, his return to earth from heaven.

##### what is that to you?

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

#### John 21:23

##### among the brothers

Here "the brothers" refers to all the followers of Jesus.

#### John 21:24

##### General Information:

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

##### the disciple

"the disciple John"

##### who testifies about these things

Here "testifies" means that he personally sees something. Alternate translation: "who has seen all these things"

##### we know

Here "we" refers to those who trust in Jesus. Alternate translation: "we who trust in Jesus know"

#### John 21:25

##### If each one were written down

You can translate this in an active form. Alternate translation: "If someone wrote down all of them"

##### even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

##### the books that would be written

You can translate this in an active form. Alternate translation: "the books that people could write about what he did"

## Translation Words